

**Vol. 24**

**Jan. 1 - Dec. 15,  
1887**

# THE Herald of Truth.

A Religious Semi-Monthly Paper

DEVOTED TO THE

Exposition of Gospel Truth, and the Promotion of  
Practical Piety.

JOHN F. FUNK, Editor. J. S. COFFMAN, Ass't Editor.

VOLUME XXIV.

How sweet are thy words unto my taste! Yet, sweeter than honey to my mouth. Through thy precept I get understanding; therefore I hate every false way. Thy word is a lamp unto my feet, and a light unto my path. Ps. 119: 103-105.

Cast thy bread upon the waters, for thou shalt find it after many days. In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good. Eccl. 11: 1, 6.



ELKHART, INDIANA.

Mennonite Publishing Company, Publishers and Printers.

1887.



# A HAPPY NEW YEAR!

I sometimes feel the thread of life is slender,  
And soon with me the labor will be wrought;  
Then grows my heart to other hearts more tender

The time,  
The time is short.

A shepherd's tent of reeds and flowers decaying,  
That night winds soon will crumble into naught,  
So seems my life, for some rude blast delaying.

The time,  
The time is short.

Up, up, my soul, the long-spent time redeeming;  
Sow thou the seeds of better deed and thought;  
Light other lamps, while yet thy light is beaming.

The time,  
The time is short.

Think of the good thou might'st have done, when  
brighly  
The sun to the life's choicest seasons brought;  
Hours lost to God, in pleasures passing lightly.

The time,  
The time is short.

Think of the drooping eyes thou might'st have lifted  
To see the good that heaven to thee hath taught;  
The unhelped wrecks that past life's bark have drifted.

The time,  
The time is short.

Think of the feet that fall by mis-direction;  
Of noblest souls to loss and ruin brought,  
Because their lives are barren of affection.

The time,  
The time is short.

The time is short. Then be thy heart a brother's  
To every heart that needs thy help in aught;  
Soon thou may'st need the sympathy of others.

The time,  
The time is short.

If thou hast friends, give them thy best endeavor,  
Thy warmest impulse, and thy purest thought,  
Keeping in mind in word and action ever.

The time,  
The time is short.

Each thought resentful from thy mind be driven,  
And cherish love by sweet forgiveness brought;  
Thou soon wilt need the pitying love of heaven.

The time,  
The time is short.

Where summer winds, aroma-laden, hover,  
Companions rest, their work forever wrought;  
Soon other graves the moss and fern will cover.

The time,  
The time is short.

Up, up, my soul, the shade will soon be falling;  
Some good return in later seasons wrought;  
Forget thyself, at duty's angel's calling.

The time,  
The time is short.

By all the lapses thou hast been forgiven,  
By all the lessons prayer to thee hath taught,  
To others teach the sympathies of heaven.

The time,  
The time is short.

To others teach the overcoming power  
That thee at last to God's sweet peace hath brought;  
Glad memories make to bless life's blessed hour.

The time,  
The time is short.

From what thou art each day, what'er thy station,  
Are new creations, good or evil wrought;  
Seek thou thy joy in others' elevation.

The time,  
The time is short.

--HEZEKIAH BUTTERWORTH.

# Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 24.—No. 1.

ELKHART, IND., JANUARY 1, 1887.

Whole No. 337.

## YEAR UNTO YEAR.

As year unto year is added,  
God's promises seem more fair;  
The glory of life eternal,  
The rest that remaineth there;  
The peace, like a broad deep river  
That never will cease to flow;  
The perfect, divine completeness  
That the finite never know.

As year unto year is added,  
God's purposes seem more plain;  
We follow a thread of fancy,  
Then catch and lose again;  
But we see far on in the future  
A rounded, perfected bliss;  
And what are the wayside shadows,  
If the way but lead to this?

As year unto year is added,  
And the twilight of life shall fall,  
May we grow to be more like Jesus,  
More tender and true to all.  
More patient in trial, more loving,  
More eager His truth to know,  
In the daily paths of His choosing  
More willing in faith to go.

For the Herald of Truth.

## THE SIN OF OMISSION.

"Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith; these ought ye to have done, and not to leave the other undone."—Matt. 23: 23.

For a while I have been distressed in my mind by a still voice saying to me, "Write on the sin of omission the things that I will reveal to you!" The word "judgment" in our lesson admits of two very different applications; the one to human judgment, the other to divine judgment.

Human judgment is opposed to divine judgment, as human nature is opposed to divine nature; the one is of the earth, earthly; the other is obtained from heaven, heavenly. Paul has it that one wars against the other. From this truth let us learn to fight the good fight of faith, so that divine judgment will not condemn us; that Sodom and Gomorrah will not rise up in judgment against us.

Several years ago I listened to a sermon preached by one who has a very prosperous church in charge, and has much influence over his congregation.

The subject was, "Christ without sin." In his discourse he spoke of Christ's sermon on the mount as being the best production of sound doctrine that ever came from the lips of man. That evening as I was alone in silent meditation, the question came up in my mind whether the preacher believed what he had preached that day. Why does he not only allow, but justify his members to do what Christ's sermon forbids? Why does he not only allow but justify them in omitting the weightier matter of the law, judgment, mercy, and faith? Why does he justify going to war, to have law-suits one with another, in short, the full extent of "Eye for eye; tooth for tooth" etc., which the commandments of Christ forbid? If Christ then pronounced such terrible woes on that class of people, will he not do the same to-day, though he did not visibly with us now? He knows all we do and will reward every individual as his works will be.

Pilgrim through a dark and thorny desert, let us have our eyes looking after heavenly things, and not after earthly things; for the promise is, if we keep looking after heavenly things, all the earthly things we need will be added unto us. Let us put faith in this promise, and not let the looking after earthly things prevent our judgment; and like the Scribes, Pharisees and hypocrites of that day omit, "Judgment, mercy, and faith," which would be to omit loving our Maker above everything else, and our neighbor as ourselves. If we do not omit this we will not lay burdens on men's shoulders unless we are willing to help them to bear up with them. Then we will not strain at gnats and swallow camels, nor devour widows' houses, and make prayers to be seen and heard of men. Then we will not have the outside of the platter look beautiful and clean, while the inside is full of extortion and excess. Then we will not garnish the sepulchers of our fathers, while we have bleached bones within.

But methinks I hear some one say, I don't belong to a church that justifies war, and going through a process for earthly gain, or allows the spirit and practices that require an "Eye for eye, and tooth for tooth." But, Oh, beloved brother and sister, I would to God that

he had called upon some one else to witness this sad delusion, this perverse judgment. Here I feel myself as it were, walking upon hallowed ground; and I feel as though there would be a woe on me if I did not thrust off my shoes, and in babe-like helplessness, write only what experience has taught me, and what has been revealed to me in times of great affliction and distress of mind.

There are still characters as void of religious judgment as Job's friends, who could trump up any amount of fault, and call upon him to confess sins that belonged to others and not to himself. This experience of Job's sins shows how judgment is omitted, how mercy is trifled with, and how faith is lost sight of, when the divine law is over-ruled by the human law. If you read the history of Job carefully, you notice that he did not murmur or complain, until his friends had sat on the ground seven days and nights with him without eating or speaking one word, or in the least minister to any of his wants. And when he gave way to complaints and longed for death to take him out of misery, what did they do? Think of the charge upon charge they made on him, when one ceased, another took his place. Was there not here omission of judgment, mercy and faith? God's wrath was kindled against them so bitterly that he would only accept their plea for mercy through Job's intercession for them.

How careful man should be that he does not allow the god of this world to blind his judgment, so that like the Priest and Levite he pass by the unfortunate one, and omit the nobler matter of the law, which is the law of love—that law which constrained the Samaritan to take compassion on the helpless, unfortunate one. The command of Christ to the lawyer was, "Do like the Samaritan, and you shall have life."

This charge in our lesson was to the class of men who paid tithe of mint, and anise and cummin, not to the Publicans and sinners. It was not to the Prodigal, but to the elder son who claimed that he had always served his father, and would not join with him to have mercy, and take compassion on his unfortunate brother: Are we paying tithe of mint, anise and cummin, only, and omit the law

of love? Do we go to church regularly, attend communion, and pay liberally to church necessities, which Christ says should not be left undone, but still omit the law of love? Then we are what Paul says he is if he has not charity, though he would have faith to do miraculous things for love of country, fame, and a name in history. Men often offer up their life and all they have, but this kind of love Paul counts of no value. This is not the kind of love he praises so highly.

When the believer gets possession of Christ in his heart, he is ready and willing if called upon, to leave his fishing net, or whatever his worldly possession may be, and not only follow after, but live in the commandments of his Master. If at times he stumbles, or even like Peter falls heavily, and his Master looks on him with compassion, and holds out his hands to lift him up, he will, while penitent tears stand in his eyes, again rise to his feet like a child learning to walk, with new hope, new courage, and renewed effort.

Not long ago I heard a preacher say at the close of an earnest sermon, "Some people make the road too wide, while others make it too narrow, because they make it too narrow for themselves. They cannot keep, on it themselves, and thus become a laughing stock to the world. Does not Christ tell His followers that the world will hate them, scorn them, and revile them, and speak evil of them? Christ himself says, 'The road is narrow, and the gate straight. He does not say that if we happen to fall, he will not out of compassion lift us up again. The father's heart was too full of mercy towards his prodigal son to say, 'I have no room in my mansion where my servants dwell, when he came as a servant, empty, hungry, helpless, and satisfied with a stewards position. But the elder son was not empty, hungry, and helpless. He had no desire for a servant's place in his father's mansion, so he staid outside. Christ does not want masters to dictate terms in his kingdom, nor will he allow such to enter in, though they come to the door and say, Lord, Lord and set up a plea telling how and where they served him, and did wonders in his name. Let us take heed to ourselves that the day of judgment will find us with the prodigal, ready to be admitted as a son into our father's mansion.

Christ tells his children not to give holy things to dogs, nor to cast pearls to the swine. This is a passage of Scripture which I could not understand, till I went to Christ helpless as a babe for an explanation. The terms *dog* and *swine*, like the terms, "Ravening Wolves," "Roaring Lion," "Cockatrice's Egg," "Spider's Web," etc., apply to men who omit the weightier matter of the law, and counsel unrighteous things after the judgment of human nature, and not after divine nature. To such men's counsel we

shall not give our sanction. We shall not be influenced by them, and give away that which is holy and divine; nor give the pearl, which is Christ's commandment for the traditions of men and the ordinances of the world, which Paul says, "Is not after Christ."

About a year ago I heard a minister say, who was asked by a member of his church to make some church provisions for a member who was not able to fully provide for herself and two children, "If we would do what people ask us to do, we soon would have nothing ourselves." This minister has a rich church in charge, and like the youth who went away from Christ sorrowful, had much possession himself. This minister, like the rich man had no room for the poor Lazarus in his mansion; and like the Priest and Levite, could pass by the unfortunate fellowman.

Is not this omitting the law of love which Christ says he came to fulfill, and not to destroy? This law will not pass away; when this earth and heaven pass, and a new comes in. Human judgment and traditions will cease, but divine judgment and laws will not cease.

What are we to learn from the signs of the times we are in? What causes the almost nameless combinations at present, for the protection of their selfish interests? Capital makes combinations, and for its protection, labor has her combinations. These combinations stand against each other, causing strikes, etc., and creating division; they divide a house against itself so that it can not stand; that is, it can not endure, and some day must fall. When such things abound, it is plain to see that the law of love is omitted, that divine judgment is trodden under foot of man, and discarded and disrespected. But this cannot continue forever; this generation who knows not divine judgment must see an end to human judgment. Sometime the cry will be made, "Rocks and hills fall on us, and hide us from the face of this divine judgment."

Of late I often think of a verse I learned and often sang when I was young:

"Since man by sin has lost his God,  
He seeks creation through;  
And vainly tries to find him out  
By trying something new."

Truly man can not find God by any rule or process of his own. He cannot find him by resting on flowery beds of ease. The rich man failed on this line; so did the youth who had much possession; also the Priest and Levite, and the man who said to his soul, "I will build larger barns, and lay up store for many years."

Brother Pilgrim, let us take it to heart, let us see to ourselves that we do not lay burdens on others, that we are not willing to bear ourselves. Christ says, It would be better that a mill stone were hung about our neck, and we were cast into the sea, than to be guilty of offend-

ing one of those little ones that believe on him. The Apostle James says, It does the needy no good to say to them. Go, and be filled and warmed in peace; I wish you well, and withhold a helping or ministering hand from him. To be in need, is to be in want. If one had a barn to raise, and would tell his neighbor that he is in need of help, but they would make an excuse and say, "I wish you well and wish to see your barn raised," all such talk would not supply the want. So it is in all other cases. The law of love has no excuse for withholding a helping hand from the needy. Christ never refused to help the poor and needy who in faith called on him for aid. That you may be like him is the prayer of your

BROTHER PILGRIM.

#### For the Herald of Truth. SUNDAY SCHOOLS.

"But Jesus said, Suffer little children, and forbid them not, to come unto me; for such is the kingdom of heaven." Matt. 19: 14.

I have for some time felt to write something on the above passage, since the children are not generally taught the doctrine of faith as we believe the dear Savior taught and practiced. In the first place we believe that the Church of God cannot make progress unless the children are taught and prepared for it, even in their early youth. In the second place we believe that what the children learn in youth will be remembered by them when they grow old.

All parents who are interested in the eternal welfare of their children should therefore carefully examine and consider the above quoted passage to see if they have done their duty properly and have brought the children to the Savior, or whether we have in part neglected this duty. If we neglect this, the enemy will not be idle but will make every effort to lead the children into the paths of error, and when they have been once drawn into this path, experience teaches us that it is not so easy to set them aright again. It seems that the disciples did not set so great a value on children as did the Savior himself, because they reproved them that brought the children to Jesus; but Jesus told them that of such is the kingdom of heaven.

We find that at the present day it is just the same as it was at that time, that people have different views in regard to the training of children. Some believe that it is hurtful to teach children the Gospel.\* Others believe it to be highly necessary. For my part, I acknowledge it the safest way if we make our children acquainted with the life of our Lord on

\* The Gospel is intended for people of every age. We cannot begin too early to teach children the Word of God.—Ed.

earth from his birth to his crucifixion, in order that they may learn what humanity and gentleness is. And when we wish to teach children this, how shall we begin it? Here again opinions differ; some believe the Sunday School is the proper method while others deem it harmful.

We will now take this into careful consideration where the Sunday School is kept in good Christian order, and see if it is beneficial or hurtful. I do not wish to hurt a brother or sister's feelings, but with prayerful heart to give this due consideration.

In the first place the Sunday School in itself is not objectionable when conducted in a true Christian manner which is not impossible, for the Savior said that where two or three gathered together in his name he would be in their midst; he does not say if these should be children or grown up people, only that they are gathered in his name.

There are many things in Sunday Schools which should by all means not be, many things of which well-meaning people do not think. In the first place, the Sunday School is so poisoned with picnics, etc., that it is no wonder that many brethren and sisters have no pleasure in it. Nevertheless we should accustom our children to our meeting houses and should be there with them and acquaint them with the crucified Savior, and stir within them an aversion to everything which we believe does not accord with the defenseless doctrine. How can we expect our children to become acquainted with the doctrine of the defenseless Christians, when we allow them to learn strange doctrines from those who do not want to understand what Christ said, ("Put up again the sword into his place," etc.); and what appears sadder is, that well-meaning brethren and sisters are so strong in opposing Sunday School work in our own church. Notwithstanding all this they allow the children entrusted to their care to take part in idolatrous feasts which are held in the woods and elsewhere, where many things are carried on not according to the teaching of the word of God; we need not ask to which master service is rendered.

To prevent this, and retain the prosperity of our church, we need the children, and they must be instructed. When we look over the congregation we see many parents there but their children are elsewhere; the reason might be this: The nature of the children is to have something wherewith to engage their busy minds, but since they find nothing at home, and the doors of other churches stand open to them; they have made them their home, and have learned nothing of the defenseless doctrine, and are therefore totally estranged therefrom.

Now, I feel confident, that Sunday Schools organized under true Christian principles in each church would keep at

home the children, and they would, as already mentioned, remember to a greater or less extent that which they learned in childhood and youth.

So little are the children thought of by many, that they are scarcely aware they are needed to keep the church in a prosperous condition. When a Sunday School, conducted in accordance to Christian doctrine, is held in the house of God before the services, the children will also be present at the services to listen to the sermon, and the ministers with the parents should see to it that the children are made conscious of the important fact that they earnestly desire the church to increase and prosper.

It is to be believed, and several brethren have expressed themselves thus, that they are not opposed to the Sunday School, but they did not wish to bind themselves so as to be obliged to be present, for they have no desire to be bound thus; but he who considers the value of a soul that is led out of darkness into light, he might well consider it worth the time spent in trying to help in this good cause. How we toil in order to gather a little earthly gain, which can be of use to us for only a little time, while on the other hand, a soul that has been enlightened by the light of the gospel is worth more than all perishable things.

The Savior said to Peter, "Feed my lambs;" "Feed my sheep," etc., Jesus has remembered the lambs, and even placed them before the sheep.

Therefore, my dear brethren and sisters, let us well consider the matter in regard to these lambs and let us not judge too quickly. If a better method is found for holding young people, that they do not become estranged from the defenseless doctrine, we will gladly accept it; for it is truly worth our time and efforts to endeavor in these latter times of sorrow to show our children as well as ourselves the way to eternal happiness.

Written by a brother, who wishes that many be yet brought out of the power of Satan into the wonderful light. Amen.

J. K.

Bucks Co., Pa. Nov. 25.

NOTE. To the above article we say Amen with all our heart, and ask the brother as well as others to write more on this subject.—Ed.

#### For the Herald of Truth THE END.

"For as the lightning cometh out of the East, and shineth even unto the West; so shall also the coming of the Son of man be." Matt. 24: 27.

Have you, dear reader, thought seriously of the end? The end of this day, the end of this month, the end of this year, the end of this life, the end of all earthly things! The end will come soon. This life is short and uncertain at best.

A few more rising and setting suns; and then we will be numbered with the dead.

My dear young friends, have you thought of the end of your life, the end of your pilgrimage in this world? And that then it will be for you to meet our Lord and Master in that great Judgment day; there to give an account of the deeds done in our bodies? The end may come when you are not looking for it. We do not know, it may come to-day, to-night or this hour. We do not know when the end will come.

You may be saying, "To-morrow shall be as this day, and much more abundant." But God may say unto you, as He did to the rich man of old, "Thou fool, this night thy soul shall be required of thee. Then whose shall those things be which thou hast prepared?"

The end may come suddenly, or it may come stealthily as a thief in the night. "For in such an hour as ye think not, the Son of man cometh." With great power and glory will he come from on high, with the holy angels of Heaven. The end may come when you are not prepared for it. Are you prepared to meet the Son of man now and at that great Judgment day? Have you any assurance that you can stand before God to be judged for what you have done in this life? If you have not this assurance, then I say, prepare yourself before it is too late, for there you must appear to be judged for the deeds done in the body while here on earth.

We cannot escape the judgment bar of God. Let us then be judged in this world, so that we will not be judged in the world to come. If we will not have God judge us in this world, then we will be cast into the fiery pit where there will be weeping, wailing and gnashing of teeth. But on the other hand, if we will serve God and obey his commandments while we have this blessed privilege to do so, then we shall enter into joy, peace and happiness forever and ever, where there will be no more sorrow, no more sickness, no more trials, and no more temptations. There we shall praise God forever and ever more.

Dear young friends, if you have not made a covenant with God, do so before it is too late. When once too late it is forever too late. You know not how soon you must leave this world. If you are not prepared, then it will be forever too late. "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" "But sin, when it is finished, bringeth forth death." "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

"That awful day will surely come,  
The appointed hour makes haste  
When I must stand before my Judge,  
And pass the solemn test."

"If now thou standest at the door,  
O, let me feel thee near,  
And make my peace with God, before  
I at the bar appear." J. B. SMITH.

For the Herald of Truth.  
CHRISTIAN DEVOTION.

It is a well known fact that there are in this world a great many "half-Christians," people who from fear of incurring God's displeasure flatter themselves with the assurance that they can by sacrificing a few coveted pleasures, and devoting the remainder of their time to the cause of religion, thus exculpate themselves from God's wrath. Mistaken idea! "Ye can not serve God and mammon" is the divine injunction. Also, "He that gathereth not with us, scattereth abroad."

A young man on being asked his opinion of the Christian religion, or whether he believed in it, replied that he was neutral, neither for nor against. It is utterly impossible to be in a passive state with regard to such an important matter. If we do not serve and obey God, we are on the world's side; and if we are not the votaries of the world we are serving God.

It is a self-evident fact that those who serve God merely from a sense of duty, a feeling of fear or hope of a reward, can not devote their time and talents with Christian consecration to the service of their Lord. The first duty devolving upon the conscientious Christian is the total abnegation of self, a complete surrender to God. He must relinquish every worldly ambition, the pursuit of which is not in perfect and consistent harmony with the will of God. He must sacrifice every thought of worldly enjoyment in so far as that enjoyment is detrimental to healthy spiritual growth. He must make every secular aspiration subservient to the one duty of how he can promote the spiritual welfare of his own soul, and "let his light so shine that others may see his good works and glorify his Father in heaven."

Suffering and service are two things which God demands unconditionally from those who would reap everlasting benefits from a Christian life. "If any man would deny himself let him take up his cross and follow me," is the divine injunction of Jesus, when exhorting the carnal minded to turn from things of the flesh to the things of the Spirit.

Not infrequently it is the case that when any cherished object stands as an obstacle in the way of service, God, with his omnipotent and far-seeing mercy, removes that object from our reach, that nothing may prevent the discharge of our duty.

It follows as a matter of course that those who have only the dissemination of the doctrines of God's word at heart may expect to be made the objects of ridicule and scorn, and be designated as fanatics, or religious enthusiasts. But we should be inspired with consolation from the words of the blessed Redeemer when he said, "So persecuted they the prophets which were before you."

We can expect but little sympathy from this cold uncompromising world at the best. Life is made up of grief and sorrow, and it is only in the the endless eternity of the blessed that we can expect a cessation of the turbulence and strife of this unsympathetic world. LOUIS P. SMITH. *Middletown, Ohio.*

THE PROPER METHOD OF OBSERVING THE LORD'S DAY.

(Continued.)

The first objection is, that they deprive thousands of persons of their Sabbath by compelling them to work seven days in a week. This work extends far beyond the offices from which the papers are issued. It includes editors, reporters, type-setters, pressmen, mailing agents, carriers, news-dealers, newsboys and many others. It does not meet the case at all to say that in the offices of many seven day papers the men are allowed one day in the week for rest, for they are only a small part of those who are compelled to work on Sunday. The plea is commonly put forth that it is not the Sunday, but the Monday morning paper which necessitates Sunday work. This is not true. If no paper were issued on Sunday, Saturday would be free for work on the Monday paper, and most of the work for it could be done before 10 o'clock, Saturday night. What remained could be done after 10 o'clock Sunday night. Thus the whole twenty-four hours of the Lord's day could be free from work, and the privilege of attending church would be undisturbed. Newspaper men themselves admit that this is the case, and thus out of their own mouths they are condemned.

A second and more serious objection to Sunday newspapers is, that in substance and in spirit, they are directly antagonistic to the right observance of the Lord's day. The mere fact that they are published and scattered over the country tends to obliterate the distinction which ought to be maintained between Sunday and other days. Instead of directing the minds of the readers away from the things which they have been occupied during the week, Sunday papers keeps their minds on the same class of subjects. Thus they violate the sanctity of the day, and prevent minds already jarred with worldly affairs from gaining necessary change and rest. The reading of them unfits the mind for any religious exercises, and in many cases occupies the time which ought to be spent at church.

Another serious objection lies against Sunday newspapers on account of their contents. The statement, which is often made in their defense, that they contain a vast amount of religious reading, will appear absurd and ridiculous to any one who examines their contents. Some of the vilest sheets published in the country

are Sunday newspapers. Are the Sunday issues of the great dailies morally better than the ordinary issues? Every one knows that the newspapers reflect not the best, but rather the worst side of human life. Murders, suicides, robberies, thefts, rapes, adulteries, elopements, divorces, drunken rows, family quarrels, scandals, frauds, embezzlements, accidents, theatres, horse-races and other subjects of the same kind, expiated upon at great length, and described with the most fervid rhetoric, constitute the staple of these papers. The weekly Sunday papers usually contain sensational stories of the worst character. And this is the kind of reading which men are asked to quicken on Sunday their devotion!

After the best has been said for them, it still remains true that Sunday newspapers are unmitigated evils. Those who publish them, those who sell them, those who advertise in them, and those who buy and read them, are all guilty of violating the Sabbath.

Another serious and destructive violation of the Sabbath is that occasioned by the running of Sunday trains on our railroads. This is an evil second only to that of the Sunday Newspaper; in some respects it is a greater evil. Here, too, a vast number of men, not less than two hundred and fifty thousand in this country alone are deprived of their Sabbath rest. But the worst of it is that their moral sense is broken down. Men who have charge of vast interests, and property worth countless millions are taught to violate the moral law. Most of the railroads and newspapers of our land are putting a premium on Sabbath breaking, and are practically announcing that they do not want Christians in their employ. The movement of trains from town to town on Sunday destroys the quiet of the day, and creates the impression on the minds of the people that the Sabbath is obliterated. The running of Sunday trains encourages and promotes Sunday travel and Sunday excursions, and thus tends directly to the destruction of the Sabbath among the people.

The cause of this evil is justified on the plea of necessity. It is claimed that not only do the public demand Sunday passenger trains; but that great and irreparable loss would be occasioned by stopping freight trains on Sunday.

Prominent railroad men have admitted that the plea of necessity is not well founded. President Samuel Sloan, of the Delaware Lackawanna and Western Railroad says: "In my judgment, the necessity so much urged does not exist, nor do the public demand from railroad management more than ordinary labor." They all admit that the running of Sunday trains is largely the result of competition, and that if the managers of the different roads would come to an agreement on the subject the amount of Sunday traffic

might be largely diminished. The cases of necessary Sunday travel are very few, certainly not enough to justify the running of trains. It is claimed that if through trains which require more than twenty-four hours to complete their trips should lie over all day Sunday, passengers would be subjected to loss of time and heavy expenses. People lose a day from worldly occupations wherever they keep Sunday, and this plea only shows that those who make it want to rob the Lord of his day. As to the matter of expense, few would need to incur it, for they would not be obliged to start upon a journey which they could not complete before Sunday morning.

It may be that a few trains carrying perishable freight would have to be run on Sunday, but they would be very few. Ordinarily, there is no necessity for shipping such freight so late in the week that it cannot reach its destination before Saturday night. The fact is, if the managers of railroads, and the people who patronize the roads, were minded to observe the Lord's day, there would be no real difficulty in the case. It might occasion at times some inconvenience, but convenience is not necessity. That Sunday trains are not necessary to the prosperity of a railroad is proved by the case of the above mentioned road. Under the influence of the late William E. Dodge and President Sloan, it has always refused to run Sunday trains, but from the beginning of its history it has been one of the most prosperous roads in the country. When in 1873, the Central Railroad of New Jersey decided to run Sunday trains, Wm. Dodge retired from the management and sold out his stock, getting a high premium. In less than two years the road was bankrupt, its stock selling for ten cents on the dollar. We do not claim that this bankruptcy was a direct penalty for Sabbath-breaking, but it shows that Sunday trains do not make a road prosperous.

We do not see how a Christian man can consistently own stock in a railroad that runs unnecessary trains on Sunday, or take any part in its management, or not as any one of its employees.

Some good men do it, but it would be better for their souls, and better for the world if they refused. The fact is, such a refusal unanimously made by Christians would put a complete stop to Sunday railroad traffic. We need more courage and consistency in this matter. One of the most shameless things connected with the running of Sunday trains is, that the managers and patrons of camp-meetings sometimes ask for them. No Christian man ought ever to be seen in a railway car on Sunday. This may seem like a stringent rule, but this gigantic evil will never be suppressed so long as professed Christians encourage its continuance by their patronage.

Another form of Sunday work for which a false plea of necessity is made is that occasioned by the Sunday Mails. In this country they compel not less than one hundred and fifty thousand persons to lose the whole or a part of their Sunday rest. They disturb the rest of hundreds of thousands more by keeping up the steady flow of business and mental activity directed to secular ends, among those who write and receive letters on Sunday.

For this work there is really as little necessity as there is for Sunday newspapers or Sunday trains. If not a letter were posted, carried, or delivered on Sunday, no interest of the country would suffer. Practical and conclusive proof of this is found in the fact, that in London, England, the great business center of the world, letters are not gathered or delivered on Sunday; and in Toronto, Canada, there is a total cessation of Post Office business, without sensible inconvenience to any one. It is sometimes urged that in cases of sickness and in business crises it is important that letters should go as quickly as possible. But in such cases the telegraph can be used on Saturday or Monday, and the message reach its destination more quickly than a letter would, even if it were carried and delivered on Sunday. Since there is no real necessity in the case, the Sunday mails ought to be abolished. A government has no right to force its employees to work on Sunday. It has no right to allow the force of its example to act against the observance of the Lord's day, and so against the Christian religion. But the people also have a duty in the matter. They ought not to make use of the Sunday mails nor go to the Post Office, but refuse to have their letters delivered on Sunday.

(To be continued.)

For the Herald of Truth.

THE INFLUENCE OF WALKING WITH CHRIST.

What a pleasure to walk with Christ, to put our hand in his, and let him gently lead us in the straight and narrow way. He can turn our darkest nights to day. What a comfort to the saints to be in company with so kind a Savior and partner of the fullness of his grace. He is a friend that sticketh closer than a brother; he always leads in the right way.

This is the reason some always grow in grace. They are walking with Christ and are willing to be led by his Spirit. Every time you meet with them they seem to have more of the love of God. It makes a person's heart warm to be in company with them. Oh, the powerful influence for good they exert! If the Spirit of God reigns in a heart it can not be hid. A river of living waters will flow from it. As long as we walk with Christ, we can not help growing in grace.

It is when we walk contrary to him that we fall into sin. His Spirit leads into all truth if we do not grieve him from our hearts.

Oh, how much hurt some professors do to the cause of Christ by their unholiness. They never seem to get on any further from the day they made a profession; they show no fruits of a true saint, nor have any pleasure in spiritual things; but have their greatest delight in worldly things. They are not dead to the world, nor the world dead to them. If Satan can get you to go with him one step, he will have you go a good many more before you are aware of it. If you commit one sin and do not repent of it, it will be easier to commit more.

"There is a way which seemeth right unto man, but the end thereof are the ways of death."—Prov. 14:12.

We can't walk with Christ and the world at the same time. The way seems to far, too straight, and too narrow for some that have set out, that will never reach the end. God is not mocked; for mercy and wrath are with him; he is mighty to forgive and to pour out displeasure. As his mercy is great, so is his correction; he judgeth a man according to his works.

"And if ye will not for all this harken unto me, but will walk contrary unto me, then I will walk contrary unto you also in fury, and I, even I, will chastise you seven times for your sins."—Lev. 26:27, 28. "Wherefore come out from among them, and be ye separate, saith the Lord; and touch not the unclean thing, and I will receive you, and ye shall be my sons and daughters, saith the Lord Almighty."—2 Cor. 6:17, 18.

Therefore let us watch and pray that we enter not into temptation.

"By me, O, my Savior stand  
In sore temptation's hour,  
Save me with thine outstretched hand,  
And show forth all thy power."

Oh! be mindful of thy word,  
Thy all-sufficient grace bestow:  
Keep me, keep me, gracious Lord,  
And never let me go.

Give me such a holy fear,  
And fix it in my heart,  
That I may, when doubts appear,  
With timely care depart.

Shine more than half-observed,  
"Till thou destroy the tyrant foe;  
Keep me, keep me, gracious Lord,  
And never let me go."

ELLEN PLANK.

Do thine own work honestly and cheerfully, and when that is done, help thy fellow.—Wm. Penn.

No man ever served God by doing things tomorrow; if we honor Christ and are blest it is by the things which we do today.



## HERALD OF TRUTH.

JOHN F. PUNK, EDITOR.  
J. S. COFFMAN, ASST. EDITOR.

January 1, 1887.

Entered at the Post Office at Elkhart, as second class mail matter.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter stating their P. O., pay up all arrears, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

If you wish your papers changed from one Post Office to another, please always give the Office where you now receive it, as well as the office to which you wish it sent.

To our SUBSCRIBERS.—If any of our subscribers do not get their paper regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

How to SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THE FAMILY ALMANAC  
for 1887

is now ready, and all orders will be promptly filled. Send in your orders early. This almanac should find its way into every Mennonite family. It contains the usual calculations made by the celebrated astronomer W. R. Ibach who furnishes the calculations for the most popular almanacs in the country. It contains the rising, setting and eclipses of the Sun and Moon; the phases and places of the Moon; the aspects of the planets; the rising, setting, and southing of the most conspicuous planets and fixed stars, the equation of time and the time of high water, weather predictions, and also an extract from the Centennial Almanac for the year 1887, together with an excellent selection of reading matter, both profitable and interesting. Also recipes, rates of postage and valuable information of various kinds, illustrations &c. Send your orders early. The price is as follows:

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MENNONITE PUBLISHING CO.,  
Elkhart, Ind.

THE MENNONITE EVANGELIZING COMMITTEE will hold the next Annual Meeting at Shaum's Meeting-house, the third Wednesday of Jan. (19th), at 10 o'clock.

THE WORDS OF CHEER.—The WORDS OF CHEER should be in the hands of the children in every Mennonite family in the land. Send for it. For Sunday schools it is one of the cheapest papers in the country, costing in quantities only 10 cents per copy per year.

BOOKS! BOOKS!—If you want a good book, a Bible, Testament, Hymn book, English or German Bible Dictionary, Menno Simons Works, Dietrich Phillips Works, Martyrs Mirror, a Commentary Concordance, notes on any part of the Bible, or any good book, remember the Book Store of the Mennonite Publishing Co., Elkhart, Ind. We have an especially large assortment of Bibles both English and German, ranging in price from 25 cents up to \$12.00. Also Testaments ranging from 10 cents up to \$2.50. We also have a very fine assortment of German Bibles and Testaments, many of which we import directly from Germany. See our catalogue which appears in the HERALD published on the first of the month.

TO OUR READERS.—With this number we begin a new year. When we wrote our first editorial in the closing months of the year 1864, we did not think in our inexperience what the magnitude of our work during all these years should be. But we thank God to-day that for twenty-three years he has sustained us, and blessed the work. We would not have been able to bear the burden alone; but the Lord has kept, sustained and blessed us, and has raised up hundreds, yea thousands of warm-hearted and devoted friends who have stood bravely by us, through good report and evil report, and as we enter now upon our twenty-fourth volume, we cannot pass by without giving God the glory.

The paper has many times failed to manifest that interest which it should; it has often not been so well supplied with original articles as it should; the editor and his assistants have all been engaged in other directions, also in the Lord's vineyard however, so that the paper did not always receive that measure of attention which it should have received and thus by this means less has been accomplished than might have been the case, yet we feel that the past is past, and cannot be recalled, and we hope our friends will

have patience with our short-comings, and God will forgive us for any neglect, for we can frankly say that all these failures to reach the standard of perfection at which we aimed were not from any will feel neglect, but from inability from the force of circumstances which surrounded us.

In looking over these matters, we feel at this time a determination to do better, if the Lord will give us grace, and we trust that we shall be able to devote more time during this year to writing, and we hope our the assistant editors will also be able to write more; we hope likewise that our friends, correspondents, our patrons, and especially our ministers will do more in this way to assist us, and thus by working all together we will be able to do much good in the Kingdom of God on earth.

We would therefore especially ask all our friends to assist to the best of their ability, both in writing articles for the paper, sending church news and whatever may transpire among the brotherhood, as of interest to the people, and so assist in keeping up the interest of the paper.

We especially ask the younger brethren as well as the older ones, to favor us with their thoughts, admonitions, illustrations of scripture truth, &c. If it be ever so short, only a dozen lines—send it. It will do good to yourself as well as to us and our readers. Give us reports of meetings, conferences, sermons &c.

During the last several numbers we have been especially short of original articles. Let us now all try and make our paper a messenger of glad tidings and life giving truths to the souls of men.

WHAT THEY SAY.—The estimation in which our paper is held by some at least may be inferred from the following, from a letter from one of our correspondents in Ohio. "I think very much of your paper and would not like to do without it. \* \* \* Its articles are strengthening and encouraging to us on our way through this world, and they point out to us the way to heaven." &c. The above is quite in contrast with one who made the remark that he "hated it as he did a black snake." There is indeed quite a difference of opinion in men who profess to be followers of the same master, governed by the same principle, possessing the same spirit, and teaching the same things.

BRO. R. J. HEATWOLE, of Newton, Kansas, who is now on an extended trip to visit friends and the churches, has kindly consented to take an agency for the sale of our books and papers. He will at once enter into the work, and visit the churches in Ohio, and sell books and take subscriptions for the "HERALD OF TRUTH," "WORDS OF CHEER," "JUGEND FREUND," &c. We hope the brethren may extend to him their patronage.

SUBSCRIBE FOR THE HERALD OF TRUTH for 1887; price \$1.00 a year.

CORRECTION.—In the Herald of the 15th of November in the correspondence from Decatur, Kansas it reads "The lot fell on Bro. Joseph H. Birky" &c, which is an error. The lot was not cast, as the candidate who received the greatest number of votes was ordained to the ministry

THE VALUATORS of the Mennonite Aid Plan will meet in Elkhart, Ind., on the second Wednesday in January (12th) 1887, at 10 o'clock A. M.

AN OLD CATHOLIC BIBLE.—Bro. Frank A. Rose of Riverside, Washington Co., Iowa informs us that having seen an item in the Herald concerning a very old bible, he would state that he has in his possession an old Catholic Bible printed in Cologne in 1556, and therefore now 331 years old. He says: "In this book can be seen how the Pope perverted the true word of God" &c. This is indeed a very old Book.

MINISTER ORDAINED.—On the 9th of December a minister was ordained in Hershey's Church in Lancaster Co., Pa. Six brethren were nominated from which number David M. Hostetler was chosen by lot. May the Lord bless him in his calling, and use him in bringing souls to Christ.

## CHURCH NEWS.

FRANKLIN CO., O.—Bro. J. M. Greider of Green county, Ohio, visited the church in Franklin county. Communion services were held on Nov. 14th. Two brethren accompanied Bro. Greider and during their stay a deacon was also ordained, and the lot fell on Bro. Nich. Stemen. May the Lord bless him in his new duties, and may the church in that place be strengthened and blessed. We are glad to see a little more effort put forth to supply the church with laborers in the

various capacities which the church requires and we trust our bishops will keep a faithful watch over the different flocks under their charge, so that the work of the Lord may not suffer for want of laborers.

FROM KANSAS.—D. H. King of Larned, Pawnee Co., Kan., reports the following account of their Sunday School. "We closed our Sunday School on the 12th of December for the season of 1886. We had quite a pleasant time all summer, and we hope considerable good has been done. We held Sunday School 36 times during the summer.

Greatest attendance	68
Average " "	47
Greatest number in Testament classes	30
Average " "	23
Greatest " A B C "	19
Average " "	13
Greatest No. of Teachers	7
Average " "	13
Greatest No. of Visitors present	115
Aggregate attendance of Visitors	

## CORRESPONDENCE.

NEW YEAR'S GREETING.—Dear Readers of the HERALD OF TRUTH, I wish you all a merry Christmas and a happy New Year. It is my wish that the Lord would move every heart on this New Year's day with resolutions to spend this next year, or so much of it as God gives us, in the way the apostle admonishes namely, to "live soberly, righteously" and godly in this present world;" so that when our years in this life are spent we may enter into the blessed New Year of the paradise of God.

BROTHER D. G.

HEALED BY FAITH.—Yesterday, Oct. 15th, I told my father and mother that if the Lord would heal my eyes that night, I would write for the HERALD OF TRUTH to-day for the first time.

I praise and thank the Lord for healing my eyes, for yesterday they were so bad that I could scarcely see to read in the Bible, but to-day I can see to read and to write. I now believe that if I only trust him he can heal my body and soul.

I gave my heart to the Lord years ago, but have often failed in doing the Lord's will. But I am now more determined than ever by the help of the Lord to do my Master's will. My wish is that every soul may be saved and live with Christ forever. May His name be ever praised for all his power and goodness.

"My Savior suffered on the tree,  
Glory to the bleeding Lamb;  
O come, and praise the Lord with me,  
Glory to the bleeding Lamb."

CATHERINE MOYER.

FROM JOHNSTOWN, PA.—For satisfaction to some of my friends in Michigan and Indiana, where I recently visited, I

will give a sketch of my travels in November while among them.

I left home on the 4th of November with some others for Kent county, Mich. I filled nine appointments in this county, which were all well attended, and good interest was shown. On the 17th I came to LaGrange county, Ind., and remained till the 28th. Here I filled eight appointments and had a full house and good attention.

I hope the Lord will bless the weak efforts I made so that some good may have been accomplished. I return my warmest thanks to all the friends and brethren for the brotherly-kindness and charity they manifested towards me while I was with them. It is my prayer that the Lord will reward them abundantly. I arrived at home on the 1st of December.

JONAS BLAUCH.

FROM LA GRANGE CO., IND.—On the 15th of December a young lad, named Allen Danfen (?) living one and a half miles south of Emma, LaGrange Co., Ind. went with his father and two others to shoot rabbits. The mother advised the boy to go to school, but he, it seems, preferred to go with the men. It appears that the father had discharged one barrel of his double-barrelled shot gun and gave the gun to his son to reload, but the trigger of the gun, catching on a twig discharged the remaining load into the boy's face through the lower jaw and out at the ear. He lived only about two hours after the accident. His last wish was that he might speak with his mother, but it was too late. The poor mother is disconsolate with grief for the loss of her boy. His age was 16 years, 2 months and 6 days. This should again serve to warn both young and old of the danger there is in handling fire-arms and what fatal results may arise therefrom.

D. J. HOCHSTETTLER.

FROM MANCERONA, MICH.—During the first weeks of December we were again much encouraged in our Christian life by seeing once more among us Brother Harvey Priesner of Branch County. He held four meetings with us at Mancelona, and on the 13th, he went to Levering, Emmet County, where he was met by Brother Henry Garber. He remained with the members at Bliss till the 16th, when he returned to us and held one more meeting at Mancelona, and one at Arkona, 2 miles west.

Bro. P. taught the truth, and expounded the Word with great earnestness, as we had hoped he would. Let this encourage our ministering brethren. I think it right to speak encouraging, (not flattering) words to them, and pray the Lord in their behalf. Let us pray too, that the Lord will send forth more faithful laborers into his harvest, for the laborers are indeed few.

Bro. Friesner started for Kent County on the 18th. The Brethren, David and Leonard Garber accompanied him to Grand Rapids, where he left them, and they went on south to visit friends in Kalamazoo and Branch counties, Mich., and La Grange and Elkhart counties, Ind. May the Lord bless and protect them, and be with Bro. Friesner in his further labors. E. G.

FROM FRANKLIN CO., PA.—According to appointment there was meeting held at the Chambersburg Church on the 25th (Thanksgiving day). Owing to the inclement weather but a small congregation assembled. The day was very cold and snow mixed with rain fell all day long. The ministers present were S. D. Leaman and Philip H. Parret. Bishop Hunsicker, who is in his 77th year, was not able to be with us on the occasion.

Should we not all be thankful for the great privilege which we enjoy in our land and nation, and be thankful to those who are in authority for the reverence which they show to God, who is the giver of every good and perfect gift? It was their request that all the nation should lay all manual labor aside, resort to the house of the Lord, and there thank and praise God for his many blessings and benefits.

On the 5th of December we were favored with a pleasant but a short visit, from the brethren, Bishop Jonas Martin, Pre. Joseph Wanger, Deacon John Hulinger, and Brother George Martin from Lancaster Co., Pa., accompanied by Sister Rohrer from Rockingham Co., Va., who was on her way to visit her friends in Lancaster Co., Pa. On the same date the ministering brethren filled an appointment in the Chambersburg Church. The following day, they filled an appointment in the Row Church. Both meetings were tolerable well attended. The same day they started for home. The brethren reported a pleasant visit to the counties of Augusta and Rockingham, Va. They also stopped in Washington Co., Md., and filled several appointments. "How beautiful are the feet of them that preach the Gospel of peace."

The information was given through the HERALD OF TRUTH that Bro. R. J. Heatwole and family of Kansas are visiting their many friends in the different states west of Penn., and expect to pass through Pennsylvania on their journey to Va. I would be much pleased if he could get word to stop off at Chambersburg, Franklin Co., Pa., where I would be very glad to meet him. He was one of my old school-mates in Va., and was also one of my companions when we came as refugees to Washington Co., Md., in the Spring of 1864. In the Fall of the same year I left Maryland, and went to Franklin Co., Pa., and since I never had the privilege of meeting him.

PHILIP H. PARRET.

## "IF I DO MY PART GOD WILL DO HIS."

ALEX. MARSHALL.

A Christian in the east of England, used to say it took him forty-two years to learn three things:—(1) That he could do nothing to save himself; (2) that God did not require him to do anything, and (3) that Christ did it all.

If you learn these three lessons you will never talk about your doings. "Your part" is to admit that you are a helpless, hell-deserving sinner, unable to do anything for yourself. "Your part" is to cease thinking of being saved by anything that you can do or feel. "Your part" is to believe that Jesus did everything that was necessary—that He finished the work of atonement and paid the ransom price with His precious blood. Whenever you cease trying to be saved by your doings, and believe on the Lord Jesus, who did it all and paid it all, you become a son of God, an heir of glory, and a joint heir with Jesus Christ.

"To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness," (Rom. 4:5).—*Self.*

## TEMPTATION AND ITS ANTIDOTE.

In every phase of temptation we may learn more of Him, "who was in all points tempted like as we are, yet without sin," and know that "He is able to succor them that are tempted."

The aim of Satan is to interrupt the fellowship of the soul with Jesus, it may be outwardly through the senses, or inwardly by his secret assaults; but the saints will overcome from the first to the last by "the blood of the lamb, and by the word of their testimony." There are some encounters wherein Christ seems to fight for us, and others wherein He overcomes by us.

I have a vivid remembrance of a season of fiery temptation in my early walk of faith. For weeks I never approached the mercy-seat without Satan standing by to resist me. Long and fruitless were my efforts to overcome, for I had not learned that faith alone can save. One day I knelt, as before, in bitter anguish, and in hopeless despair I cried,

"The same misery! The same temptation!" Then sweet and strong, and clear as the voice of many waters came the word of the Lord, "And the same Christ!"

Dear reader, I leave it with you, with the words of a faithful follower of the Lord, "Forward! and overcome in the strength of Him who never lost a battle!"

Anna Shipton.

## FOR THE LITTLE READERS.

(Continued.)

### FIRST JOURNEY OF THE SONS OF JACOB TO EGYPT.

You have heard how Joseph was made almost as great as the king. A great deal of corn grew in the fields next year and the year after, and for seven years after the king's dream. But then scarcely any corn grew.

The poor people came to king Pharaoh, and said, We have nothing to eat and we shall die. Then Pharaoh said, Go to Joseph; he can help you.

So the people went to Joseph, and he opened his large barns full of corn, and sold the corn to the people. They brought money, and large bags or sacks. Joseph took the money, and filled the sacks with corn. A great many people came to buy corn: some from a long way off; but Joseph had enough corn for all.

Among the people who came there, were ten men who had come from a far country. Each of them had an ass, and on the ass a sack, and in their hands they brought money. Who do you think these were? They were Joseph's brothers.

When Joseph saw them he remembered them, though he had not seen them for twenty years. He knew these cruel brothers who had sold him for twenty pieces of silver.

If Joseph had pleased he might have punished his brothers. He might have told his servants to kill them. Do you think Joseph will punish his brothers: or do you think he will be kind to them? Now you shall hear how he behaved to them.

The brothers thought Joseph was a great lord, and they did not know that they had seen him before; for he wore fine clothes and he was grown to be a man and he had another name which the king had given him.

So when the ten brothers saw him, they bowed upon the ground before him. Then Joseph remembered his dream about the sheaves bowing down to his sheaf, and he saw that God had made it come true.

Joseph felt already to forgive his brothers; but he wished first to see whether they were sorry for their wickedness, and whether they loved their father and little Benjamin.

Joseph did not tell them who he was he even pretended to be unkind. He spoke to them in a rough voice, and said, Where do you come from?

From the land of Canaan, they said, to buy food.

But Joseph said he did not believe they spoke the truth. You came, he said, to see by what roads you come into our country best, and where we are weakest;

and you mean to bring some king with soldiers to fight us, and take possession of our country.

No, indeed, said Joseph's brothers, we do not. We are ten poor brothers, and we are come to buy food.

But Joseph said he would not believe what they said.

Joseph's brothers answered, We are all brothers, and once there were twelve of us, but one is dead, and the youngest is with our father who is an old man. They tried to make Joseph believe what they said, but he pretended not to believe them.

At last Joseph said, I must see your youngest brother. I shall send one of you to bring him, and I shall keep the rest in prison till he comes back with the youngest brother.

The brothers were much affrighted when they heard this, for they knew that their father would not consent to part with Benjamin lest he should be killed. So not one of the brothers said he would go and bring Benjamin.

Joseph put them all in prison, and kept them shut up together for three days. While they were shut up they had time to think of their wickedness to Joseph. They were very much frightened; they did not know what Joseph was going to do with them.

At last Joseph came to them in prison, and said, This is what you must do, and then you shall live; for I fear God.

How glad and surprised the brothers must have been when they heard him say he feared God; for the other people in Egypt worshipped idols.

I will only keep one of you shut up in the prison; all the rest of you may go back and take corn home with you; but when you come again, you must bring your youngest brother with you, or I shall think you have not spoken the truth; but if you do bring him, I will believe you.

The brothers were glad to think they might go back, yet it made them sad to hear that one of them would be kept in prison.

They remembered their wickedness to Joseph, and they said one to another, It was very wicked in us to treat him as we did. How he begged us to spare him, and we would not; and now God is punishing us for it.

Joseph heard what they said, and it made the tears run down his cheeks; so that he was obliged to go out of the room to weep.

He did not like to see them unhappy; but you know he wanted to know whether they were kind to Benjamin, and whether they loved their aged father, and whether they were sorry for all they had done.

When Joseph came back, he took one of the brothers called Simeon, and said that he should keep him in prison till the others brought their youngest brother

with them. So Joseph had Simeon bound with ropes, or chains, while the other brothers stood around.

Then they must have remembered how once poor Joseph had been bound, and sold for a slave.

Simeon was left alone in the prison, and he did not know whether his brothers would ever come back, and whether he would ever be let out.

Before the brothers set off to go home, Joseph said to his servants, When you fill those men's sacks with corn, put back into their sacks the money that they paid me for it, and give them also some food by the way.

Joseph wished his poor brothers to have something to eat by the way. And the servants did as Joseph told them; but Joseph's brothers did not know what the servants had done.

How glad these brothers were to get away from Egypt, and to come back to their father, and to their little children, who had scarcely any thing left to eat.

When they were come home they told their father all that had happened. There was a great lord, they said, who sold corn to the people; and he spoke very roughly to us, and said that we were not come to buy corn, but that we only wanted to see the land, that we might bring men to fight the people that lived there. He called us spies.

Then they went on and said, We told that great lord that we were not spies, but were twelve brothers; that one was dead, and that one was with our father in the land of Canaan. But he would not believe us, and told us we must bring our youngest brother with us; and he took Simeon, and shut him up in prison, and said that he would not let him out till we came back with Benjamin.

Poor old Jacob was very sorry when he heard all this. Then the brothers began to open their sacks of corn, and they were quite surprised to find their money at the top of their sacks.

But they were not pleased; they thought that some one had put the money there to get them in disgrace, and that when they went back to Egypt they should be punished for stealing; so they were very much frightened.

They had not stolen this money; but they were thieves, for they once had stolen Joseph, and had sold him for twenty pieces of silver. God knew that they were thieves.

They were more afraid than ever of going back to Egypt, and seeing the great lord; yet they wished very much to go, for they had only brought a little corn, and they wanted more; and they knew that poor Simeon would remain in prison till they went back to Egypt.

How could they persuade Jacob to let Benjamin go? For Jacob said, No, I can not trust Benjamin with you, lest some harm should happen to him.

You have taken away two of my children, he said, Joseph and Simeon, and you would not bring Benjamin back if I were to let him go. If any evil were to happen to him, you would bring down my grey hairs with sorrow to the grave.

Jacob felt that it would break his heart to lose Benjamin, he loved him so very much. So the brothers were obliged to stay in Canaan; for they knew it would be of no use to go to Egypt, unless Benjamin went with them.

What trouble they now were in. God was punishing them for their wickedness about Joseph their brother.

(To be Continued.)

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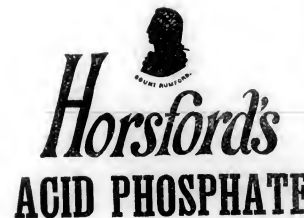
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" E " Elkhart for Goshen	4.10 P. M.
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Vol. 24.—No. 2.

ELKHART, IND., JANUARY 15, 1887.

Whole No. 338.

For the Herald of Truth.

**HE TAUGHT THE NEED OF PRAYER.**

Our blessed Savior Jesus,  
While in this world of care,  
Taught his devout disciples  
The need of constant prayer;  
And showed them by example  
How God to supplicate,  
And how to lay up treasures  
That never, never fade.

He gave them many valued  
Instructions day by day,  
And e'en on one occasion  
He taught them how to pray:  
He called upon the Father  
Who dwells in heaven above,  
Whose righteous name is hallowed,  
He who himself is Love.

With humble resignation  
Each one should call upon  
The name of his Deliverer,  
And say, "Thy will be done."  
Our own desires would lead us,  
Oft into sin and shame,  
Therefore the Savior bids us  
To call upon His name.

When you are sorely tempted  
Some evil to pursue,  
Turn to the great Deliverer  
And there your prayers renew:  
"Deliver me from evil."  
And from the tempter's snare,"  
For I am very feeble  
And need Thy constant care.

A. Metzler.

For the Herald of Truth.

**OBEEDIENCE TO HIS WILL.**

It is clearly apparent that as long as we are not willing to submit to the ordinances of God, that we are yet aliens from his kingdom. Unwillingness will be manifested so long as we are destitute of the spirit of obedience and meekness, and the fire of love has not been kindled within us.

Though we may be above reproach before men, and like the young ruler, feel that we are not so bad as some others that even profess to obey the ordinances of

God, we will some time find that one thing is lacking. We will learn that our new life is not begun, that we are spiritually dead.

Many are zealous in certain truths, perhaps some tradition of their fathers; but this is frequently like that of the Pharisees, a carnal zeal. We must be made free from all men, for in Christ dwelleth all the fulness. We must give up all that is human, all trust in anything except Christ.

We must not persuade ourselves that to be baptized, and obey the other ordinances, such as communion, foot-washing, etc., and to be upright in the manner of life constitutes obedience to God. We must go farther than this, and be obedient to all that he asks of us. We must be willingly ready to do whatever he tells us to affirm or deny, or suffer, or bear, for his sake. In this spirit we will receive blessing in our souls even if we are not especially conscious of it at the time we are doing our duty.

True service or obedience to God is heart surrender to Him. Like Paul we must come to a state of mind when we can ask, "Lord, what wilt thou have me to do?" or like little Samuel, "Speak Lord, thy servant heareth." There must be a new inhabitant in the heart; there must be the indwelling of the Holy Spirit.

Obedience is also a surrender to the yoke of Christ. The body, the will, the conscience, all must be upon the altar of faith in Jesus Christ. There must be no consulting with flesh when the command is given to bear the cross, or to deny self. Jesus said, Luke 9: 23, 24, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it." We must get where Paul was when he said, "It is not I that live, but Christ liveth in me." How little do we know of the divine life within, and how much we cling to this world of sin and folly, walking in the way of our own heart, sowing to the flesh, thinking of the strength of our moral character, yielding to natural affections, rather than submitting to the will of Christ and going forth in the strength of the Almighty.

Christ demands a whole-hearted, undivided consecration to his service. How many souls we find who are anxious to hear good, instructive sermons, preached, and are at the same time not willing to be obedient to the will of God. Well may Jesus yet say, "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled." Let us bear in mind that we are not to live by bread alone, but by every word that proceedeth out of the mouth of God. It is a blessed experience to get into the spirit of perfect willingness to obey in all things.

O that more of those who profess to follow Jesus, would experience this blessed willing obedient working that gladly gives the Lord the whole heart, that every thought and act may be brought into subjection to his holy will. How sad that so many professed Christians are so gloomy and dissatisfied, and have not that abiding peace that Jesus is so ready to give upon perfect obedience. How many are betrayed into words and acts which dishonor and betray their Master! Frequently they are sorry, and resolve to be more careful, but if Christ is not within in the spirit of perfect obedience, they will fall again in spite of their own efforts. The fault is in man trusting in his own strength to overcome temptation, or to perform known duties, instead of trusting all to God.

If man is willing God will make clear by his word and the Spirit, what is required as a duty or what is an evil for us to shun. But man must be in the hands of God as was our Master, who could say in the hour of greatest trial and the deepest agony of soul, "Father, not my will, but thine be done." Let us get to an experience where we can offer the same prayer; not only when there is no cross before us, but when the deepest sorrows of our lives overtake us. Let us not continue to live in the 7th chapter of Romans, but pass on to the 8th where we can say, "There is now no condemnation to them that are in Christ Jesus." See what this chapter, verse 11, says for the fully obedient consecrated believer, "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you. Therefore, brethren we are debtors, not to the flesh to live after the flesh."



For the Herald of Truth.

## THE ACCEPTED TIME.

"Choose ye this day whom ye will serve, \* \* \* but as for me and my house, we will serve the Lord."—Josh. 24:15.

Jesus himself has answered the great question, why so many do not hear, understand and heed his callings, when he quotes from the ancient prophecy of Isaiah, "For the people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." Matt. 13:15. This doctrine especially applies to the hardened sinner who has often resisted the warnings of the monitor, and has rejected the opportunities that are extended to him to become converted and healed spiritually; who has often heard with dull ears, and closed his eyes against the many loud callings, and the doctrine that Jesus has brought, and commanded his disciples to cry unto all the world, that "Whosoever believeth in him should not perish, but have everlasting life." God is yet sparing their unprofitable lives in his unspeakable mercy, but they are standing blindly with closed ears, in the greatest imaginable danger. They were commanded to remember their Creator in the days of their youth before these evil days came upon them; before their hearts became so hardened from pursuing the evils of this world, that they now say they see no pleasure in the service of the Lord.

Presumably, no one would have the imprudence to deny that the most convenient and acceptable time to become initiated into the visible church of God is, in the tender days of youth, before the shackles of sin have fastened the heart to this world's vanities, and obscured the vision of the brightness of the glories awaiting the obedient children of God. At a certain stage of youth every soul is bound to choose between right and wrong—between the road to ruin, and the way to life, and it surely shows wisdom to "choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;" for it is only for a short season, even as one drop of water in the mighty ocean, as compared to the time of eternity which follows these few days of our pilgrimage on earth.

One of my companions in boyhood life once told me that he sometimes felt as though he must now forsake all evil, and give his heart to Jesus. He would like to begin and live a Christian life in his youthful days; but whenever he feels these convictions, evil thoughts again repel the resolution, and he reasons in his mind that it is impossible for a youth

like him to hold out faithful throughout all his early years; that he would have many temptations to overcome, and whenever he begins a Christian life he wants to live and die a Christian. I relate this because I believe there are multitudes of young persons, who at some period of their early life have a similar feeling. They are "almost persuaded" to remember their Creator in the days of their youth, but for some excuseless reason put off the day for a more convenient season until the heart becomes so hardened in sin, that the longer they wait, the harder they find it to return. For example, we will follow the life of our youthful friend of whom I was speaking. He was an intelligent orphan, and was employed many of his subsequent years in teaching school, and bore a character of good moral standing. But like all other young people he was beset by temptations; and because he would not trust Jesus to carry him through the temptations of life, he fell into vice, and among other evil habits he acquired, he learned to love the intoxicating cup. He went from bad to worse until on one occasion one of his former scholars found him lying in the gutter, helplessly intoxicated. He deplored his pitiable condition, and confessed his shame that the young scholar whom he had often given good advice, should now be obliged to lift him out of the mire, unfit to be seen by anyone. He is still living a life of misery, instead of the pious Christian he had hoped to be, and doubtless would have been had he only trusted the Savior, instead of his own moral courage. Now, young friends, let this be a warning to you if you still resist the Lord, and hope at a future and more convenient time to yield to his will, for Satan may lead you astray, and death may come before you are prepared to meet your God, and while you are still trifling with the world.

I have frequently heard young persons say that if they were "fit" they would join the church. This shows that they are devoid of the true understanding of the holy Scriptures which are able to make them wise unto salvation. They are yet carnally minded, and do not perceive the things of the Spirit of God, for they are foolishness unto them. They still trust in themselves instead of Christ, and do not understand that by their own strength they can never get to heaven; but that Christ is seeking them, and as soon as they feel and confess their own weakness, he is willing to strengthen them. Remember the malefactor who was crucified with Jesus. At the moment he felt, and confessed his guilt, and turned to Jesus, though a murderer he was, the Savior had compassion on him, and promised that he should that day be in Paradise with him. Saul, when he was persecuting the Christians, heard the voice of Jesus, and obeyed it; his sins were par-

doned because he gave himself up to prayer, and became obedient, trusting wholly in God. That which he formerly loved he now hated, and what he formerly hated he now loved. Christ came to save that which was lost, and if you are lost he can save you. It depends upon your willingness. Those that are whole need not a physician, but those that are sick. You can not save yourself; Christ will save you if you give yourself away to him, and he wants to save you now, to-day. "To-day is the accepted time; to-day is the day of salvation. To-day if ye hear his voice harden not your hearts."

Speaking of the faith of the murderer who was crucified with Jesus, Menno Simon puts forth this parable to illustrate the great danger and fallacy of postponing the day of repentance. Hear him: "There is a very rich potentate, emperor or king, whom I, through great ignorance hated all my days; he had compassion upon me, and because I am such a poor man, he, through his faithful servants, tendered me not only his favor and friendship, but also a great sum of gold, many precious stones and gems, and all this out of love and compassion; and I am so ungrateful that I will not only give meat and drink to the faithful servants of this kind prince who loves me dearly, for these great favors; but I turn them with ignominy and disgrace out of doors, throw mud and stones at them, put them into prison and bonds, and deprive them of property and life; take the proffered gifts, place them in a closet, and trample them under foot, etc.; and inform the prince that I do not now desire his presents, but if he will, in the course of one or ten years offer them again, then I will perhaps make up my mind and receive them, and tender my thanks for the favors. Now I will allow you all to judge, whether it would be right that such a prince should again offer his favors since I treated him and his servants so perfidiously? Or whether he should not much more turn his favor into displeasure, and his love into wrath toward me for my presumptuous tyranny, haughty rejection of his favors, and severely punish me? I think you would award me his punishment and not his grace."

This parable can be readily understood; for Christ the King, has offered us salvation as a free gift, and while we cruelly reject it from time to time, thinking in the future we will perhaps accept the gift, might we not expect that we have merited his displeasure inasmuch that he will give it to others?

I ask every candid reader to consider whether it would not be a matter of wisdom, and much easier to receive the offered gift of the Savior at the first opportunity, than to delay and "neglect such great salvation," until the heart becomes hardened in sin and unrighteousness? The "more convenient season" for which so

many wait may never be seen and experienced by you before your dying hour, while the hour of death may come very suddenly and unexpectedly. Sometimes when persons are sorely afflicted, and death stares them in the face, they become willing to observe the ordinance of baptism, as though it were by compulsion, because of the near approach of death; but very frequently when such persons are restored to health again, through the mercy of God, and are permitted to enjoy a season of health in this world, though sad to say, they fall back again to their sins, forgetting the vow and the promise they had made with God. Such is evidently not genuine conversion, for the reason perhaps, that the desire has been to enjoy the pleasures of this world to the last moment, and only when death is to be faced would they consent to abandon their sinful career, not willingly but through constraint.

Death-bed repentance might be well enough, providing you are certain that your journey's end will be closed by being laid on a bed of affliction in consciousness, there to "work out your soul's salvation," and you were sure that such conversion would be genuine; but time is not your own, and God wants you to consecrate to him your whole life, and not only a few days of the latter end. He calls you in the early morning of your life, and will you voluntarily and cheerfully respond, enlist in his service, and labor in his vineyard? "Choose ye this day whom ye will serve," for to-morrow may never come. A. METZLER.

For the Herald of Truth.

## WATCH AND PRAY.

"Watch and pray that ye enter not into temptation," is what Christ said to his disciples just a short time before he was betrayed. We are warned many times in the holy Scripture to guard against the sin of neglect of devotion in sacred service to God.

When we are not continually watching and praying, we may deceive ourselves. It is quite possible for us to forget that we are neglecting a duty that God has seen fit to require of us for our happiness and his glory. Therefore, we should be very considerate in our words and actions, that we may not tempt ourselves and others to do and speak that which is not pleasing in the sight of God.

"Abstain from every appearance of evil," is the wholesome admonition of the apostle. We are even to watch that we may not do anything, though it might not be wrong in itself, that might appear evil to others, and prove a snare to their souls. If we were always earnestly watching and praying as the Savior has

commanded, we would certainly not find time to do wrong.

We should not let our precious time be taken up in watching our neighbors, that we may tell them of their faults. Looking so intently after them we would be almost certain to think they have more faults than we ourselves have, and thus we would fall into temptation and deceive ourselves. The poet gives us good advice when he says:

"Yield not to temptation,  
For yielding is sin;  
Each victory will help you  
Another to win."

CLARA BRUBAKER.

## PRAYER AS THE EARLY CHRISTIANS, A. D. 1700, VIEWED IT.

[The following is an extract from the writings of Gotfried Arnold, whose writings in the German, are known to nearly all of our readers. This extract has been translated by Bro Tobias Witmer of Williamsville, Erie Co., N. Y., who is now engaged in translating these works into the English language, with the intention of having them published. This extract on prayer shows the character of the work and we are glad to place it before our readers. Ed.]

In examining some precious old documents, I find the following on prayer: "In consequence of the ancient corruptions of the human mind, it followed that they (the early Christians) could not at all times, get rid of idle thoughts, while engaged in Prayer, but often mourned the evils: (Chrysostom homily 12. in liber divers. homi. Augustin. Liber X. Confession ch. 35. Hilarious in Psalm 136. Euagrigious Scitensis in Monarch. n. 12. op. Cotelierum Tom. III, p. 115. Mon. Gr.)

Yet in this exercise they depended upon the Love of their Heavenly Father, who is ever ready to impart His Mercy, to enable us to worship Him in the Spirit and the Truth, John 4:21. Neither did they cease to admonish one another, "That the heart, in prayer, must be free from all implication, in its object, and in such a spirit to flow, like that to whom it is directed." (Tertullian, ch. 9. de Orat.) "And as the body, when engaged in labor is entirely directed thereto, and all his members aid thereto; even so must the Soul also be dedicated to God in loving supplications, so that the thoughts (or imaginations) do not idly flit around, but Hope must be grounded on Christ, our Savior. Then will He appear, and teach the true art of Praying, and enable us to offer a pure spiritual prayer, acceptable to God." (Macarius hom. 33. init.)

Thus they aspired not alone to the contemplation of legitimate or established compulsory forms, but reminded one

another of the Mercy of Christ, and such other faculties to aid them in Faithful prayer. For example, they gave the following advice: "When thou comest to prayer, search thy heart and mind, and desire to send a pure prayer to God. Examine whether any obstructing influence affects thee, viz: whether thy heart alone has to do with God; even as the heart of the husbandman with farming, or the heart of the wife with her husband: that is, whether other things, [imaginations] distract your mind." (Id. homily 15.) Examine closely those stray thoughts, which the Enemy of Souls perhaps has interposed. "But depend not alone upon your own strength of mind, much less be thou satisfied with an outward cry, but finish thy conflict in thy heart [inwendig] until, through your meditations, you reach what you desire, namely, to drive off the intruding thoughts, and you are enabled to walk according to the Will of God." (Id. homily 6.)

To this is required simply a plain heart and desire, in which we must stand before God, in order that nothing through carelessness, or frivolity, or worldly care, may divert the heart and endanger the soul, and drive off our true desires away from God." (Cyprrianus de Orat. Dom. ch. 6.) "Whoever lives temperately, he can stand before God, as though before His eyes: he can immediately detect the evil thoughts, and resist them, so that not only the words, but also the heart comes to God." (Chrysost. homily 30 in Genesis.)

"But to this purpose it is necessary to crucify the flesh, and put off the unreasonable instincts." [desires.] (Chrysost. hom. 32, in John).

To the active Child of God these old testimonies have healing on their wings. To any one else however they are harmless as the breezes from an Eastern sky, unless those breezes come from an enemy.

Let us cultivate this harmless Spirit of Christ in our lives, and grow in Grace, and Knowledge will abound. In our atmosphere the normal condition is perfect quietude; so the soul, when possessing the influence of the Divine Spirit, is "first quiet, peaceable, and full of Glory," as it was in the beginning, and will be in Heaven.

But in the case of the unbeliever and sinner sin reigns supremely and chilling storms prevail, and fears disturb. This is the sin-cursed condition of our lost Earth.

Her destiny is swift destruction on account of sin. Every individual man, woman or child will, sooner or later, yield to this sentence pronounced in the beginning. But thank God the Great Physician Jesus the Christ was sent to us by the Father in Heaven, and now let us follow His Divine Guidance, though we suffer the scoffs of the wicked of this World.

TOMAS WITMER.

Williamsville, N. Y. Dec. 1886.

## HYMN FROM THE ITALIAN.

The following hymn was transcribed from a pillar in a little church in Italy, and translated by a young lady in Brooklyn for E. P. Hammond, who reads it in his meetings occasionally with much effect.

- Oh blessed feet of Jesus  
Weary with seeking me!  
Stand at God's bar of judgment  
And intercede for me.
- O knees which bend in anguish  
In dark Gethsemane!  
Kneel at the throne of glory  
And intercede for me.
- O hands that were extended  
Upon the awful tree!  
Hold up those precious nail prints  
Which intercede for me.
- O side from whence the spear point  
Brought blood and water free!  
For healing and for cleansing!  
Still intercede for me.
- O head so deeply pierced  
With thorns which sharpest be!  
Bend low before thy Father  
And intercede for me.
- O sacred heart! such sorrow  
The world may never see;  
As that which gave the warrant  
To intercede for me.
- O body scared and wounded  
My sacrifice to be!  
Present thy perfect offering,  
And intercede for me.
- O loving risen Saviour  
From death and sorrow free,  
Though throned in endless glory,  
Still intercede for me.

Selected by LYDIA DARLING.

For the Herald of Truth.

HUNGERING AND THIRSTING—  
FILLED.

"And they did all eat and were filled.—Mark 6:42.

As we read the verses preceding this one, we find that Christ wrought the miracle of feeding five thousand with five loaves and two fishes; and after they had eaten they took up twelve basketfuls of the fragments. One lesson Christ here taught his disciples was economy. It was His will that nothing should be lost or used in extravagance. This ought to teach us not to use the means that God has given us to sustain our natural bodies in extravagance. If we have ever so much, there are always some poor who stand in need of food and clothes.

But some one may say, If these had done as I have they would have no need of assistance. But don't we see that we have not like talents and understanding in the matter of making money. When one has wealth in his possession, let him see that it was not obtained by so dealing that some one came to want by his influence in getting him into debt so as not to be able to get out. Sometimes a mortgage

is taken by the rich on the property of the poor, and foreclosed, only to add wealth to be lavished in extravagance. Such too often forget the Lord's poor.

There are two classes of poor. One class is the lazy poor, and the other the Lord's poor. These last many times labor hard day by day, and have misapplies, sickness, and ill luck. Such are the needy ones that we should maintain if they come to want. How glad could we make some hungry ones by giving them something to eat, which is our duty.

But this lesson also shows a far different want, appetite, than merely a natural appetite for food. We read, that if we hunger and thirst after righteousness, we shall be filled. Now, we all know in a measure what hunger is. Perhaps we have not experienced this so intensely as some have, who have gone days without eating. Probably if we had been some of the soldiers and prisoners of war over twenty years ago, we might have had the opportunity to realize what hunger is. But as it is at present, we have enough to eat three times a day if we choose. There is a hungering and thirsting in mankind that can never be fully satisfied in this life. Man is so constituted, that he is always hungering and thirsting after something. If he is filled with one thing he hungers and thirsts after another, at least, so long as he is in his natural condition.

There are three kinds of hungering and thirsting. The first is a hungering and thirsting after a little bread and water; the second, is a hungering and thirsting after riches and the pleasures of the world, and the third, is a hungering and thirsting after righteousness. Whoever a person hungers and thirsts after, of the three things here mentioned, he eats and drinks, and when he is filled, is satisfied. For the first two, there is never a lasting satisfaction. In a short time the craving appetite will come again. A person wants his natural food every day, and it is so in the pursuit of pleasure. Man is never at rest. If he indulges in one pleasure till he is satisfied, he craves another. And in the end of life he has nothing to stand by him; he has nothing but remorse and leanness of soul to take with him to eternity, and he is not filled with the love of God, which is a lasting, satisfying portion.

Now we will come to the third part of our lesson. "They did eat and were filled." Now as a person hungers and thirsts, so shall he be filled. If he hungers and thirsts after this world's pleasures and riches, and fashions, he has no room for the love of God in his heart, and he is filled with vanity, and never thinks of hungering after righteousness, until God brings him to see his wretched condition. Then if he sees his lost state, and bewails his sad condition, he begins to hunger after righteousness, and is not satisfied

until he is filled, and then sees that he needs to partake of that spiritual food every day, that he may be filled and sustained, and not fall back into the beggarly elements of this world. A spiritual person needs this spiritual food just as much as a natural man needs his daily bread and water to sustain his natural body. The spiritual body must be nourished with the Holy Spirit day by day. If we do not hunger or thirst for it, we can not be filled, and leanness of soul will follow. Therefore, child of God, if you find yourself in this condition, it is high time that you hunger and thirst after righteousness, that you may be filled. Pray God to feed you daily with that heavenly manna, that you may grow to a full man in Christ, Jesus.

Some may say that five thousand were filled when Jesus thanked God and broke the bread. So they were, but without doubt they came hungry again, as well as we, for they ate little bread. With the child of God it is as with a person that has been sick for a long time and is recovering, and his appetite is returning to him. He can not be satisfied until his strong appetite is appeased with food that is healthy, and gives strength to his body. The more the Christian feeds on heavenly manna the more he wants to be fed, until he becomes a strong man in Christ, and is able to stand against the wiles of the devil.

Some may ask, When are we so filled that we no more hunger and thirst after righteousness? I answer, not until he is out of reach of the deadly power of sin. Then he is filled with righteousness, and remains filled by a continual drinking in for all eternity. If we are God's children, and are received into the haven of eternal rest, we are so filled, that we do not need to hunger and thirst. O, what a glorious place that will be to the weary pilgrim where he has all the desires of his soul fulfilled in Jesus.

DANIEL B. SHELLEY.

For the Herald of Truth.  
HAPPINESS.

God wants us all to be happy. For this purpose He put us into this world; and if we are not happy, it is likely our own fault. We must do good, and love, trust and serve God; then, and only then, do we feel true happiness. We will then only find that true happiness consists mainly in living for others—pursuing not our own but others' happiness and welfare.

If we seek only our own happiness it will flee from us, while if we pursue the better way we will find happiness pursuing us.

Dear reader, do all you can to make earth happy, since we have but once to live and that to prepare for a never ending and happy eternity. S. Z.

For the Herald of Truth.

## WALK NOT WITH THE UNGODLY.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. Psal. 1:1.

Readers, we are walking, and it is in a way, but whose way is it? If we are walking in the way of the godly, we are happy, while the ungodly are unhappy, because God is not with them. But the Heavenly Father will be with all who walk in His way and are willing to become His children.

We must not stop in our walk with God, for we are on our journey home, and we must keep on walking. It is ruinous to stand still when we should be speeding on our way home to glory. And how sad must it be when some stop, and stand in the way of sinners. One can not be pure and holy in such company. Let us not remain in the company and under the influence of the wicked. I have never read in the Bible that any sinner found eternal life except he forsook sin, and left the ways and the counsel of his sinful company. We must overcome wicked ways or we can not be saved.

When the sinner forsakes his evil ways, God will make him like a tree planted by the rivers of water, that bringeth forth his fruit in his season. His leaf shall not wither, and whatsoever he doeth shall prosper. "The ungodly are not so, but are like the chaff that the wind driveth away." Am I like chaff that is worthless and driven away by the wind, or am I like the tree that stands firm in a fruitful place? This should be a question with every one.

There is a great difference where we walk, where we stand, and where we sit. We may be in a place where we are fruitful in good deeds and a holy life, or in a place where we are going down the way that leads to death.

Is it not a sad thought that some are as light and as vain as chaff, and in the end must be driven from the presence of God like chaff before the wind, to be burned by the awful fire of God's wrath against sin. The ungodly cannot stand in the judgment, nor sinners in the congregation of the righteous.

Some who are in the counsel of the ungodly and stand in the way of sinners, and sit in the seat of the scornful still think themselves happy. But the Lord shows them how poor and wretched all must be who have nothing but sin and the company of sinners to comfort them when trials come. Let us forsake the ungodly and all their ungodly ways, and cling to the ways of God our Father like true children. Walking in his ways he will be with us, and show us the way through the darkness of trial and sorrow, and we shall never lose our way.

It does not take hard, unpleasant labor to walk with God and live with him, because he makes the way pleasant for us. Oh, it is a blessed comfort to be alone with God on the way sometimes. How many times have souls been comforted by singing the beautiful hymn.

"I love to steal awhile away  
From every cumbering care,  
And spend the hours of setting day,  
In humble, grateful prayer."

LIZZIE BRUBAKER.

For the Herald of Truth.

## TO MY BROTHERS AND SISTERS.

After our Family Meeting last fall, I felt as though I had not done my full duty at that time, so I thought I would write a few lines in connection with what our dear parents and our minister taught us on that day. I believe they taught us the pure word of God out of true love for His children. When they had finished speaking I felt like saying something at that time but could not. For this reason I write, so that you can all read my thoughts, and realize what feelings I had towards you.

When our minister said, "We should be thankful to God that we again had the privilege of all meeting at the home of our childhood with father and mother, and that probably this would be the last time that we could ever enjoy this privilege," I felt like saying, that I was glad that the feelings of my heart were thankfulness to God that he has yet spared our lives, and has not called any of us brothers or sisters away after they came to the knowledge of good and evil. I feel to say with father, "I would feel rejoiced if we could all now be united in one family in Christ, and travel together hand in hand toward the heavenly Jerusalem, which is prepared for all who do the will of my Father in heaven."

If you dear members of the household are yet living out of Christ; apparently unconcerned for your souls, come and find a spiritual home with the children of God. Jesus has given you many kind invitations, and says, "Come unto Me, all ye that labor and are heavy laden and I will give you rest." Then He adds, "Take my yoke upon you, and learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls, for My yoke is easy and My burden is light." I would now entreat you with one of old, "Come" and go thou with us, and we will do thee good."

As we had formed the family circle again that day, and engaged in singing praises to God, we could rejoice that our number was full, except the two who had gone before in infancy. Now, as we leave the home of our parents one by one, seeking a home of our own, to stay for a little while, we should remember that the Word

teaches us that we shall first seek the kingdom of God and His righteousness, and all things else shall be added unto us.

One by one we leave the home of our parents, and in the same manner we will have to leave the homes we select as our own, and go to the home in the spirit world which our lives and our faith merit, while we live in our earthly home. What a joy it will be if we shall all be so unspeakably happy as to meet, not one missing, in that home where our little brother and sister have gone to dwell with Jesus—that home which was prepared for all who love the Lord! Oh, I hope our family number will again be full where there will be no more parting, where we can praise God in fulness of joy forever!

If we love God, and are worthy through Christ to have a home in glory, we will be engaged in his service here; for He says, "He that loveth Me keepeth my commandments." Again He says, "He that is for Me gathereth, and he that is against Me, scattereth." Let us then try to gather ourselves together for Christ, and work for Him, that we may not be of those who scatter, and will miss the home above.

For myself I would say with Joshua, "As for me and my house, we will serve the Lord." I wish to you all the grace of our Lord Jesus. This is from your unworthy brother who loves you all, and feels an interest in your souls.

J. WELLY.

Wakarusa, Ind.

## A SERIOUS MISTAKE.

There is said to be a young man in the Missouri penitentiary whose parents at their death left him a fortune of \$50,000. There is where his parents made a fatal mistake. If they had taken the precaution to invest that amount in a small dog and shot him, and then simply left the young man a jack-plane or a wood saw, with printed instructions how to use it; instead of being in the penitentiary, he might to-day have been gradually but surely working his way up to a handsome competency and an honorable old age.

Ever since the days of Adam and Eve, parents have made it a point to toil and struggle all their lives in order to realize a sufficient sum of money to purchase, when they are dead and gone, each of their children a first-class through ticket to perdition; and it is not much to be wondered at that so many of their sons reared in vice and idleness, as too many of them often are, have no higher ambition than to invest their inheritance in just that sort of transportation.

Christian Worker.



## WHAT TIME IS IT?

Time to do well,  
Time to live better;  
Give up that grudge,  
Answer that letter;  
Speak that kind word to sweeten a sorrow,  
Do that good deed you would leave till to-morrow.

Time to try hard  
In that new situation,  
Time to build upon  
A solid foundation;  
Giving up needlessly changing and drifting,  
Leaving the quicksands that ever are shifting.

What time is it?  
Time to be earnest  
Laying up treasures,  
Time to be thoughtful  
Choosing true pleasure;  
Loving stern justice, of truth being fond,  
Making your word just as good as your bond.  
*Selected by S. M. EBERLY.*

For the Herald of Truth.

## A CAUTION.

I am glad for the interest of the HERALD for our little folks through the continued article entitled, "For The Little Readers." They should have our careful attention. As a parent, each child of the household is to me like a ray of sunshine to gladden my life here. Then how terrible is the thought that a single one of them should possibly so live that it could never join the family above, but instead be of the number that must suffer forever the torments of the lost, and die a second death. Rev. 21 : 8. Since the salvation of their souls depends so much upon the interests that I give them while they are still in the tender years of their childhood, how careful ought I to be, and every other parent as well, that we only speak and teach such things as become sound doctrine.

In the article referred to vol. 23, page 364, second column, I find an expression that I fear might leave a wrong impression on the young mind. The writer in cautioning the children against lying says, "Remember the Lord always sees you, and that he hates liars, and will not let them live with Him in glory." Truly God will not let liars live with Him in glory, but it is not because he hates the liars; it is because he hates their lies. He is a God of love, and He does not hate even the sinner, but He hates his wicked deeds.

It seems to me best to hold before the people the truth that God loves them. "For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." John 3 : 16. God loved the world, that is the people in the world when they were lying in sin and wickedness, and He knew that they were not fit to live with Him in glory, so He sent His Son that through Him they

might be purified, and made fit to live with Him in glory. This was done because God loved the sinner and hates his sins.

It seems to me if we were able to show the sinner the amazing love of God for him while he is yet in his sins, he would be made to cry out in the language of Jeremiah, "Oh, that my heart were waters, and mine eyes a fountain of tears that I might weep day and night."

Perhaps mothers sometimes make the mistake of teaching the children that God loves only good people. Mothers, when your little child is about his plays, and unfortunately falls into the mud, and he comes to you with his soiled garments and muddy hands, do you not first love him, and then cleanse him because you love him? Yes, the kind mother confesses in her heart that she loves her dear children even when they are disobedient. She still loves them and tries to teach them obedience. But how much greater must be the love of God who is love, than that of an earthly parent. Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God." H. H. Good.

Elida, Ohio.

For the Herald of Truth.

## BE YE SEPARATE.

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—Cor. 6 : 6, 7.

We can not by our own strength and efforts save ourselves from continuing in sin, or become the children of God. It is the gift of God, and not of works, lest any man should boast. God never requires anything of us without giving us, if we trust in Him fully, through faith, the grace and strength needed to accomplish it. Christ said, "No man can come unto me, except it were given unto him of my Father."

John said, Christ "came unto his own, and his own received him not, but as many as received him, to them he gave power to become the sons of God." If we be doers of the word, and not hearers only, and obey the gospel of our Lord Jesus Christ, out of a pure heart fervently, he will give us the power to become His sons and daughters.

Paul said, "If the Spirit of him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you. Therefore we are debtors, not to the flesh to live after the flesh. For if ye live after the flesh ye shall die; but if ye through the Spirit, do mortify the deeds of the

body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God." For ye have not received the spirit of bondage again to fear, but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified together. For I reckon, that the suffering of this present time are not worthy to be compared with the glory which shall be revealed in us."

If we wish to reign, or be glorified with Christ, we also have to suffer and be crucified with him. We must be a separate people from the world. Our thoughts and affections must be centered on heavenly things. O, the still, small voice of God, how refreshing to His children! Truly nothing can be compared to the peace and love of our dear Heavenly Father, and our dear Savior Jesus Christ. Let us examine ourselves, to see if we are only laboring to gather treasures on earth, where moth and rust doth corrupt, and for worldly pleasures; or whether we are laboring for the golden crown that is laid up for the faithful in Christ. Are we striving to come into possession of that crown which Christ brought for us with the price of his blood?

While we are laboring and toiling here, God knows whether it is an outward appearance or whether it is the action of a true heart. When we give our whole heart to God, and serve Him sincerely, we still feel more than anything else our weakness, and cry to the Lord for help. How shall we escape when the hour of death cometh, and we have no part with Jesus, and no treasure and no home in heaven? Oh, let us obey the voice of God, and be willing to submit to all His conditions of salvation. Then the treasure he so freely gives becomes a lasting joy, a precious treasure on this earth, and a glory in the world to come. But if we do not like to retain God in our knowledge, He will give us over to a reprobate mind, to do those things which are not convenient. If we disregard the reproofs and convictions of the Spirit, remain unyielding, impenitent, and persist in grieving, quenching and resisting the Spirit in our hearts, we are preparing the way for that condition in which our hearts will become so hardened that the ability to repent will be destroyed.

Let us beware that we do not place ourselves in the condition where the Spirit ceases to strive within us any longer. Let us watch and pray, that after we have known God, or rather are known of Him, not to turn again to the weak and beggarly elements, and be entangled again with the yoke of bondage, and worship and serve the creature more than the Creator. Paul said, "What agreement

hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them," etc.

Some might say, this was said to the Corinthians, as we do not worship idols, for we live in a Christian land; but how often do we bow to idolatry, and how many are the idols we worship sometimes, even if we do not bend the knees to graven images. Anything that is dearer to us than Jesus is our idol. Upon whatever objects our thoughts and affections are most, that object we worship, for where our hearts are, there will our treasures be also. Paul said, "They that are Christ's, have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit, and not be desirous of vain glory, provoking one another; envying one another." And Jesus said, "He that loveth father, mother, son or daughter more than me, is not worthy of me; and he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it, and he that loseth his life for my sake shall find it." Happy is the man that finds his life in Christ, and can say, For me to live is Christ, and to die is gain. Such often have a longing to be with Jesus, and their Heavenly Father. The law of the Spirit of life in Christ Jesus, hath made them free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending His own Son in likeness of sinful flesh, condemned sin in the flesh.

"Thou my everlasting portion,  
More than friends or life to me;  
All along my pilgrim journey,  
Savior, let me walk with Thee."

SISTER C.

## THE PROPER METHOD OF OBSERVING THE LORD'S DAY.

(Continued.)

Much of the so-called necessary work of cities is really unnecessary. This is shown by the fact, that in Toronto there is almost a total cessation of all kinds of work without inconvenience to any one.

It is claimed that the running of street cars is a necessity, but is this true? Their only legitimate service on Sunday is to carry people to and from church. But how many people are really obliged to go to church in the horse-cars?

It will generally be found on inquiry, that those who do use them for that purpose go directly by a church of their own faith, in order to reach a favorite church which is farther from their homes. How many families are there, even among the

poor of the great cities that could not store all necessary provision over Sunday? It is a little easier, and a little pleasanter to purchase on Sunday, but the maximum of ease and pleasure is not a necessity. If drugs must be purchased on Sunday, why could they not be obtained only on a physician's prescription, and the drug store opened only in answer to a bell? We have referred to those cases in which the plea of necessity is most strongly urged, and need not particularize further. The simple fact is, if ninety-nine hundredths of the Sunday labor and traffic in our cities should be stopped, people could soon adjust themselves to the new conditions and would be in no respect the worse for the change. If everyone really desires to obey the law of God, and to see others obey it, these "necessities" for Sunday work would soon disappear. But the majority have not this desire, and they make our business and social arrangements. What shall the minority who keep the Sabbath do? They are so bound to their neighbors that it is hard not to conform to some degree to their habits. The only rule that can be laid down for them is, to give the least possible support and countenance to Sunday work. In respect to particular cases, the individual conscience must be the guide. It should be remembered that only work of necessity, not work for gain or for pleasure, or to meet fictitious wants, are allowed by the law of God.

Persons who really desire to keep the Lord's day sacred are often puzzled to know whether work which they must do in order to retain the positions in which they earn a living for themselves and their families may not fairly be accounted necessary work. In thousands of cases the alternative is placed before employees to work on Sunday or to be thrown out of work altogether. When to be thrown out of work means to lose one's only visible support, the case is a hard one. What ought one to do in such a case? It is clear that a Christian ought never to accept a situation which he knows beforehand involves Sunday work. But if he is already in the place, and the work comes upon him, shall he give it up and take chances of starvation? If he has a little Christian heroism and considerable faith, that is just what he will do. But if his strength is not equal to that, let no one condemn him. Perhaps he cannot see that it is not necessary for him to have bread, but that it is necessary for him to keep his integrity before God. However, he may be answered, that if he obeys his conscience he will not suffer. Hundreds of inquiries have been made, and no case has ever yet been found in which one suffered permanent injury or loss, because he refused to work on Sunday. Such a man may be subjected to temporary inconvenience, but the final result will be the betterment of his condition. Let

every man who is thus tried be very sure that the work is really necessary before he engages in it.

Our Savior taught that work connected with conduct of public worship and with attendance on it is allowable on the Sabbath. I answer to the charge of the Pharisees. He asked, have ye not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath and are blameless?—Matt. 12 : 5. In modern churches the pastor must do his harvest day's work on the Sabbath. The sexton must work in order to have the house of God ready for the people. In many cases a certain amount of work must be done in getting to the place of worship. But all this is permitted, because without it, the highest ends of the Sabbath could not be reached.

Such rest and recreation as may be necessary for the preservation of health are certainly allowable on the Lord's day. Here again we are on ground over which it is difficult to make our way. But since the original idea of the Sabbath was rest, it cannot be wrong for us to use for that purpose all of it that may be needed. If one can best recruit his wasted energies by a little extra sleep on that day let him take it. If one is shut up in a mill or a store, or an office, all the week, so that what he needed is a few hours in the open air, let him take a walk along a country road, if he can find one; or in the woods or in a park; only let him do it in an orderly and decent manner, trespassing upon no one's property, and indulging in no rude and boisterous behavior. If he goes alone, let him meditate on things appropriate to the day; or if he have company let the conversation be of suitable matters. In some cases invalids and those not able to walk, may have need of riding on the Lord's day. If they go only for health and no other day can be found for the purpose, they can go with a clear conscience. In all such cases, the only objection to be considered, is the influence which one's action may have on the conduct of others, or upon one's own reputation. If it is likely to be misinterpreted he must judge for himself whether the benefit will counterbalance the evil.

Perhaps these hints with regard to what is allowable on the Lord's day are sufficient. As stated at the outset, definite and precise rules can not be given. We must now pass to consider things required on the Lord's day.

(To be Continued)

He is wise who knows when to hold his peace.

The soul's play-day is Satan's work-day. The idler the man the basier the tempter.

## HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.  
J. S. COFFMAN, ASST. EDITOR.

January 15, 1887.

Entered at the Post Office at Elkhart, as second class mail matter.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter stating their P. O., pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

If you wish your papers changed from one Post Office to another, please always give the OFFICE where you now receive it, as well as the office to which you wish it sent.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their paper regularly, or if any persons who send for books, etc., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THE DATE on the label of your paper gives the time to which your paper is paid. If it is "dec. 87," it is paid to that time, and so of any other date. By this you can always tell if your paper is paid up, or is in arrear. The X on a label shows that your paper is ordered to be stopped at the date on it.

IF THE LABEL on your paper is not changed in the second number after you have sent money for it send us a card stating the case.

OUR FAMILY ALMANAC FOR 1887.—If you have not yet sent for one of our excellent Family Almanacs for 1887, send at once. It will be sent to you by mail,

per single copy for	.....	.08
2 copies	.....	.15
4 "	.....	.25
12 "	.....	.60
22 "	.....	\$1.00

The reading matter alone is worth more than the entire almanac costs.

THE WORDS OF CHEER, our children's paper, should find its way into every family. Send for it. It is one of the cheapest Sunday School papers published in the country, costing in quantities of 10 or more only 10 cents per copy, per year. The JUGENDFREUND, our German children's paper, costs the same. Sample copies free.

THE ENGLISH MARTYR'S MIRROR.—The long expected book is now drawing to its completion. The book will contain over 1,000 pages; nearly 800 pages are now printed, and during the month of February we expect to complete it, if the Lord will. Then as fast as the books can be bound we will deliver them. We have sent notices and orders to all those who had sent subscriptions, and we would ask our friends now to make every effort to sell as many of the books as possible. We ask our ministers to present the mat-

ter before their churches, and encourage the people to subscribe for them. This book for us Mennonites is pre-eminent ly a church book, and every minister who has the prosperity of the church, and the preservation of the pure doctrines of the Bible among his people at heart, may boldly stand up and commend it. The book was gotten at a very heavy expense, and is by all means the best and most correct translation of it ever published. The print is excellent, the binding will be good, and the whole book is presented to the reader in good style at the low price of \$5.00 per copy.

PLEASE SEND ADDRESS.—We have received a letter with \$1.22 from some one who forgot to sign his name. Please give address, and the matter will have attention.

WANTED to borrow for five years \$2000.00 on first class real estate (an improved farm in Elkhart county, Ind.) security. Apply at the office of the HERALD OF TRUTH.

NOW IS THE TIME to renew your subscriptions for the HERALD OF TRUTH. Many have already done so. Many have sent in one or two, and some quite a number, of new names, for which we are very thankful. A number have also by sending in a club secured the premiums which we offer. Let the good work go on, and let every friend of the paper endeavor to add something to its progress and prosperity either by securing subscribers, sending articles or at least speaking a good word for it.

ARTICLES.—We have now again some good articles for the next number. We are glad to see that the brethren and sisters are beginning to write more frequently: Please do not grow weary, dear friends, but continue to write, and help us to make the paper more interesting. We should like to enlist more of our ministers in this work. The apostles did not only preach; they also wrote concerning the salvation of men and the doctrines of the gospel.

JUST as we are ready to go to press we learn that Bishop John P. King, of Lyon Co., Kansas, died of typhoid fever on the 7th of January.

BRO. ELIAS SNIDER of Waterloo Co., Ont., has for the last two months suffered from various bodily afflictions so that he was not able to go from home. He is however slowly improving again. We are sorry to learn of these afflictions and hope he may be speedily restored so as to be able to attend again to his ministerial duties.

NOT SANCTIONED.—A correspondent writes to us that he is not in unison with some of the sentiments expressed in the HERALD OF TRUTH, and claims that some of its correspondents deny the power of the Holy Ghost, because they protest against noise and confusion in religious worship. If the manifestation power of the Holy Ghost consists in making much noise, and in bodily exercise, which the apostle says "profiteth little," we have not yet learned its true power, and we would advise our friend to seek after "godliness which is profitable in all things," and he will have a treasure that is worth more than all the noise and confusion a whole army can make. Let the still small voice of the Spirit speak in quiet devotion, and God will hear, for he is not far from every one who desires to walk before him.

A SWINDLE.—A correspondent writes us: "An ungenious 'Advertising Dodge' seems to have crept into the HERALD of Dec. 1st, page 355, under the head of 'Indian Money.' Several parties have sent to Mrs. Warner for the 'Wampum,' and of course were disappointed when they received it, with a lot of advertising trash, of which I procured some from a friend who sent for the Wampum, and enclose part of it in this letter," etc.

It appears that this is indeed a very ungenious advertising dodge. Under pretence of sending specimens of Indian money, which it seems she really sends, keeping her word so far, she gets the addresses of parties and then sends them her advertising trash, as our correspondent says, and in this ungenious way gets her advertising among the people in order to sell her goods. We fully acknowledge that we were "taken in," and had we known the ruse we would not have admitted the article into the paper. The offer came so fair and candid, and indeed ourselves were gratified to see the specimens of Wampum, something we had

read a great deal of from our youth, and often had a great desire to know what it really was. Under the circumstances we felt that we should be doing a favor at least, without doing wrong by letting it be known. And so we have learned another lesson in the great book of human life. We have learned what Wampum is; we have learned the oft repeated lesson of God's word, that the "human heart is deceitful above all things, and desperately wicked; who can know it."

We have conscientiously kept our columns free from all trash thus far, and refuse many good offers of this kind in advertising, and shall continue to exercise the same vigilance in the future as in the past. But if now and then we make a mistake, we shall use all diligence to expose any wrong, and ask our brethren to help us, and at the same time bear with our imperfections.

UNSETTLED QUESTIONS.—The Editor of *The Brethren Evangelist* announces himself neutral on the questions of open communion and secrecy. He claims that they are unsettled questions awaiting the decision of a general conference of their church, and refrains from expressing his views lest he might influence the minds of his readers one way or the other. It does appear plausible that an editor who understands the Scriptures and believes in the directions of the Word and the Spirit of God should have convictions of truth that would press upon him the duty of writing boldly and decidedly to influence if possible the minds of his readers to accept the truth. It does look as though he thought the truth of God depended on a decision of a general conference of his church, or that he is more a servant of his church than of God.

This editor should remember that the above were not unsettled questions among the Brethren or Dunkards of 50 or 100 years ago, which he so vehemently declares his faction of that church to represent. We must sometimes wonder whether after all they of the *Evangelist* do not see themselves going, going-away from the principles of the Gospel. We feel sorry that we have to see it so for the sake of the many peculiar doctrines which we Mennonites have held in common with the Brethren or Dunkards ever since they were in existence as an organization. Let all our readers remember that

open communion and holding membership with secret organizations are settled questions with us; and if any minds are not well settled on these questions we hope to show them many reasons why we as non-resistant Christians should oppose their introduction into the church, which has so far been kept clear of them. Yet we do not wish to speak disrespectfully of them, hard as we may oppose them, because many may advocate them whose associations may have prevented them from giving these questions a Scriptural consideration.

We would yet state with regard to the Brethren of the *Evangelist* that if their manner of dealing with the question of fashionable dress and worldly conformity is any indication of the character of their legislation on the above questions, it will not require a prophet to tell now how they will dispose of open communion and secrecy before they shall be considered many times by their General Conference.

## SENSATION AT MASS.

In Milford, Mass., on Christmas morning, the wife of Capt. John C. Herrill, of the state militia, attended the 9 o'clock mass, and soon after the collection was taken up she was ordered to leave the church by the Rev. Father Cudihy. The 9 o'clock mass is a children's mass, and the service is held in the basement of the church. Mrs. Berrill says there were other grown persons in the audience. Mrs. Berrill put 10 cents on the contribution plate when it was passed. Others sitting near by put on \$1. "Father Cudihy asked me if I put 10 cents on the plate," said Mrs. Berrill, "I told him that I did. He took me by the shoulder and told me to leave the church." Mrs. Berrill says that she shall not go again to St. Mary's church while Father Cudihy is the pastor. The Milford Gazette prints the following letter from the venerable priest of the Milford parish:

"JOHN C. BERRILL: I have seen your wife Mary C.'s card in The Journal, and think her husband must be a very mean man to send his wife to church on Christmas day with only 10 cents to pay her priest his dues. You are a military officer, I believe, and how would you like to get only 10 cents for your distinguished services to your country for one year? You are a bootmaker, earning good pay, and would reject with scorn and indignation an offer of wages that would degrade your labor as a mechanic. Now, Mary C., your wife, if not wholly demoralized and perverted by marrying a Protestant, ought, when she does come to church—once a year, on a Christmas—try to behave herself like any other Catholic,

contribute to the support of her church, and not plead poverty, nor pay her pastor with abuse like an infidel. If your wife, Mary C., is not willing to contribute more than 10 cents, then you may take her to your Bible religion, as you have already taken her to your bosom, and the Catholic church will not suffer any great loss in her absence."

## REMARKS.

The above incident is not published as an item of news, but that our readers may be reminded how foreign to the spirit of true Christianity are the workings of priestcraft, especially in the Catholic church.

In the above letter of the priest to the husband of the offending woman is clearly to be seen an acknowledgment that in his own mind the noble work of ministering to the wants of souls is degraded to a mere money-getting business. This spirit is in direct antagonism to the teachings of the Scriptures. Paul writes to Titus that the bishop shall not be "given to filthy lucre," and that his teachings shall not be for "filthy lucre's sake." Peter exhorts the elders to "feed the flock of God, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind."

The priest's indignation is aroused simply because his "distinguished services" are "degraded" by a contribution of only 10 cents; just as though it would take money to make his services honorable. Had he been possessed by the spirit of our Savior, whom he professes to honor, he would have felt deep sympathy for the woman he believed to be lying under the curse and sin of covetousness; and he would have tried to make her conscious of her sins and win her to Christ. But what was his soul to him? It was the \$1.00 he wanted, and when she would not give that, he writes to her husband that he may take her to a religion that he (the priest) brands as infidelity.

This is a case that came to notice in the Catholic church. But how much of the same spirit can be seen among Protestants; which, if we were to condemn it in the severe terms that the Scriptures give us a right, would cause well meaning people to look upon us as fanatics and narrow minded bigots. I sometimes fear we are very slow in condemning the sin of covetousness in the ministry.

## CHURCH NEWS.

BRO. DANIEL ROYER, bishop of the churches in Owen and Clay counties, Indiana, left home in company with his wife to visit among the brotherhood in Bucks Co., Pa. We wish him a pleasant and prosperous journey.

FROM KENT CO., MICH.—A postal from a correspondent in Kent county, Michigan, informs us that Bro. Harvey Friener of Branch county, Michigan, stopped with the church at Caladonia on his return from North Michigan, and held several interesting meetings.



On the 21st the brethren brought their work to a close in our church, but we hope and trust that the seed that was sown and the work they did here may in due time be made manifest. May the Lord bless their work so that it may not have been done in vain.

The best expended riches are those which are for God's sake.

† indicates plus.  
\* below zero.

*Dale Enterprise Va. Dec. 31st, 1880*

THIS life is like an inn in which the soul spends a few moments on its journey.

*Selected by* I. A. W.

## A FRIEND IN ONTARIO.

When I look back and see how many have made this good profession in my time before many witnesses, I feel like asking, Where are they? Have they gone to eternity and are waiting for their reward, and some are here yet battling with flesh and blood and sin till (God shall say, It is enough, come thou faithful servant, and you shall have the crown in the resurrection of the faithful. But it is sad too to see that some have been unfaithful to their trust, and again stand aloof from

Therefore it behooves us to walk in the light as he is in the light, and the blood of Jesus Christ cleanses us from all sin, which must be before we can enter heaven. It sometimes makes my heart sad when I look on the doings of men, how they are in sin, even church members who profess the name of Christ. They seem to think if they attend church and observe the ordinances, they

are all right, but, professor, remember that the road is just as short to perdition from the church door as from anywhere else. Nothing but living in Christ, and Christ living in you, will save you. Lay hold, therefore, on eternal life, and stand fast in the good profession that you have made before many witnesses.

Some one may wonder how we can live so close to Christ that we do not commit sin—I mean actual, willful transgressions. There is a possibility of sinning—actual, willful sin—so long as we are not out of temptation's reach. And if we sin—such sins—by omission or commission, then we are not a child of God till we get right with Him again. When we have sinned, then we are out of Christ, and if we should depart this life in this condition, we would be separated from him.

Then my fellow-pilgrim, see well to it that you are not deceived by calling your actual and willful transgression weakness. Therefore "fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses."

DANIEL B. SHELLEY.

*LaBarge, Mich.*

## ARE YOU GROWING?

BY GEO. D. WATSON.

Are you growing in grace? Is grace the principal thing in which you want to grow? There are some growths which really hinder our growth in grace. Growth in wealth, in worldly wisdom, in mere materialistic knowledge, in new theories of religion,—all these and many more kinds of growth may—nay, do they not always?—hinder growth in grace? To be a little particular, are you growing in *humility*? Can you receive disappointment, contradiction, the not being noticed, not honored,—in fact, everything that would naturally wound your pride? Can you take it calmly, sweetly, thankfully? Do you esteem yourself less than you did a year ago?

Are you growing in calmness of spirit? Have you had a baptism of stillness on your heart, so that you do not indulge in mere talk or religious gab? Have you the deep quietness of spirit which secures holy recollection, so that you can think

twice before speaking once? Can you pass through scenes of sorrow, of mirth, of alarm, of dismay, with a quiet heart and mind? Does your soul steer fixedly and serenely for its goal, amid all weather and currents?

There will be no bluster or frustration of soul in heaven. Why should there be here?

Are you growing in your trust? Can you trust in God as fully and serenely when your prayers seem to be denied, as when granted? Can you trust Jesus for everything with—outsights and special favors to entice your faith? Do you feel a sweet joy in the very act of trusting?

Are you growing in love? Can you love those who give you no return for it? Can you take the welfare of other people—their little interests—up into your soul, and feel for them? Do you love the poor? Do you love to think of their interests? Did you ever read "Blessed is he that considereth the poor"—that think about their interests? Do you love with the love of Jesus streaming through you, and not merely the effusion of human affection?

Are you growing heavenly minded? Do you build your air castles in eternity, and not in time? Do you feel yourself a stranger in earth, and a citizen of heaven? Do you walk with the top of your mind in the skies?

Are you growing in patience? Can you be patient with your own lack of grace and slowness of growth?

First, have the conditions of growth; viz., heart purity, good soul food, and then ignore every kind of growth which shall not conduce to your soul's interest for eternity.—*Chris. Witness.*

For the Herald of Truth.

## WALK ON THE NARROW WAY.

"Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7:14.

The above words of our Savior are words that we should deeply consider. We should examine ourselves by comparing our daily walk and conduct with the word of God, to see whether we have entered the strait gate, and are traveling on the narrow way to life, or whether we are yet on the broad road to destruction. On one of these ways we are sure to travel, because we find only one of two ways on which we may

travel, and two places to enter at the end of our journey. Since the difference of the two places in eternity is so great, let us come to Jesus in an humble way, for he will accept us only when we are humble.

Christ is the only way by which we can enter heaven. He shed his blood on the cross for our sins, therefore let us give him our whole heart, and pray to him daily for spiritual strength that we may be able to stand in the hour of temptation. The wicked one is trying every means to keep us on the broad road to destruction.

Let us deeply reflect on the day of Judgment what a great difference there will be in the travelers on the two different ways when all must give an account of the deeds done while here in the body whether they be good or evil. How blessed will it be if we can hear the words, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Dear readers, are we on that narrow way which leads us to Christ Jesus, or are we still traveling on that broad road to destruction? If we are traveling on that broad road, let us turn our hearts to the Lord, and humble ourselves to that meek and lowly lamb of God. Let us try and live nearer to God every day, as the Son of man cometh when we are not looking for him.

The Lord is calling us day by day to come to him, as he is the only way to heaven, and we must travel on that narrow road, for strait is the gate and narrow is the way which leadeth to life, and few there be that find it. But I hope and trust that there will be still more to follow with us on that narrow road; and I pray to the Lord that those who have not yet seen this lost condition, shall see for themselves that they are on that broad road to destruction. Oh! may they turn their hearts to the Lord before it is too late, before the door of mercy is closed, and they are cast into outer darkness.

Let us travel on that narrow way, so that we can enter in at the strait gate. Let us remember the words of the poet:

"Broad is the road that leads to death.  
And thousands walk together there;  
But wisdom shows a narrow path,  
With here and there a traveler."

SUSAN M. EBERLY.

## FOR THE LITTLE READERS.

(Continued.)

### THE SECOND JOURNEY TO EGYPT.

As the brothers could not persuade Jacob, their father, to let Benjamin go with them, they were obliged to stay in Canaan. Soon they had eaten up all their corn, and none grew in their fields; and what could they do as for food?

Jacob saw how hungry they were, and at last he said, "Go again; buy us a little food."

They then said, "We can not go without Benjamin, for the man who sold corn said we should not see him unless we brought our youngest brother; if you let Benjamin come with us, then we will go."

Jacob was very unhappy when he heard this, and he said, "Why did you tell the man you had a brother? It was behaving very unkindly to me to tell him."

Then the brothers answered: "The man asked us so many questions." He said to us; "Is your father alive? Have you another brother?" "Could we think that he would say, 'Bring your youngest brother?'"

Still Jacob did not like to let Benjamin go. One of the brothers called Judah said, "I will take care of Benjamin if you will let him go. I promise to bring him back to you, and if I do not, I will take all the blame; for we and our little children shall die, if you do not let him come."

Jacob saw it was of no use to refuse any more, or they would all die, and Benjamin too. So he gave Benjamin into the care of Judah.

But Jacob was afraid of the man being unkind to them, and of his saying that they had stolen the money, so he said to them; "Carry the man a present."

What could they carry? They had gardens with fruits and flowers growing in them. "I pick some nuts and almonds off your trees," said Jacob, "and take a little balm and myrrh and some spices, and a little honey with you, as a present to the man."

The man was very rich and did not want anything, but the presents would show that they wished to please him.

"Besides," said Jacob, "Take the money back that you found in your sacks; take more money in your hands to bring more corn, and take Benjamin, and go to the man."

Jacob's heart was full of pain when he said this.

Then he began to pray to God: "May God give you mercy before the man, and send home Simeon and Benjamin."

"Now," said he, "If I must lose my children, I must lose them."

When Jacob wished his dear Benjamin good-by, he thought how he once had parted with his Joseph, the day he sent him to look for his brothers, when he put on his pretty coat, but never returned.

Now Jacob feared that he would never see Benjamin again.

The brothers took the presents with them, and they each took some money, and they took their asses and their empty sacks, and Judah took care of Benjamin.

So they bid farewell to their old father and their wives, and their little children, and they set out on their journey.

They all felt very sad that day. The brothers were frightened; they were afraid they should be taken up as thieves when they got to Egypt.

At last they came to Egypt. They went to the place where Joseph was selling the corn, and he saw them. He looked to see whether Benjamin was with them. How pleased he was to see him.

Benjamin was very young when he had seen him last, yet Joseph knew that it was Benjamin.

As soon as he saw his brothers, he called his chief steward who managed his house and said to him, "Take those ten men to my house, and get a great dinner ready, for they must dine with me to-day."

The brothers did not hear what Joseph said to the servants. The servant came to them and told them to come with him.

So they came, and he brought them to Joseph's own house; a fine large house. yet the brothers were not pleased, but very much frightened.

"Ah," said they to each other, "we are going to be put in prison, and we shall be kept in Egypt to work hard, and we are asses."

They thought of their poor father, and of what he would do.

When they got to the door of the house they came up to the servant and said, "O, sir, we came here once before to buy a little food and we paid money for it; but when we got home we opened our sacks, and found the money in them, and here we have brought it back; and we have brought more money to buy more corn. We can not tell who put the money in our sacks."

It was quite right to bring back the money, but once they had acted differently and had stolen money. Now, they were speaking truth, but once they had told lies.

The servant answered them very kindly and said, "Fear not; your father's God gave you that money, and put the money back into your sacks."

You see the servant knew about God. Who could have told him about God? The people in Egypt did not know about God; but worshipped idols. It must have been Joseph who had taught his servant.

How happy the brothers were now. They soon found out they were not going to be put into prison, but that they were to dine in a fine house. What could make the man so kind? They did not know the reason.

While they were waiting the servant went and brought poor Simeon out of prison. He had been shut up a long while. We may suppose that while he was in prison he thought of his having once put Joseph in the pit.

The servant told them that dinner would not be ready till noon, and while they were waiting he brought them water to wash their feet, and he gave some food to their poor, tired and hungry asses.

The brothers said, "Let us get our present ready while we are waiting for the lord to come in."

So they went out and got ready the balm and spices, the honey, and nuts, and almonds.

At last Joseph came in from selling the corn, and the brothers came into the house and brought the presents in their hands, and they bowed down upon the ground. The eleven brothers bowed down as the eleven sheaves had done in the dream.

This time Joseph spoke very kindly to them. He asked them how they were; but most of all he wanted to know how his dear father was.

"Is your father well?" he asked. "The old man of whom you spoke? Is he yet alive?" They said "Yes, our father is well, and he is yet alive." And as they spoke they bowed down their heads to the ground.

Then Joseph looked for Benjamin, and when he saw him he longed to throw his arms around his neck and kiss him, but he would not do it yet. He only said, "Is this your younger brother of whom you told me?"

And then he made this little prayer, "God be gracious to thee, my son."

When Joseph had said this, he felt the tears coming into his eyes, and he could not help crying; so he went quickly out of the room, and shut himself up in his own room, and there he cried by himself. He was a very tender hearted man, and he loved this young brother very much.

One reason why he loved him was, that Benjamin was the son of his own mother, Rachel, while the others had another mother; for Jacob you know, had two wives.

Now the dinner was ready so Joseph would not stay in his room; but first he washed his face that no one might see that he had been crying; and he tried to look cheerful, and he said to his servants, "Put the dinner on the table."

In the room where they were to dine, there were three tables. One was for



Jost B  
B. B. H  
Miller, T D Y, \$5.00, From York, Pa., T E F \$3.00, J wh  
\$2.00, Lizzie & Lehman \$2.00.







day is an opportune day to give the history of the Bethlehem Babe, o'er which the angels sang their "Peace on Earth good will to man."

Before the meeting was closed another appointment was left for New Year's day, and I was glad in my heart to hear the minister say in the invitation to come that they should bring all the children. On our journey I frequently see Brethren at church who have left their children at home. Let us be admonished and persuade them with us.

I wish we might imitate our Russian Brethren in this respect. Their congregations are interspersed with many children, and it is beautiful to see and hear them all engage in singing the plain simple soul-inspiring melodies (or hymns) for which our young people, I fear, are getting a distaste in some vicinities owing to the demoralizing effect of the light music taught in many singing schools.

R. J. HEATWOLE.

For the Herald of Truth.

#### CROSS AND YOKE.

Christ says, "Take my yoke upon you, and learn of me; \* \* \* for my yoke is easy and my burden is light." Mat. 11: 29, 30. He also repeatedly commands his servants to take up the cross, saying: "He that taketh not his cross and followeth after me, is not worthy of me." Mat. 10: 38. "And whosoever doth not bear his cross, \* \* \* cannot be my disciple." Luke 14: 27. "If any man will come after me, let him deny himself, and take up his cross and follow me." Matt. 16: 24; Luke 9: 33. "Whosoever will come after me, let him deny himself, and take up his cross and follow me." Mark 8: 34. "And come, take up the cross and follow me." Mark 16: 21.

The reason I have quoted all the above passages is to show that not once has the Savior said *my* cross; but in every instance uses the pronoun "*his*," except once, when he makes use of the definite article "*the*" in connection with the cross. In the single instance, however, when he speaks of the "yoke," he says take *my* yoke upon you \* \* \* which is more than he says of the cross. I have connected those two subjects because there are many persons who claim that the cross of Christ and the yoke of Christ are synonymoustems; that the Christian must bear the cross of Christ, which Menno Simon also says, (page 192) "Yes, my brethren, would you be the people and disciples of the Lord, you must also bear the cross of Christ; this is, without doubt, the truth." Again he says, (page 210) "Therefore, beloved brethren, bearers of the cross of the Lord, acknowledge your God. \* \* \* How profitable and advantageous to us the cross of Christ

is, which, for the sake of the word of the Lord, we must *take up and bear daily*. Then there are many ministers and writers who say, and not without reason, that the word of God nowhere teaches that we must bear the cross of Christ; he bore his own cross and commands us plainly to bear *ours*. Instead of assaying to bear the cross of Christ, we should implore him to help us bear our own cross and make it lighter. Unless we grant that the "easy" yoke of Christ is indeed *his* cross, which we have to bear, we can not admit that Jesus anywhere bids us to take up *his* cross.

The object of this article is not to instruct others in this matter, but to draw out their convictions, and gain more light on the subject, hoping the editor or others will give us their best thoughts in the fear of the Lord. Give the difference between the *cross* and the *yoke* of Christ, stating whether Menno's article on "The Cross of Christ" is in error, or whether our ministers and writers of the present day who teach that we are not commanded to bear the Savior's cross, are teaching unsound doctrine.

A. M.

For the Herald of Truth.

#### THE FAMILY ALTAR.

An Altar is a place of divine offerings; the family altar, then, is a place of worship in the family, where the head of the family makes intercession for those under his care and authority, as well as for all conditions of mankind. There is however no direct command given in the word of God for this form of service, but we find Abraham making intercession for Ishmael. David besought God for his child and he also plead God's favor in behalf of his son Solomon. The Savior taught that "men ought always to pray." David says, Psalm 55: 17, "evening and morning; and at noon, will I pray and cry aloud; and he shall hear my voice." We do not believe that any one will dispute the propriety or the necessity of family worship. These few quotations from Scripture have been brought forward to show that it was common at those times to intercede for one's family even if there was no direct command given to do so. We believe that it would be safe to assert that the cause of nine-tenths of the trouble existing in families and in the churches could be traced to the neglect of this duty. And as there is a cause for all things, there must also be some reason for the nonperformance of this service. The cause is of course the same that deters us from the performance of any other religious duty. We have not yet been quite willing enough to bear the cross, or we may lack in that "perfect love which casteth out fear." We have heard it hinted that secret prayer was the only form given

by the Savior, this is erroneous, because he taught his disciples to pray, and this He could not do secretly. And this teaches us that we should teach our children to pray, and ministers their converts.

A German writer in the *HERALD OF TRUTH* says: that he has found by experience that those that do not pray with their families, or in public, pray very little in secret, and vice versa. Some are even ashamed to pray before their own families; they say: I am too weak. This is very true, we are weak, but do not feel it as we should; we are not so sensitive to this weakness as we should be else we would not hesitate to come to God for strength. A very good prayer for us is that God shall show us more of our weakness. The Psalmist says: "Open thy mouth wide and I will fill it." When Jesus was here on earth He made the dumb speak: the spirit that opened the mouth of the dumb brute is also willing to give utterance to all those that are willing to serve God with a full purpose of heart. We always bestow the most labor on that, which is of the most value. We do not work for any thing that is worthless. And we show by our actions or our works, just how much value we set upon any one thing. Now if we put forth so little effort to serve God and seek His favor and neglect those duties to our families, do we not show to the world that we set little value on religion and all those things that pertain to us and our children's eternal welfare. If we pray little, we set little value on prayer. And of world sees this, and our Father in heaven is not pleased by our works. If we invoke God's blessing upon our children in their presence, and before them, they will themselves see, and feel that we do really seek their soul's salvation, and it will do tenfold more good than if we tell them we have been praying for them when they have never yet heard us utter an audible prayer.

If we consider only for a moment what God has done for us through His dear Son and how He, the King of kings and Lord of lords, condescends to come and dwell with us in this vile "tenement of clay" with His Spirit—me thinks if we would only meditate over such amazing love—this alone would be sufficient to bring us often to the feet of Jesus with praise and thanksgiving for His wonderful love to us. Oh let us ask God for more of that "perfect love" of which the beloved Apostle speaks. Then we can come with boldness (not with fear) before the throne of grace, and there realize with the Psalmist that "The Lord hath done great things for us, whereof we are glad." Weilersville, O. A. K. KURTZ.

The promise of God is to give life to the souls of men. All that he asks of us is to repent, believe and obey him.

#### TWENTY YEARS IN A RAILWAY TUNNEL.

One day in the June of 1885, when only one or two white-speckled clouds appeared in the azure sky, an old man, John B— of B—, while waiting for his train at a station in the north of England, informed me that it had been (and still was) his duty to look after the B— Tunnel, of about three miles long, for over forty years, and that in its dark corridors he had spent more than twenty long years of his short life on earth, having already attained his three-score years and ten. This, together with five years previously in charge of another tunnel, and the twenty of his life taken up in sleep, left the old veteran but twenty-five years of light out of his seventy.

I remarked to him that, as he had spent such a long, dark life-time in this world, it behooved him, especially at his age, to make sure of a long, bright eternity in the next, to which he was rapidly hastening, and, on the other hand, to take good care not to enter that eternal darkness where *light never enters*.

With trembling lips and moistened eyes his inquiry was, "How is this to be brought about, as I am very anxious about the matter?"

I explained to him that if in reality he owed to God that he was in darkness as to his soul through sin, and believed on the Lord Jesus Christ, who in love left the highest and brightest place in glory, and came down to the darkest place of Calvary's woe to shed His precious blood to bring poor sinners from darkness to light, he would ere long be for ever in that blessed place where there is no darkness at all, where it can never enter—for "there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever" (Rev. 22: 5). That if he took shelter under His precious blood that cleanseth from all sin, he would never enter those gloomy corridors of the eternal lake of fire, where not one single ray of light can ever come, and where there is only eternal darkness and weeping and wailing and gnashing of teeth.

He replied that he saw the reality of it as he never had before, and expressed a wish to dwell with such a Savior in glory for ever. He confessed he was such a sinner as to merit the eternal darkness of hell; and then and there he did believe on the Lord Jesus Christ, and trust His precious blood.

The train, bearing away dear old John to his duties, ended the conversation.

Beloved reader, pardon me if I ask, "Whither are you bound?"

Is it to the *eternal darkness* or to the *eternal light*? I feel quite sure you must know it can only be to *one* of the two places.

Scripture says, "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." . . . "For God who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." (2 Cor. 4: 4, 6). Again, "God is light and in him is no darkness at all" (1 John 1: 5).

If you are to dwell for ever in the light of God's presence, you must know those sins of yours washed away in the blood of Christ, which alone can cleanse from all sin, for that blessed place is too holy and bright for the presence of sin.

Oh, do, I beseech you, ponder this awfully solemn question! Don't, I implore you, lightly put it from you! When Saul of Tarsus was on his dark path to Damascus, the Lord Jesus caused this light to shine from heaven upon him. He was not aware that he was spiritually blind, and had consequently to be made naturally blind for three days. The Lord commissioned him to go to the Gentiles (and in all probability, dear unsaved reader, you are a Gentile) "to open their eyes and to turn them from darkness to light, and from the power of Satan unto God, that they may receive remission of sins and inheritance among them which are sanctified by faith that is in me" (Acts 15: 18).

Soon this glorious light will shine upon you to manifest you eternally either for God or for Satan. "This is the condemnation that light is come into the world, and men loved darkness rather than light because their deeds were evil" (John 3: 19). I trust, my reader, your happy lot will be in that bright place "where the Lamb is the light thereof" (Rev. 11: 23) through faith in Christ Jesus, and not in that place of outer darkness, as a rejected, soul, where "there shall be weeping and gnashing of teeth" (Matt. 12: 13).

Do not rest, dear, never-dying soul, till you get this eternal soul question settled, and are able truly to say, as true believers only can,—

"We there shall walk the plains of light:

Far, far from dole and curse, and night!

Will you go? Will you go?

The crown of life we then shall wear,

The conqueror's palm we then shall bear,

And all the joys of heaven shall be:

Will you go? Will you go?

No clouds e'er pass along its sky,

Happy land: Happy land!

No tear-drops glisten in the eye,

Happy land: Happy land!

They drink the gushing streams of grace,

And gaze upon the Saviour's face,

Whose brightness fills the holy place,

Happy land! Happy land!

Two days after the conversation with John B—, a railway tunnel under a river in Tennessee, U. S., fell upon a train, owing, it is said, to vibration. Nearly

every one in the train was hurt, twenty severely injured, and six persons "killed outright," as stated by a *Times'* correspondent.

Had the reader been one of the six passengers, *which* of the two places would your soul have been in to day? Yes, which? J. N. in *Mess. of Peace*.

#### THE PROPER METHOD OF OBSERVING THE LORD'S DAY.

(Continued.)

III. THINGS REQUIRED ON THE LORD'S DAY.—There are positive duties connected with the observance of the Sabbath. As we discovered in studying the nature of the institution, the day is not properly observed by one who spends it in idleness.

1. Among the first of these positive duties is that of *engaging in public worship*. Unless it is absolutely impossible, every person should spend a part of every Lord's day with the people of God in his sanctuary. No one who believes in the existence of God can question the duty of public worship. It is a duty which we owe to him as the Creator and Sovereign of the universe. Private worship is not enough, since we are under obligation to exalt his holy name before all his intelligent creatures. It is a duty which we owe to others. All who are regular at the house of God exert a salutary influence upon the world by their example. They remind the ungodly of their religious duties, and indirectly preach the gospel of Christ every time they go to the place of public worship. We can do nothing better for the irreligious than to exert upon them such an influence. The more carefully one considers it, the more thoroughly he will become convinced that the duty of public worship is among the most important duties of every human being.

The only available time for this—the only time when the people of any community can unitedly engage in it—is the Lord's day, when there is a cessation in the ordinary avocations of life. How much of the day shall be used for this purpose every person must determine for himself. Few are in danger of spending too much in this way, though occasionally that error is committed. Perhaps in ordinary cases, one half the hours of the Lord's day should be spent in public worship and in the study of God's word in the Bible-school. This is meant as a general average; circumstances will often compel wide deviations from it. When we speak of spending one half the hours of the Lord's day in public religious exercises, we must not be understood as advocating the "once-a-day" habit of church attendance, much less the habit pursued by the Roman Catholics, of giving the forenoon to religion and the afternoon to the pursuit of pleasure. But suppose the



day to consist of fourteen hours, then seven of them might be profitably spent in religious meetings and in going to and from the house of God. This is about the time required to attend three services. Some, owing to feeble health or domestic duties, cannot attend so many. In some cases religious work of other kinds may present itself as a higher duty. These are among the circumstances which modify the application as a rule which we have simply suggested as being a good general rule for healthy, unencumbered persons. While here and there a misguided person desires to spend the whole day in religious assemblies, and is thus in danger of religious dissipation, the great majority are unwilling to spend one half the day in this manner. But one who has spent no part of it in public worship, and who has not been prevented by higher duties, may be sure that he has not properly observed the Lord's day.

2. Another thing which is required on the Lord's day is *religious work*. What form this shall take and how much of it shall be done must be determined by circumstances. Teaching in the Bible school is religious work. Presenting to the unconverted the claims of Christ in personal conversation is religious work. Distributing Bibles or tracts is religious work. One very important duty appropriate to the Lord's day is that of giving religious instruction to the children of the household by the parents. As Sunday should be emphatically a family day, it will be appropriate in this connection to speak somewhat fully of the manner in which it should be observed in the family. This part of our subject is of transcendent importance. More depends upon how Sunday shall be used in the family than upon its use in any other relation. It is here that children are to get their ideas of its proper observance; it is here more than anywhere else that the Sabbath as a religious and national institution is to be preserved. On the other hand, the Sabbath may be so great a blessing to the family that nothing should be allowed to interfere with its proper use. Every household should insist on having it for a family day, and should not allow the enjoyment of its privileges or the performance of its duties to be interfered with by visiting or any other disturbance.

In the family the difference between Sunday and other days should be made as marked as possible. All necessary preparation for the proper observance of the day, such as setting the house in order, getting the clothes ready and bathing should be made on Saturday. No unnecessary work should be allowed in the household. So far as possible the atmosphere of the day should be religious. Pains ought to be taken to keep the conversation away from secular, worldly or frivolous topics. And yet the day should not be one of restraint and gloom, lest

the children learn to hate it. It should be the brightest and gladdest day of the whole week.

It is an important and perplexing question to know what to do with the children on Sunday. If they are compelled to abstain from their ordinary play and work, and other means are not found to occupy their time, the day will be long and wearisome to them, and they will be certain not to use it properly unless they are instructed and led by their parents. While the working out of the details must be left to the piety, good sense and ingenuity of parents, a few general suggestions may be given.

In the first place it ought to be the rule of every household that the children shall be taken to church and Sunday-school. It is not enough that they go to the school; attendance at church is also of very great importance. They should go to both. But some will say that little children cannot be kept quiet during the services but will only disturb those who would wish to be undisturbed listeners. But by a little care the little ones can be taught to keep quiet at a very early age, and the earlier they are taught this, the better it will be for both parents and children. Aside from the direct benefits of attending church, the habit thus formed is invaluable. Should they be compelled to go against their will? Certainly; it is no greater hardship to be compelled to go to church than it is to be compelled to wash their hands and faces and keep their clothes clean. But will not compulsory attendance at church make them hate religion? Does compelling them to be neat in childhood make them love uncleanness and dirt when they are grown up? The amount of current nonsense on this subject is astonishing. Of course the exercise of authority in the matter should be resorted to only when necessary, and should be loving and tender, not arbitrary and harsh. But when the habit of church-going is once thoroughly formed, they will take it as a matter of course that they must go. And the best of it is that the habit will last them through life. As soon as the children are old enough to go out for any purpose in the evening, they should attend the evening as well as the morning service. But children under twelve or fourteen years of age cannot always well attend more than one church service. It is a good plan for parents to take their children to Sunday-school rather than to send them.

But attendance at religious services will occupy only a part of Sunday; how shall the children be employed during the rest of it? This question relates especially to the younger children, most of whose time must be spent at home. Some part of it should be occupied in giving them religious instruction. They may be questioned with regard to the

sermon they have heard and the lesson they have studied. Parents who have tried it are surprised to see how early their children become appreciative listeners at church, when they expect to be questioned about the sermon at home. Another good way to occupy the children at home on Sunday is to tell them Bible stories, or to read to them stories suitable to the day. They will listen eagerly to such stories long before they are able to read for themselves. If there is any musical talent in the family, some time may be taken each Sabbath for a home-service of song, singing hymns and religious songs, in which all can join. This will be equally delightful to the older and the younger members of the family. But beyond this strictly religious use of the time, parents should talk with their children on Sunday about their every-day duties and interests, keeping in view the moral and religious side of them. It is the day above all others for the cultivation of family affection and the strengthening of the bonds between the nearest members of the family.

(Concluded in next number.)

Oh! may God give us all the spirit for true devotion! It is this which will bring us to Him as children to a loving Father. Aye, and it is in hours of silent devotion that we drink in a living faith in the ever-blessed Son of God, through the out-pouring of the Holy Ghost. It is then also that "the love of God is shed abroad in our hearts by the Holy Ghost which he has given us." And, as Faith and Love are nourished in hours of devotion, so, too, is their sister grace of hope, so, too, is their sister grace of holiness. For it is then, if ever, that we realize the holy psalmist's yearning desire, "My soul is athirst for God, yea even for the living God: when shall I come to appear before the presence of God?" It is then, if ever, that we know what it is to long for the day when our "eyes shall see the King in His beauty, and shall behold the land that is very far off." Oh! for a greater love of prayer and a livelier spirit of devotion! In this we join, though faintly and afar off, in the angels' ceaseless work above. In this we tune our souls for heavenly joys. For, if we find no delight in God's presence now, if it is no pleasure to us to linger in holy meditation, to pour out our hearts in a stream of blissful worship, to listen to God's voice speaking to our souls, now, how shall we be fitted for those glorious mansions, whose light and bliss is the very presence of God; how shall we be able to join those white-robed choirs, who "rest not day and night, saying, 'Holy, holy, holy, Lord God Almighty, which was, and is, and is to come?'"

## FOR THE LITTLE READERS.

(Continued.)

### THE FORGIVING BROTHER.

The brothers spent a happy day with Joseph. They did not go home that day but waited to set out on the morrow.

You know that they had come to buy corn, and they brought their empty sacks with them. Joseph called his servant, and said to him secretly: "Fill the sacks of these eleven men with corn, and put their money that they have given me for the corn back into their sacks. And put my silver cup into the sack of the youngest."

The servant filled the sacks with corn and put the money into them. And he put the silver cup into Benjamin's sack; and then he gave the sacks to his brothers. They did not know that the servant had put money and a silver cup into them. The next morning, as soon as it was light, the brothers rose up, took their asses and their sacks, and set off to return home to their father. How glad they were to get away safely, not one left behind.

What a pleasant history they thought they should have to tell their father. How much surprised he would be to hear of the great lord's kindness, and how glad he would be to see Benjamin again. But soon was all their joy turned into grief.

They had gone but a little way, when someone called them. It was Joseph's servant; he came running after them.

"Who has made you," said he, "behave so ill to my lord, after all his kindness to you? Why have you stolen his silver cup, out of which he drinks?"

The brothers were much surprised to hear that the cup was stolen. "Why should you think," said they, "that we have taken it? We would not do such a wicked thing. Did we not bring back the money when we thought it had been put in our sacks by mistake? And now would we steal a silver cup out of your lord's house? None of us have taken it. If one of us has taken it, let him die, and let all the rest of us be slaves to your lord."

They said this because they were quite sure that none of them had taken the cup. "No," said the servant, "it shall not be so; the one who has taken the cup shall not be killed; he shall only be a slave to my lord, and the others shall not be slaves; they shall go home."

Then the servant told them to open their sacks; so the eldest brother took down his sack; the servant looked in among the corn but could not find it.

Then the second opened his sack, but there was no cup hid in it. The third brother showed his, and each brother showed his in his turn. At last Benjamin showed his. How much were they all surprised when they found the silver cup in it.

You know that Benjamin had not stolen it. You know that the servant had put it into the sack when he filled it with corn.

The servant said to Benjamin: "You must come back with me to my lord." He was going to take him for a slave, and never let him return home; but he said that his brothers might go home.

And would they go and leave Benjamin behind? "No," said they, "we will go back with Benjamin."

You see that they loved Benjamin, and they would not leave him alone in his distress. They put their sacks again on their asses, and followed the servant to Joseph's house. Their hearts were bursting with grief, and they cried as they went.

Joseph was in his house, waiting for them. Joseph was very glad to see them all come back with Benjamin, and to see them crying so much lest Benjamin should be kept to be a slave. Now Joseph saw that they loved Benjamin very much.

When they saw Joseph, they fell on their faces on the ground. Joseph spoke to them as if he was angry and said: "What is this wicked thing that you have done?"

Judah, you know, had promised to take care of Benjamin. So Judah began to beg Joseph to forgive Benjamin. He knew that it would be of no use to say that Benjamin had not taken the cup, so he only begged Joseph to take pity on them.

"God is punishing us for our sins," said Judah, "and we can say nothing; we must all be your slaves."

"No," said Joseph, "not at all, only he who stole the cup; he shall be my slave; let the others go back to their father."

Joseph wanted to see whether the brothers would go back, and leave poor Benjamin to be a slave.

Judah then came nearer to Joseph, and began to beg for Benjamin with all his heart. "Let me speak a word to my lord," said he, "and do not be angry with me. For I am as afraid of you as I am of the king. When we first came to buy corn you asked us if we had a father and a brother, and a little brother that he loves very much indeed. And then you said that we must bring our brother to show that we were true. We could not because you, then we said we could not because our father, could not part with him; but you said we must bring him. So, when we went back to our father, we told him what you had said, but he would not let Benjamin go."

"No," said our father, 'I had a dear child that I think was eaten up by a lion or bear, if I let Benjamin go, perhaps some harm will happen to him, and then I shall die with grief, and these grey hairs will go down with sorrow to the grave.' Then I promised my father that I would

take care of Benjamin. I cannot go without him. If I were to go home without Benjamin, we should see our father die. Let me be your slave instead of Benjamin, and let him go home to his father; for I could not bear to see my father die of grief.' Was it not kind in Judah to say this?

Now Joseph saw that Judah did indeed love Benjamin and his old father. Now Joseph would tell his brothers who he was, and would tell that he had forgiven them.

Joseph felt that he could no longer keep back the tears, yet he did not go out of the room to weep, as he had done before; but he said to all his servants, "Go out of the room; and Joseph was left alone with his brothers. He cried so loud, that all his servants heard him, though they were not in the room."

At last he said: "I am Joseph. Is my father yet alive?" Were his brothers pleased? No, they were frightened; they could not speak, and they dared not come near him.

Joseph did not wish to frighten them; he longed to put his arms round them and kiss them. He saw that they were unhappy at the thoughts of their wickedness in having sold him; so he tried to comfort them.

"Do not grieve because you sold me," said Joseph; "God let you do it, that I might save corn to feed your children. I wish you all to come and live with me here. You must bring my old father with you, and your children, and I will feed you all. 'Look at me,' said he, 'and you will see that I am indeed your own brother Joseph.' It is my mouth that speaks to you. Go and tell my father what fine things I have in Egypt, and bring him here to live with me."

This is the loving way in which Joseph spoke. Then he threw his arms around Benjamin's neck and wept as he kissed him; and Benjamin wept too upon Joseph's neck.

Afterwards Joseph kissed all his brothers, and wept as he kissed each; and then his brothers no more felt afraid of him. They saw Joseph had quite forgiven them, and that he loved them with all his heart. They could not have expected such kindness and it made them the more sorry for their wickedness.

You see that Joseph did not make his brothers happy till he found that they were really sorry, and had left off their wickedness.

How like is Joseph to the Lord Jesus, who forgives us all our sins when we are really sorry. You remember how he forgave that poor woman who washed his feet with her tears, and wiped them with the hairs of her head. She was sorry for all her sins, and Jesus forgave her. My dear reader, if you are sorry for your sins, the Lord Jesus will forgive you.

(To be continued.)

## HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.  
J. S. COFFMAN, ASST. EDITOR.

February 1, 1887.

Entered at the Post Office at Elkhart, as second class mail matter.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter stating their P. O., pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

If you wish your papers changed from one Post Office to another, please always give the Office where you now receive it, as well as the office to which you wish it sent.

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WANTED TO BORROW FOR FIVE YEARS \$2000.00 on first class real estate (an improved farm in Elkhart county, Ind.) security. Apply at the office of the HERALD OF TRUTH.

NOTICE.—One of our subscribers to the HERALD sends us a letter, probably from Lancaster, Pa., in reference to his paper not being correctly credited. He says he sent \$2.00 in his last remittance for 1885 and 1886 &c—but he signs no name and mentions neither Post Office, County or State. Now if this meets the writer's observation, please send us your name and address and we will have the matter attended to.

A GOOD IDEA.—An aged Brother of 81 years writes the following significant words: "DEAR EDITOR; I herewith send you one dollar for the Herald. It is perhaps the last. My sight is so dim that I can hardly see to read or write. I am nearly 81 years old. I had the Herald when it was published in Chicago and ever since, and I have always tried to read my own, and not the Printer's Herald. I see that many read the Printer's paper for years, forgetting that it costs the printer a great deal of money to publish his paper. The laborer is worthy of his hire." This is indeed a thought worthy of consideration among many.

A CORRESPONDENT WRITES,—"The HERALD OF TRUTH is a welcome visitor, and the 'WORDS OF CHEER.' I think, is not for young folks alone, for old folks too, can get much good advice and instruction from it. I have no small children but get it for myself." This is indeed well spoken for our papers. We trust it may induce many to subscribe for them. The WORDS OF CHEER is just the paper for Sunday Schools.

BRO. ELAM HUBER, sexton of the New Providence Mennonite Church, Lancaster Co., reports that there were buried at that place, during the year 1886, eighteen persons.

EVANGELIZING MEETING.—The fourth Annual Meeting of the Mennonite Evangelizing Committee was held on Wednesday, January 19th, in the Schaum Meeting-house, Elkhart Co., Ind. On account of the roads being much drifted with snow the attendance was not large. The report of the Treasurer showed collections during the year to the amount of \$141.35, and the expenditures \$247.31, with a balance in the treasury of \$138.27.

The officers of last year were all re-elected. Joseph Summers, Treasurer; J. S. Coffman, Secretary; and M. D. Wenger, President of the Managing Committee. Brother Wenger's address is Elkhart, Ind. Any one desiring to call the attention of the Committee to the need of evangelizing work at certain places, or to make application for funds to pay the expenses of evangelizing ministers, should address Bro. Wenger.

Any one making contributions to the Evangelizing fund should send the money directly to the Mennonite Publishing Company, Elkhart, Ind., and the receipt will be acknowledged in the HERALD OF TRUTH, and the money paid to the Treasurer. In this way we hope all mistakes will be avoided.

A public service was held, and a number of Brethren took part in making feeling remarks appropriate to the occasion. The principle discourse will appear in the next number of both the English and German paper. C.

WHO IS THE PORTER?—A correspondent proposes the above question to the HERALD OF TRUTH. He has reference to the passage in John 10, where the Savior, is speaking of the fold, the

sheep, the door, the shepherd, the porter. Will some one who knows please answer the question through the paper and satisfy the minds of many to whom the matter is not clear?

SLEIGH BELLS.—A Brother writes us on this subject asking the following question:

"Is it right or becoming for a member of the plain old Mennonite or Amish church to have a string of fashionable bells on his horse when he drives away on business, or a visit, or to church?"

Probably this is a question on which it would be best for "every one to be fully persuaded in his own mind." Good advice might be given through the paper or by the church, but it would certainly be a difficult question on which to legislate. If the church should decide that no bells should be used when sleighing, such decision would in many places be in direct opposition to the laws of the country. Then for the church to decide as to the kind or number of bells would likely make confusion and misunderstanding that would do much more harm than to let each individual decide for himself. Where the law does not require it, and one never drives after night, and it would occasion no danger to others, it would certainly be wise to leave bells away. To spend the Lord's money for bells and put them on the horses or harness merely for show or fashion is not becoming or right for us who profess to be living in the unassuming simplicity of the Gospel—separated from the world.

But those who oppose the use of bells should not forget that the laws of the land in many places require bells when driving in a sleigh. We know of an Amish Mennonite Brother in Canada whose conscience would not allow him to make use of bells; so he drove without them. He was fined for violation of the law which said there must be bells on the harness. He modestly paid his fine, and was soon found again driving apparently without bells. But when he was about to be fined again he showed several bells which he had fastened to the ends of his lines and dropped down into the sleigh. But even here it might be very questionable whether he did right in thus evading the purpose of the laws of his country.

LET NOT THE LEFT HAND KNOW.—Over a year ago some cheerful giver sent by letter to this office a sum of money, a part to be used in paying the subscription of the WORDS OF CHEER to a number of worthy poor children, the remainder to be given to a needy minister. Recently another letter arrived written in the same hand, mailed at the same post office, containing a sum of money with instructions to continue the paper to the same children, what is left to be placed in the Evangelizing fund. In both cases the sender scrupulously withheld his name, leaving no clue by which his identity might be suspected.

Here is at least one instance in this day of self aggrandizement where the teachings of Christ are observed when he says, "When thou doest alms, let not thy left hand know what thy right hand doeth." Surely our God who seeth in secret every deed, will not let the cheerful secret giver go unrewarded.

We are glad to know that years ago, and recently again, the subscription price for the HERALD OF TRUTH has been secretly paid for a number of deserving ones who were not able to pay for it themselves. How many weary toilers in poverty's lot have been strengthened, how many feeble aged ones have been comforted, how many widows' "hearts have been made to sing" by the messages of instruction and comfort the paper bears to them twice every month, sent by the charity of an unknown giver, our Father in heaven well knows, and will surely remember when it shall be said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." C.

## CHURCH NEWS.

FROM SWITZERLAND.—We recently received a letter from Bro. Chr. Lueg-buehl, of Mungelgart, Switzerland, from which we give our readers the following extract: "We have here a church with a pretty large membership, between 40 and 80 members. We have five preachers, two bishops and three deacons. There are also other churches in our vicinity, in Bergen, Emmathal, where the Zionapf-ger, also a good paper is published," etc.

FROM BUCKS CO., PA.—Quite a number have passed away since you have been to see us, (referring to our visit in the spring of 1886.) Bro. Isaac Oberholtzer (Bishop) is in feeble health again this winter. He has not been to meeting for

a good while. I saw Bro. Samuel Godshalk last evening, (Dec. 30.) They are all well. Next Sunday (Jan. 2nd), nineteen persons will be baptized at our meeting house (Blooming Glenn), and one in feeble health was baptized several weeks ago. May the Lord give them strength that they may be faithful in the service of the Lord. \* \* \*

## CORRESPONDENCE.

FROM LANCASTER, PA.—The Brethren Samuel Shank, of Rockingham county, and Joseph Driver, of Augusta county, Virginia, who have been visiting the Brethren and holding meetings in the different churches in Lancaster Co., Pa., preached in Lancaster City on Sunday afternoon, Dec. 26th, to a very large and attentive audience. The latter's text was taken from John 5, 24—29. These services were very acceptable. May their preaching there as well as elsewhere serve to the upbuilding of the church—the kingdom of God. T. D. Y.

ANOTHER OLD BOOK.—I see you have published in the January 1st number of the HERALD OF TRUTH, a notice of an old Bible. This reminds me of an old book called Sebastian Frank's Chronic, or "Kaiser Chronic," as the Catholics call it. The book is in possession of Michael S. Graybill, Kill Creek, Kansas. It was published in Europe in the year 1536, and consequently is 350 years old. My great-grandfather, John Graybill, owned the book. He was the first Mennonite Bishop at Richfield, Juniata Co., Pa., also the first settler in that neighborhood, although his farm was in Snyder county. The book is printed in the German language, and is in ordinary good condition. C. K. GRAYBILL.

FROM IOWA.—On the 4th of December I left my home at Casey, Iowa, to visit in Lancaster county, Pa. I stopped with my brother Michael Rutt, three miles west of Lancaster. On Sunday, Dec. 12, I attended church at Denlinger's Meeting-house, where Bro. Amos Shenk preached in German and Bro. John K. Brubaker in English. Here I saw many familiar faces as it is the place where my father had taken me many times when I was a child.

After church I visited John Gingrich and my sister Addie. On the 14th I visited my sister Barbara and one of my nieces, and later my brother Jacob Rutt, at Millersville. On the 20th I visited my mother at Elizabethtown, who is now about 71 years old. After visiting my sister Fannie and my brother Abraham, I returned to my mother to spend Christmas day with her.

On the 27th I bought a ticket of Bro. J. N. Niesley for Chicago. Arrived at Casey on the 30th. Many thanks to all for their kindness. B. M. RUTT.

FROM DE GRAFF, O.—During my visit in Pa., and Holmes county, O., I visited quite a number of Brethren and Sisters; and, for the love and kindness they manifested towards me, I feel that I can not thank them enough. My prayer is that our kind heavenly Father will reward them. And my wish is that all the dear Brethren and Sisters will remember me in prayer. No doubt a great many of us met and parted for the last time on earth, and our next meeting will be before the great Judgment seat of God. Let us therefore try to be prepared to meet our God at any time. Let us work while it is called to-day, for the night cometh when no man can work.

As I have learned, since I am at home, that I should have done or said something while visiting among you that has caused some to make remarks to others, and likely I have offended some, I will just say that my heart's desire is, if I have offended any one by words or actions while with you, that you will manifest so much love towards me as to tell me of it (not others), for my own benefit, that I may beg your pardon. I am sure I did not intend to offend any one, but I am weak and liable to err. And if you will be my friends, please tell me of my faults.

I again say that I desired to do nothing while with you to offend any one. I feel that it was good for me to be with you, as I felt much encouraged by your words of love, and I shall in my weakness strive to do what many of you requested of me. I feel especially thankful to those who so kindly assisted me by accompanying me, and to those who conveyed me from place to place; and fear I shall never be able to reward you. Your acts of love and kindness will never be forgotten. May our Heavenly Father duly reward you according to his infinite mercy, is the wish and prayer of your friend and brother. J. J. BONTRAGER.

## A VISIT TO WASHINGTON COUNTY, MD., AND FRANKLIN AND CUMBERLAND CO'S. PA.

Bro. Christian Brunk, of Winchester, Va., visited the churches in Juniata and Snyder counties, Pa. When he left Juniata county, on the 28th of December, I accompanied him east. We first stopped at Chambersburg, visiting with the Brethren Levi Horst, Preachers Parret, Lehman, Hlunzieker, and Wadel, and other Brethren.

On Thursday there was meeting at Chambersburg with a fair congregation present. Text, Matt. 5: 8.

On the 31st we went to Hagerstown, Md., to visit the church in Washington Co. We visited Bishop Horst and other Brethren among whom was Bro. David Reiff, who is now 88 years of age, but is still enjoying good health. On Sunday



we were at the regular meeting at Whitmer's meeting house where a large and attentive congregation assembled. The discourse was from Luke 2:25, and was followed by Bro. Brunk in an earnest admonition. We made several calls in the afternoon and went eight miles to spend the night with Pre. Daniel Roth. In this neighborhood we also had a pleasant visit with Bro. Brewer, Bro. Eby and others. We had a meeting in the Clear Spring Meeting-house.

On the 4th the Brethren Jacob and John Martin took us twenty miles to a meeting at Miller's Meeting-house. We had a fair congregation, and made an earnest appeal to sinners to turn to God. At the house of Bro. A. Baer, we bade each other farewell, Bro. Brunk starting for his home, and I going to Cumberland Co., Pa.

At Newville I was with the brethren in one meeting. From here I went to Carlisle. The next day Preacher Herr took me to his home, and we attended a meeting in the Rode school-house. I spent the night with Pre. H. Weaver. We had one meeting at Churchtown in the evening. I visited a number of the members. On the 8th in the forenoon there was meeting farther down the valley at Slate Hill. Bro. Samuel Hess, a young minister, took me to Mechanicsburg for the afternoon service. Text, Gen. 15:1. This appointment was not so well attended on account of the unpleasant weather. Visited a number of members, among them our aged minister, Bro. Geo. Rupp, who is not very well. I arrived at home on the 11th. I truly rejoiced in my travels to meet so many kind brothers and sisters. I feel indebted to God in their behalf for their kindness they showed me. May God's grace be with them in full measure.

WILLIAM GRAYBILL.

#### A TRIP TO PENNSYLVANIA.

I left my home in Logan county, Ohio, on the 26th of November, for Lewistown, Pa., where I arrived the next afternoon. At Bro. C. P. Yoder's I met Bro. Yost Hartzler and wife, also from Logan Co., O., who had been visiting in Millin Co., for some time; also a sister, Sallie King from Missouri. On Sunday we attended a meeting at the Amish Church. Here we also met Bro. Pre. C. K. Yoder from this (Logan) county, Ohio, who had been absent from home for some time. We were truly glad to meet him again. We had a very interesting meeting. Sister Barbara Plank who had a cancer removed from her side is rapidly improving. We also found Sister Hartzler, wife of Pre. John Hartzler, sick of erysipelas. We visited among the Brethren here until Friday afternoon when Bro. Yost Hartzler and I started on foot to cross the Jacks mountain to McVeytown. We stopped with Bro. Naffainger.

We visited among the Brethren here, and on Sunday attended a meeting at the Mattawana Church, where a goodly number had assembled. On Monday we recrossed the mountain. This was rather a tiresome journey, but yet quite an interesting one to me as I had never been among the mountains before.

On Wednesday morning we started for Bird-in-hand, Lancaster Co. Here we met Bro. Amos Stoltzfus. In the evening we visited our aged Bro. Eli Fisher. Here we met Bro. Eli Fisher, Jr., also from Logan Co., O. We spent a few days here visiting in this neighborhood.

On Saturday afternoon Bro. Leber took me across the Welch mountain to Henry Zook's in the Conestoga Valley. We spent the evening very pleasantly. Next day (Sunday) we attended meeting at the Amish Church, where quite a number had assembled. In the evening at 7 p. m., we attended meeting at Morgantown. Here we had a very nice and we hope a profitable meeting. We visited here among the Brethren and friends, and on Wednesday evening attended another meeting at Morgantown. On Thursday we again crossed the mountain, a distance of 15 miles. The roads being drifted, the snow blowing, and the air being very cold made this indeed a very disagreeable trip.

In the afternoon I started homeward and arrived at Orville, Ohio, next day. From there I went to my brother-in-law's J. C. Stutzman, near Millersburg. Next day (Sunday) we attended a meeting at the Martins Creek Church. Here we met quite a number of Brethren and Sisters from Noble county, Ind. We had a very interesting meeting. In the evening we attended a meeting at the Brethren (Dunkard) Church near Berlin. On Monday I went to Walnut Creek, to Bro. David Troyer's and in the evening attended a meeting at the Walnut Creek Church. Here a large number assembled and good attention was given to what was said. I visited our aged Aunt Barbara Summers, who we were glad to meet again, and to find her enjoyable good health. We spent a few hours here very pleasantly.

On our way back to Bro. Stutzman's we learned that Jonas B. Yoder had committed suicide. It made us feel very sorry indeed to think that a man would take his own life. We immediately went to the place. Here I think I saw the most pitiful sight I ever witnessed. To see and hear the grief of Sister Yoder was pitiful to behold. On Thursday I attended Yoder's funeral.

I arrived home on Christmas day and found my family all well. Hoping the same Lord will reward all my friends for their kindness, I remain their well-wishing Brother in Christ.

D. Graff, O. J. J. BONTRAGER.

#### A VISIT TO INDIANA.

I left my home in Bureau Co., Ill., on the 14th of October, took the C. & N. P. train on the 15th for Chicago, and from thence the B. & O. train for Nappanee, Ind. I met Pre. J. P. Smucker at the station and went home with him. I found his family and the brethren and sisters in general in good health, for which the Lord be thanked. In the evening we had a meeting and had a time of refreshing, and had attentive hearers. I remained with J. P. Smucker over night; next day we had another meeting, at which six young persons received instructions in the faith and doctrine of Christ as taught by our church. After these instructions they were baptized. I again remained with Bro. Smucker over night. The brethren Chr. Plank and Isaac Smucker were also there and we had a pleasant time together.

On Sunday the 17th I was again with the brethren at public worship. Communion services were held and the meeting was well attended. In the evening I attended meeting in the Mennonite meeting house where I met with preacher J. Bixler. On the 18th and 19th I visited the brotherhood. On the evening of the 19th I again attended a meeting. The Lord was present with us and we were blessed. On the 20th Bro. Bixler brought me into the neighborhood of the Clinton church where I stopped with Bro. Herman Yoder. The next day I went to the Hawpatch church. Here we held a communion service, and two other meetings, in the mean time visiting the ministering Brethren, J. Smucker, Jonathan Kurtz, and Jonas Hartzler, also the aged and afflicted with a number of others.

From here I went into the neighborhood of the Forks church, stopping with preacher Christian Miller. The next day a communion service was held, the church house being entirely filled. Had one more meeting here, and spent some time pleasantly visiting with Bro. Sam. Yoder and Preacher Jas. Miller. On the 27th Bro. Reuben Yoder took me to the house of preacher Chr. Nafzinger. In this neighborhood we also held a communion meeting, and I visited with Pre. Christian Plank, and held another meeting the same evening. From here I went to the Clinton Church, visiting the Brethren, Pre. Eli Miller, Pre. Benjamin Shrook, and Pre. D. Johns. On Sunday 31st we held a communion meeting, many ministering brethren and others being present to take part with us.

I arrived at home safely and found all my family well. Thanks be to God for his preserving care, and to the Brethren for their many manifestations of brotherly love.

JOSEPH BUECKY.  
Providence, Ill.

#### OUR JOURNEY.

Some others, like Brother Parret, may have wondered whether we are wending our way. Since our arrival at Elkhart, Indiana, Nov. 7th we have visited amongst the Brethren and relatives of that place, and in the various districts where our people congregate for worship in Elkhart county. We have much enjoying the pleasant associations of old and new acquaintances. To this has been added the great blessing of health in the family which we try to appreciate with much gratitude to Him from whom cometh every earthly blessing. Notwithstanding the tendency so common while visiting to converse solely of things of earth, we have upon the whole gathered that which has been instructive and seemed like fresh manna to the soul.

On November 30th we visited cousin Mary Heatwole, (now Landis), in Adamsville, Michigan, and found her and her husband claiming the promises of a risen Redeemer.

On December 8th we made a short call with my only uncle now living on my father's side, Dr. Henry Heatwole, Goshen, Indiana. He is yet quite active in mind and body for one so nearly 74 years of age. Still I see a marked decline of bodily vigor since I visited him 18 years ago.

January 11th we left our team and conveyance in Elkhart county, and took the cars at Nappanee for Harrisonburg, Virginia, stopping off at Mansfield, O., where we are now visiting for a few days with my wife's relatives—Imhoffs, Beglies and Lehmanns, some of whom live in Wayne county. One of Beglie's daughters, Elizabeth, has been lingering with ill health for two years. She gave her heart to God while yet in the enjoyment of health, and now, though very feeble in body, she gives evidence of being in the Lord.

We arrived here a little too late to see aunt Elizabeth Imhoff alive, which we very much regret. She passed away with the old year, Dec. 30th. See particulars in death notices of this number of HERALD OF TRUTH.

R. J. HEATWOLE.  
Paradise Hill, Ohio.

#### FAMILY GATHERING.

The posterity of the family of the late Elias Bowman of Kent Co., Mich., held their annual gathering at the home of Christian Clemens on the first of January. The day was spent by young and old in a very pleasant manner, and although the relationship was numerous (67 being present) that fraternal feeling which should always characterize the members of families was everywhere manifest. Although all were glad and happy to see and converse with each other, it was not done without a certain feeling of sadness, for

the dear old mother (Bowman) had, since the last reunion, been called from our midst; but it was consoling to know that she left the blessed assurance that she was going to that rest which remaineth for the people of God, and the hope was expressed that as a family we might all so live that when it becomes our lot to change time with eternity we may meet in that glorious celestial "family gathering" with our Father in heaven, unite with the great and "happy family" of angels and with them sing praises unto God forever and ever. Let us be reminded, dear friends, that, if it causes us joy to meet here on earth and spend a day together thinking over the great goodness of God for sparing us and blessing us both temporally and spiritually, what a joy it must be to meet in that beautiful home above where there will be no earthly care to mar the bliss of our meeting, where we shall see the Father and the Son and all the saved of every tribe and nation and kindred and tongue, serving the Lord "day and night in His temple," singing "Blessing and honor and glory and power be unto Him that sitteth upon the throne and unto the Lamb forever and ever."

A. B. K.

#### DEATH RECORD.

The total number of deaths recorded in the HERALD OF TRUTH for the year 1886 was 468; 232 males and 236 females, which exceeds the number recorded in 1885 by 50. Of these, 25 males and 18 females were under the age of one year.

Between 1 and 10 y's	28 males, 30 fem.
" 10 " 20 "	15 " 20 "
" 20 " 30 "	15 " 16 "
" 30 " 40 "	13 " 23 "
" 40 " 50 "	11 " 26 "
" 50 " 60 "	20 " 16 "
" 60 " 70 "	35 " 25 "
" 70 " 80 "	34 " 19 "
" 80 " 90 "	23 " 23 "
" 90 " 100 "	5 " 2 "
" 100 " 110 "	1 " 1 "

Of those whose ages were not given there were 5 males and 7 females. Of this total number 42 were reported as having died suddenly. Consumption seems to be on the increase and carried off a goodly number. Scarlet fever, diphtheria and cholera-infantum were the prevalent ailments among children and seemed to be more violent than usual. Pennsylvania sends us by far the greatest number of deaths of any State or Province to which the HERALD is sent. Among the deaths recorded were several of our correspondents, but we hope that they may even now be enjoying the sweet rest and communion of the glorified and ransomed throng who will be called forth at the resurrection morning to enter into the fullness of that joy prepared for those who have come out of great tribulation. Let all be prepared for death.

A. B. K.

#### SOME PRESENT-DAY THOUGHTS.

JOSEPH W. LEEDS.

A theatre manager of New York city, who has had ample experience and exceptional opportunities for observation, lately said frankly enough, to a reporter of one of the large dailies: "I think that the stage of to-day is a greater evil than any other institution we have. Nothing else does so much harm to our young men and women in this city." Now, in corroboration of this avowal, I will not quote John B. Gough and J. M. Buckley, and others who were for awhile fascinated by the stage, but I will adduce the earnest words of one who, notwithstanding she has earned fame and fortune by her acting, yet is constrained to say "I am glad when fortune gives me opportunity by my advice to keep any good girl from a life which nine times out of ten is one of misery or of aimless selfishness. . . . If I knew a young girl to have talent, I would advise her and entreat her to keep away from the stage, for her own happiness. . . . The best thing for a young girl to do, no matter how great she expects to become, is to keep away from the theatre, and do anything but go upon the stage. That is what I tell them all." Such is the sober, second thought of Madame Janauschek.—*Sel.*

Be thou faithful unto death, and I will give thee a crown of life. Faithfulness is one of the noblest virtues that is placed before us for our attainment. The faithful man, woman and child always find a place—they are always needed, and always sought after—they will enjoy the favor of God as well as of men; therefore seek in all things to be faithful.

#### Married.

HERTZLER—MILLER—On the 16th of Dec., in Lyon county, Kansas, by J. P. King, Joseph Hertzler of Baltimore county, Maryland and Nancy Miller of Lyon county, Kansas.

KING—MILLER—On the 30th December, in Collee county, Kansas, by J. P. King, Ezra King of Collee county, and Rebecca Miller of Lyon county, Kansas.

GERBER—SIES—On the 30th of December, at the residence of the bride's parents, by Joseph Buerky, Samuel Gerber of Tazewell Co., Ill., and Lena Sies (?) of Bureau Co., Ill.

KAUFFMAN—SPRINGER—On the 6th of Jan., in Wilmington Twp., Lancaster county, Pa., by Jonathan Lantz, Solomon Kauffman and Elizabeth Speicher, both of Lawrence Co., Pa.

MILLER—HARTZLER—On the 23rd of Jan., at the house of the bride's father Jonathan Hartzler near Mottville, Mich., Elias R. Miller of Cass county, Mo., and Elizabeth Hartzler.

May life for you be clear and bright,  
No mists of grief your sky o'ercast;  
But if a cloud perchance should rise,  
May heaven send a ray of light  
To paint a bow of glory where  
The threatening darkness deepest lies.

J. S. C.





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God's teaching and in accordance with His will, I would not spend my time and strength in this manner.

But this work of evangelizing among the Mennonites has rested on the minds of many who have lived before us and some dear brethren and sisters whose heads are now silvered with grey hairs; and the question has often arisen: Why is it that the Mennonites do not devise some method of bringing the gospel into places where it is not preached as we believe it? Many who are now sleeping their long sleep saw that there was a necessity of engaging in this work, and preaching the gospel of Christ as we believe it. They saw by the circumstances around them, that there was not much to be done in this work among the heathen for the present, so they felt that a mission work should be carried on for the benefit of those nearer home. But what was done? What did they accomplish by merely speaking of it?

I remember well the words of my father after he returned from his first trip to the west twenty years ago. He had before been on visits to the churches in Bucks, Montgomery and Lancaster counties, Pennsylvania, but what did he learn of the necessity of evangelizing there? Very little. These churches were strong and well supplied with ministers who taught the people the Word. But when he came west to Indiana and Ohio, and saw what a field of labor lay open for those who would willingly go forth to the whitening harvest, he saw things differently. When he came home he said: "Our people must do something for those who are living almost among us and yet are ignorant of our doctrines and faith." He was especially reminded of the necessity of this work by the words of a sister from Tazewell Co. Ill., who is apparently near the end of her earthly pilgrimage; who in her time was one of the "praying mothers in Israel," and was much interested in the prosperity and work of the church, and for the salvation of souls. My father happened to meet her in Ohio, while traveling on the cars, and in the course of their conversation she said, we ought to have a home mission (innere Mission) in the Mennonite church, by which our doctrine would be carried to those in our own country who do not know it. When we think of the necessity of such a system of labor for the conversion of souls, and see how those of years ago were becoming interested in this kind of work, should we not feel today that we must arouse ourselves to earnest active efforts in spreading the gospel abroad to those who are within our reach?

I know that there are many who have objections to this method of laboring in the gospel, because we name a committee who looks after sending ministers out.

But how long has the church been dragging along with the consciousness that something should be done? and what has been done? This work has for a long time been looked upon as a necessity, but there was no method devised and no organized effort made for carrying on the work. There was indeed more or less of visiting done and always has been, but where did the great majority of the ministers go when they visited the churches? I say again that when these ministers visited they nearly always went to the strong churches, where the work was already in a prosperous and healthy condition. No doubt some souls were saved by their mission work even in these strong churches, but is this doing what Paul charges Timothy to do when he told him to "do the work of an evangelist," and make full proof of his ministry? An evangelist's duty is to go out and preach the gospel to those outside of the churches, and for this Timothy was undoubtedly well qualified and thus he received from Paul the charge of going out as an evangelist. But when we are staying at home, or laboring in the strong churches, are we then also doing the work of evangelists? My brethren and sisters, it seems to me that perhaps my mind becomes more engaged with this kind of work than some others because I go more in this capacity than some, but I cannot help feeling doubly interested in it when I hear that some dear brethren look upon it as an unnecessary work. I speak of this neither for flattery or censure; but when some speak in opposition to evangelizing work, I see that they are not aware of the actual condition of the church and their work. Those who go out are the ones that become interested in this work, and this all because they see the great and urgent need of it.

My dear brethren and sisters, I feel today that all of us who are laboring for the cause of Christ are perhaps but poor instruments in his hands. But shall we on this account lay down our work or shall we continue in it with more vigor than ever? I do not believe that every one who is a minister can be an evangelist. God gives us different capacities and talents; and let each one work faithfully in the capacity for which God has called and fitted him. If he can do the work of an evangelist let him go and do what he can for the Lord. I wish today that this house were filled with brethren and sisters that the people might consider what is done and how much is left undone, and what effort it takes to show the people of this fast age what sin is, and how difficult it is to draw off their minds from the things of this world and fix them on the subject of religion.

The world and even the church does not know what work there is to be done. The great trouble of the world is ignorance. If we could only get the

people to understand thoroughly the nature of the work and its effects, they would, I believe, encourage every effort in harmony with the gospel put forth for the promulgation of the cause of Christ. Then a great and glorious work could be done among the children of men.

Some say that there is preaching enough done. Perhaps there is, but if there is, there is something wrong in its character, for in the matter of preaching true gospel doctrine there is not enough done right in our own church. This appears from the weakness of faith of many members, even in the strong churches in the matter of teaching and keeping the ordinances, as Christ and his apostles instituted them. I have in my associations with the churches near and far seen that there are places where the church is pretty strong in numbers and has ministers who instruct the members, and yet some of the ordinances of our church are not clearly understood. While some are zealous in preaching the ordinances as taught by the apostles and practiced by our forefathers, there are others who do not seem clearly to understand the necessity of such practices. Especially have I found this the case with regard to the sisters' head covering. In such cases what could I do but pray to God that he might give me grace and power to explain the true meaning and significance of this particular ordinance. Just a few words of explanation here: God is the head of all things. And as Abraham represented the head of the people or family of God under the old dispensation and Christ the head of the church, the family of God, the bride of the Lamb, under the new dispensation, so the man, representing the image and glory of God and being the head of the natural family, he reverently uncovers his head when he praises and worships his Maker, while the woman, as helpmeet for the man, acknowledging one head in the household, also showing the power of the husband over her, submissively covers her head when she comes before the Lord in prayer and worship. But there have always been those who, not understanding the ordinances themselves, have attacked us on the subject of the ordinances which we practice, calling us old-fashioned, and saying that we are behind the times. So we need not be surprised that some of our people leave the doctrine of our fathers and grow weak in the faith which they believed and practiced. If this is the condition of things in our own church, what must be the condition of the so-called Christian church in general! Is there then anything that can be done in our church to change this condition of things? I have here noticed one point of doctrine, which is only one among many of equal or greater importance. Let us remember that these doctrines which

we practice are an inheritance from Christ and his apostles, and for which our forefathers were persecuted; that they suffered and died by fire and sword, shedding their blood and offering up their lives for the cause which they held dearer than the whole world—the maintenance of the practices of the pure doctrines of Christ as He taught them to the apostles and they to the primitive church. If we know these things, do we then see the necessity of doing the work of evangelists? If God has given me the ability to preach, I must not look to the money that I might make to put my family into easy circumstances. While I am out and away from home I deprive myself of many of the comforts of home and home life, which I would indeed appreciate; but I must remember that my time is the Lord's and that I must use it in His service and for His cause, and use the talent that He gives me to His name's honor and glory, and for the welfare of the souls of the children of men. But how is it with those who say, "I cannot go out, I have no time, I am not adopted to, and not called to the work of evangelizing." Have you not something to give? If the Lord has blessed you with an abundance of the things of this world, are you not willing that some of that at least, with which the Lord has blessed you should be spent for the advancement of his kingdom on earth?

I did not think at the beginning of my discourse, of coming to this, or of making this appeal, but perhaps we ought to be reminded of our duty, and should out of love for the souls of men, do what we can in preaching the grand truths of the teachings of our Savior and Redeemer. If our object were only to swell the numbers of our congregations we would not need to go to so much labor in order to present before the minds and hearts of men the doctrine of Christ in its purity. But when we see men and women going down to destruction, then it is, my friends, that we see what a work lies before us; then we see the urgent need of some method of leading them to their Savior, that they may be saved from the eternal death. brethren and sisters, let us do what we can for the cause of Christ.

For the Herald of Truth.

#### THE BOOK OF REMEMBRANCE.

"Then they that feared the Lord spake often to one another; and the Lord harkened, and heard it, and a book of remembrance was written before him: for them that feared the Lord and thought upon his name." Malachi 3: 16.

Books are so plentiful and so familiar that our children which are able to speak and to understand know what we call a

book. In ancient times "book" signified a narrative or record of some kind in the form of a roll. "And lo! a roll of a book was therein, and he spread it before me, and it was written within and without." Ezekiel 2: 9, 10.

It is a lamentable fact that many books are published that have a satanic influence in the world, driving the readers away from God and holiness. But on the other hand we have abundant reason to be thankful for the many good and instructive books which are instrumental in disseminating the good seed that eventually may bring forth fruit to life everlasting. The Holy Bible, the blessed book that gives us the light on our way to "Canaan's fair and happy land," is indispensable. This book is given to us in order to enable us to secure future happiness, and yet how often mortal man treats it indifferently.

But there is another book, though invisible to us at present, which every faithful Christian rejoices to know will sometime come to light; it is God's book of remembrance. Every person likes to be remembered, and has friends whom he likes to remember. Thousands, yea millions of dollars, and days, months and years of time are devoted to building memorials. See the costly buildings, the stately monuments and the precious gifts bestowed to friends as a token of love and remembrance, and yet this is perishable. "Heaven and earth shall pass away, but my words shall not pass away," says the Lord Jesus. But how much more important it is to have our names registered upon the pages of the Lord's memorial book which will last through eternity. When the children of Israel gained the victory in battling for the Lord, "the Lord said unto Moses, Write this for a memorial into the book."

If we want the Lord to remember us, we must remember the Lord. We can not too often think of him. How pleasant it is to hold sweet communion with the Lord. Great is the power and comfort that we receive if our names are recorded in that wonderful book.

We read in the book of Daniel, "that there shall be a time of great trouble, but the Lord's people shall be delivered every one that shall be found written in the book." The prophet Isaiah says, "Seek ye out of the book of the Lord, and read: not one of these shall fail." David in his Psalms speaks of his tears being in the Lord's book. Then "come, let us renew our journey, and lay up treasures in heaven where neither moth nor rust doth corrupt, nor thieves break through nor steal."

Undoubtedly we all want the Lord to write our names in his book of remembrance. Oh! for the unspeakable joy when in the morn of the resurrection we shall

awake and find our names recorded there.

But we can very readily infer from the language of the text that we have no time to forget the Lord. The great book is only for those who fear the Lord, and often think of his name. Jesus says, "From the abundance of the heart the mouth speaketh." Consequently if we think often of his name we will often speak one to another in regard to the amazing love and tender mercy of the Lord, or as the German text reads, "They that feared the Lord, comforted one another." God's children all love to do this. They have their greatest enjoyment by engaging in such devotions. Paul wrote to the Philippian brethren, "Our conversation is heaven." Phil. 3: 20. "The tree is known by its fruit." If we prove ourselves, we can easily discern for ourselves where our enjoyments are, where our treasures are, or whether the Lord remembers us. If our affections are centered on worldly gain and honor, we will be inclined to talk about them, and often to engage in vain and idle conversation. Paul writes to Timothy to shun profane and vain babblings." He says, "They will eat as doth a canker." Brethren, we have no time to indulge in such conversation. Our time is too precious.

In this wonderful book of remembrance the Lord not only records the names of his children, but also their works. The Revelator says, "For the dead were judged out of these things which were written in the book according to their works." Paul says to the Philippians that his fellow laborers were written therein. It is evident then that it is not enough to think of the Lord, but also to work for him, which we willingly do because we love him.

Then again, if we have the assurance that our names with all of God's children, are written in the book of remembrance, we must ever heed the admonition of our Savior, "Watch and pray, lest ye fall into temptation." The highly enlightened apostle says, "Wherefore let him that thinketh he standeth, take heed lest he fall." There is danger of being blotted out of that memorial book.

The children of Israel were a chosen, sanctified, and separate people, set apart to serve the Lord. But we read that they disobeyed the Lord, and Moses asked to be blotted out of the Lord's book on account of Israel's transgressions. But the Lord said, "I will blot out of my book whosoever has sinned against me." We must be faithful workers to the end. The Revelator says, "He that overcometh shall not be blotted out of the book of life." Where will we spend the never ending eternity? No one shall enter the New Jerusalem save he who is written in the Lamb's book of life.

Reader, is your name written there?

C. Z. YODER.

## CONSCIENCE.

For the Herald of Truth.

While differences of opinion exist as to what constitutes either a good or an evil conscience, perhaps a few ideas relating to this, feeble as they be, may not all fall to the ground. Conscience exists in man only. In connection with mortal life is coupled the soul—that spirit life which never dies, and herein is the seat of conscience. But conscience of itself does not produce attributes of righteousness. Unlike instinct, conscience is susceptible of, and dependent upon, instruction, and must be tutored. Man was created pure, and not until by transgression became subject to death; by eating of the “tree of the knowledge of good and evil” was he conscious of sin, hence must be convinced of sin before he becomes conscious of it. Prior to this he is ignorant of good or evil, simply following, as do all creatures, the instinct of the laws of nature, and not until God reveals unto him the relation in which he stands to God, above all created beings, does he gain the knowledge of sin. This is the first stage in the culture of conscience. Here conviction follows knowledge with all the graces that lead to perfection.

While this is going on, conscience is developing in purity, notwithstanding the continual warfare between the holy spirit within, and the lust of the flesh, the prevarications of truth into doctrines, forms and customs at variance with truth which blunt and sear the conscience of man, and, as a malignant cancer, gnaw at the very vitals of truth, breeding strife and confusion. Yet man is so prone to evil, and dull to benefit by the lessons of divine censure recorded against such works, that it seems astonishing that we, as intelligent beings, do not perceive this evil, and appreciate the better part. That theoretical teaching and practice is a great factor in molding the conscience can not be denied, and it is greatly to be regretted that men whose duty it is to teach the truth do not manifest more zeal to teach the simple truth, undefiled by these philosophic theories so prolific in Christendom on every hand.

Zealous Christian parents, if conscientious, must, to be consistent, teach their children to observe the doctrines they embrace, and how natural for a child to believe and trust in its parents' veracity. Thus its conscience is moulded into the same belief. Again, how different the ways of believing! Evidently a large percentage of Christianity is based on such principles, yet Christ's express injunction is “learn of me.” And Paul charges parents to bring up their children in the “nurture and admonition of the Lord.” And that children obey them in this. This is the only sure foundation. Doc-

trines which bear the test of this standard will avail and endure. If men could only lay to heart the grave responsibility resting upon the manner in which they train their children, and, that, to confide their trust and hope of salvation on men, is like building on the ever shifting sand. He who embraces the love of God, will not suffer man to stand between him and God, or human teaching to take the place of His message. Solomon says, “Train up a child in the way he should go, and when he is old he will not depart from it.” Teach him the ways of God from his mother's lap to manhood, and his conscience will not permit him to violate this without rebuke. But keep him ignorant of divine law, and train him to indulge in the vanities of the world, will he not then enjoy this with the greatest ease of conscience? Go to the heathen idolator and observe his devotions. Behold the reverence, faith and piety he manifests in observing Anti-christ in all its traditions and superstitious beliefs! And yet man will say, “Such things are done in all good conscience.” This is dangerous doctrine. Surely a good conscience and evil works are incompatible with each other. “A corrupt tree cannot bring forth good fruit.” Conscience is that faculty in man through which the supernatural powers dictate to the mind or will. These are the motive powers which incite to act, either good or evil capacities. And if the spirit which causes these actions, is proved good by divine law and precedent, the conscience is good and vice versa.

This proves incontrovertibly true. And it is evident enough that there are men whose consciences are sufficiently elastic to expand unchecked to almost any desire, aside of the customs they have been taught, and with the most scrupulous sincerity observe, what in reality is merely a moral code of righteousness, totally void of the righteousness of God. This is just what Paul did prior to his conversion, and what so many are doing now.

But Paul did not say that he persecuted the churches “in all good conscience.” But in “unbelief,” and mark, “the mind and conscience of the unbeliever is defiled.” Trained as he was, in that blind zeal to observe in all straitness the doctrines of pharisaic righteousness, of which he was an ardent devotee of the most rigorous sect, he doubtless did so without the least remorse of conscience. But from the time he tremulously asked, “Lord what wilt thou have me to do?” he led a changed life, for which he was accused of being a heretic, a “pestilent fellow,” a “mover of sedition,” and “a ringleader of the sect of the Nazarenes,” the despised disciple of Jesus. Yet to all this he could say, “After the way they (his former associates) call heresy, so worship I the God of

my fathers, and have lived in all good conscience before God until this day.”

It might be profitable here, to examine how the nature of such *heresy*, with Paul's reply, applies to our own manner of worshipping “the God of our fathers.” To obtain pure water, we must go to the fountain head, where nothing unclean hath polluted it. And for the undefiled “water of life,” we go beyond the filthy dictates of man, to Jesus, the fount of truth. But this unalloyed truth is as grating to the ear, repugnant and offensive to the conscience of carnal man, as that pure water fails to satisfy thirst in those who are accustomed to drink filth. The power of custom clearly verifies this in either man or beast. Again the power and magnitude of custom is manifest in this that people all over the world as a rule, religiously and conscientiously believe in the theories they are taught, and observe them as truth without examining the ground by which they are supported. Even to broach truth to the contrary, often disturbs so-called peace. Thus we see how custom practically becomes the test of conscience. Since this is true, what a terrible responsibility rests upon those whose duty it is to teach men the truth in all straitness. But to point out error is sometimes hazardous, here trouble begins for him who dares to do it; envy and reproach follow, and because of so-called offense, it has cost sacrifice of life of many a zealous follower of Jesus. But Peter says, “this is acceptable to God, and thankworthy, if a man for conscience toward God, patiently endure grief, suffering wrongfully.”

Yet, it is a duty we owe to our fellow man, to sacrifice our privileges socially. So far as this may benefit him spiritually and temporally, so far are we under obligation alone. So far Christ yielded only; to go beyond, to gratify the flesh, would be actual injury. To maintain that the “new born creature” must violate his conscience—*sacrifice divine law and arrangement*—conform to the will of man, in order to appease a defiled conscience—is utterly at variance with the law and spirit of Christ. Christ never paid homage to error, pride or vanity. This would inevitably foster the opposite of spiritual welfare, let men preach it as they may. Men who live in the light of truth, do not suffer a violation of man's precept to wound their conscience; but those who suffer this do so because the light is not in them: The snares of delusive pleasures and refined selfishness keep it out. Where in Church history, do we find that selfishness was not the principal cause, where division occurred? Charity edifies, but selfish preference forced into practice, stifles the work of the Holy Spirit. It is natural for man to have likes and dislikes, but devilish to be self-willed, Christ-like to forbear, and benevolent to grant to our fellow-man the benefit of a

doubt in matter based on human opinion only. We feel painfully grieved because others act differently from our own views in certain things. But if we do not cherish the spirit of forbearance in what are merely views, without facts to support them, we readily drift into prejudice, a powerful antagonist to a good conscience and righteous judgment.

To create prejudice, in order to frustrate a righteous adjustment of God's law, is the grandest work of Satan. The grave responsibility resting upon the minister is a matter of great concern to Satan. He is aware of the influence to *tranquillize* or *intensify*, even in a single word spoken by the minister, any prejudice that may exist in his charge. And it is painfully apparent, that prejudice sometimes overrules the plain, circumspect manner of adjusting differences, on the bases of conscientious principles as set forth by the apostle Paul. The churches then were composed of a mixed people, and from their different manners and modes of training, naturally different opinions existed, from which difficulties would arise among them. But Paul was able in every emergency, so far as records show, to adjust them on wise and logical principles. He counseled those who knew that idols were nothing, to abstain from eating meat offered in sacrifice unto them (notice the principle), so as not to cause those who had become conscious of its sinfulness, yet lacked the knowledge of which he speaks, to eat it. But mark, not because of any dislike or bias they harbored against it, as was the case with the Roman Jews, but from a natural inclination to do so, and because “some with conscience of the idol unto this day eat it as a thing offered (in honor) unto an idol, and their conscience being weak, (lacking mature conviction) is defiled,” and thereby stumble or offend and perhaps fall.

The brother who understands the principle here set forth, would not only refrain from eating, but doing anything else, even sacrifice life itself, on the one hand, to save his brother from perdition. On the other, he who willingly sacrifices divine law to gratify carnality is at variance with the teaching of God, and hardly worthy the name he bears. We must test the merits of our conscience by the light of truth. Christ positively refused to honor carnal traditions as a means to promote salvation, but rejected man's righteousness as abomination, for which he suffered death, thus paving the way of redemption, even for his own murderers. Following in this path, untold numbers, in the exercise of a good conscience, triumphantly endured the same fate for His sake. To the church of Rome Paul says, “He that is weak in the faith receive ye, yet not to doubtful disputations.” That is, not to confuse his conscience and cause him to do what he believes to be wrong, (German version). For he that doubts is “damned” because

it is not of *faith*. Again, “If because of meat thy brother is *grieved*, thou walkest not in love.” Here we find that Jews constituted a part of this church, who doubtless were as conscientious a people as ever existed, and to whom the eating of certain meats was abomination because to them by *command of God* it had been unclean. Here men are liable to err, not perceiving the difference of import between that which was divine command or only man's doctrines. The Jews' religion was a code of ordinances, to be observed by stated forms with the minutest exactness and punctuality. The religion of Christ is not a system of formalism; it is simply works of spirit and truth. There are no stated forms in which to observe ordinances. Worship acceptable to God, must be in spirit and in truth. Only give place to the Holy Spirit and it will lead into all truths, and without confusion too.

Men who study the history of the Jews may learn how deeply and firmly the law of Moses was implanted in them, and how great their grief was at the least violation of it—I mean the devout part. Under these circumstances it was reasonable for Paul to grant them some forbearance. He being a Jew himself, well knew their zeal to keep inviolate this law; and because many of them could not at a single bound comprehend that it had served its purpose, counseled forbearance of the Gentile part of the church, in their behalf. But since this law, originally divine and obligatory as it was upon the Jews, could make nothing perfect, being only the shadow of a coming substance; and good as was their conscience in observing this, yet after the substance itself become manifest, the shadow could now avail them nothing any more, much less could observance of tradition avail them anything but divine censure. Therefore it is important that we train our conscience into the service of the Lord rather than after the way of man. Men understand, and even practice things differently. The Roman brethren differed in their estimation in regard to days, and eating flesh. Here a difference of conscience in things *indifferent* is manifest. Yet, as they observed these things no law was violated so long as they did not despise and judge one another.

But Paul did not, as sometimes happens—justify error in the church, but plainly told the Corinthians that meats, even offered in sacrifice unto idols, was in itself harmless. He also commanded the Romans not to despise those who for conscience sake ate not, and those who ate not, not to judge those who did so with a free conscience, because there is nothing unclean of itself save to those who themselves make it so. Could there be a clearer equitable adjustment in regard to conscience than this? Here we have differences of opinions on different subjects that must be reconciled, and if Paul man-

ifested any favor, it was in behalf of the despised ones. He did not reject or censure one to gratify the other, but says, “Let every one be fully persuaded in his own mind.” This method of adjustment however often fails to appease the unruly flesh. But why doest thou judge thy brother? Or thou (other one) set at naught (contemn) thy brother? For we shall all stand before the Judgment seat of Christ, and give account of ourselves to God. Here are instructions set forth by inspiration, relating to conscience in things indifferent for our benefit, and if only impartially taught and impressed, doubtless often would rebuke self, suppress discord and promote peace and harmony. “Let us not therefore judge one another any more.” “But this rather, that no man put a stumbling-block or an occasion to fall in his brother's way.” But as many as purged their conscience of the dead works of the shadow, accepted and served the living substance, also obtained, as did the converted Gentiles, the knowledge of truth and foretaste of a pure conscience. In Paul's treatment concerning conscience, we must distinguish that which tends to spiritual edification, from that which gratifies the flesh and emboldens sin. But impossible as it was for Paul or any one to convince all the Jews that their typical regulations had become void, and that no flesh could be justified by the works of the law, equally impossible does it seem to convince men of the error of vain and spiritless formalisms. But the burning love of Jesus, was as intense in Paul after his conversion, as was his hatred against Him previously. How tenderly he now pleads for that which he tried to suppress! “My little children of whom I *travail in birth again*, until Christ be formed in you.” O, that God would grant more ministers manifesting alike glowing zeal for truth and the life of souls. Paul's cautious manner of instruction proves that conscience is a delicate faculty and needs milder treatment than it sometimes receives. It will avail to no good to construe the principles of the Scriptures into a *love and peace* to please an evil conscience. This is benevolence in disguise; for a minister to dissuade men not to trust their conscience without *clearly presenting reasons for it*, is a poor manifestation of the sacred trust reposed in him. On what else shall they rely? If the power of God, through the internal motives—bearing witness to the soul in the penitent heart—is not reliable evidence of a good conscience, then what is? and whereby shall we know? If we must train our conscience to conform to the opinions of men to obtain a union of sentiment, we must close our bibles, for to read them aright will not produce concord of sentiment with the will of the flesh.

But I trust, my manner of address may not be misconstrued in regard to church



discipline. This is *indispensable*. But it is equally important to guard against self-reliance, and the error of drifting into that system of doctrine and teaching as described in Matthew 23. For human nature is the same now as it then was, and we still have, in part at least the exact counterpart with which to contend, and a system of rules, for the observance of which the church dare not, from fear or rebuke of conscience, make itself accountable at the day of Judgment, surely is a questionable affair. And a lack of moral courage to brave the temptation of dissembling truth—fickleness and cowardice to impartially maintain it, always results in demoralization. That the free actions of the conscience of good men in all ages has been stifled from these causes, is evident, and it is sad, to sometimes behold that *preaching* and *practicing* the Gospel, by men of noble talent and extended Scripture knowledge are two quite different things, even with the same person.

J. K. ZOOK.

Gunn City, Mo.

For the Herald of Truth.

## THINGS THAT INJURE.

There are in this world certain evil practices, the continuance in which produces a detrimental effect upon Christian character. They are those habits regarded by most people as trivial in their consequences, and consequently a large proportion of professing Christians are the victims of slightly inconsistent habits at first, but ultimately degrading and damning those who have not force of character enough to resist even slight temptations. These evil practices, though they do not deserve the odium of crimes may be justly designated as "things that injure."

First there is *dancing*. Apparently there seems to be no more innocent amusement than dancing, but when we realize the derogatory influence upon Christian life, when we bear witness to the wholesale destruction of human virtue, and when we see persons (professing Christians at that), preferring the amusements of the dance to the solemnity of the Christian church, we are bound to condemn dancing as an evil, against which too much can not be said.

The indiscriminate commingling of good and bad in the public ball room can not fail to have a detrimental effect upon the purity of womanly virtue and Christian manhood. And as long as dancing jeopardizes the purity of the social life and the safety of Christian sobriety we denounce it as a flagrant wrong to be shunned by every conscientious Christian.

Second, there is *bad reading*. Some of us have probably heard the story of the man being shipwrecked upon a solitary island and seeing a man dangling from a gallows, concluded that he was cast upon a civilized

place. So it seems that bad reading has become the concomitant of civilization. For as the intelligence and enlightenment of the world is enhanced so proportionally the habit of reading bad books and trash, papers is fostered and encouraged. It has truly been remarked that "the mind grows from what it feeds upon."

The mind of a youth may be pure and undefiled. Let a bad book or a vile trashy paper find its way upon the library shelf and in a short time note the retrograde transformation. Now that boy has altered his pure ideal of Christian manhood and has chosen for an ideal some blood-thirsty villain who scorns every just and generous impulse and goes on in a mad career of violence and ruffianism. You need not be surprised when you hear of that same boy, once so promising and fair, convicted of some atrocious crime, the perpetration of which was directly due to the odious influence of bad literature. Why is it, that, prolific as are the pens of Christian writers, and rich and varied as are the inexhaustible stores of good moral literature, so many persist in reading bad books, the ultimate effect of which is damning and morally suicidal? Oh that parents would take more care that their children should read only good books and papers, what a different quality of young manhood would our country produce.

Third, there is *swearing*, which may truly be branded as one of the most detestable in the whole category of vices. The beginning of swearing may be traced to the use of slang phrases and expressions, and gradually a person almost unconsciously drifts into the simple habit of profanity. The divine injunction, "Let your communication be yes, yes; nay, nay; for whatsoever is more than these cometh of evil," warns us of the sin of levity in language, and commands us to look well to the words of our mouths. If there is anything disgusting to decency and good breeding it is foul-mouthed profanity. It corrupts the mind and poisons the whole moral fabric of the human being, and ultimately plunges its victims into the perdition of hell.

Fourth, *lying*. If there is one sin of which humanity is guilty more than any other, that sin is falsehood—deception. The keen observer can readily notice the lack of sincerity even in many professing Christians. Public speakers can, for the sake of gaining popularity give utterance to sentiments diametrically opposed to their convictions. Some people make a great pretence of friendship to others and at the same time they are at heart perhaps their bitterest enemies. We lie when we cause others to form false opinions of us; when we appear to be what we are not in reality. Oh how damaging is this sin of hypocrisy and falsehood! How alien to the true condition of the Christian. Lying

is a vice which misleads others and eventually deceives ourselves. A vice which prevents every sense of decency and weakens the Christian character. A vice which degrades and corrupts morality and finally relegates those who practice it, to eternal woe. A vice which *should* be and *must* be shunned by all who wish to inherit eternal life.

LOUIS P. SMITH.

Middletown, Ohio.

For the Herald of Truth.

## AN EXHORTATION.

I have often felt as if I should write a few words for the *HERALD* to try by God's grace and help to encourage my dear friends to come to Jesus. He is a friend that we need at all times; for without Him we can do nothing that will prosper. He is so kind to us and so willing to keep us if we are only willing to give Him admission to our hearts. It is sad to see so many walk on the downward road which leads to ruin. We all know that we bear within us a never-dying soul and if we do not repent of our evil ways and serve the Lord, where Christ is we cannot come, and unless we are born again we cannot enter the kingdom of Heaven. Some one may say, I will wait for a more convenient season, but my dear friends that convenient season may never come; for we might be cut off in the twinkling of an eye. "To-day if ye hear my voice, harden not your hearts," for to-morrow it may be too late. Dear friends, would it not be sad thing to stand by the bedside of a dying friend who had no hope of meeting his God in peace. It is a thought that should deeply impress our minds; we should ask ourselves the question. Are we prepared to meet our God?

My dear young friends, if you have not yet made a covenant with God I would advise and entreat you to repent and humble yourselves at the foot of the cross and receive pardon before it is too late. Life is short, eternity is long, and we may be called from time at any hour. Some may say, The world will make sport of us and slight us. Yes the world will slight you very often perhaps, for Christ and all His followers had to suffer at the hands of the world, even dying for their faith. But will you not rather be slighted now by the world and reap life everlasting in the end than be in favor with the world now and be slighted on that great day which seems to be almost at hand? Dear sinner, forsake your sins and come to Jesus while here on praying ground, for the night is fast approaching wherein no man can work. My prayer to God is that we may all live so, that when we have to leave this world we can again meet on the "sunny banks of fair Deliverance," where there will be no more sorrow, sickness nor death but where we can unite in praising the Lord forever and ever. E. H.

## THE PROPER METHOD OF OBSERVING THE LORD'S DAY.

(Concluded.)

The question is often asked, Should children be permitted to play on Sunday? Surely it is not necessary except in the case of very young children. If such means as those we have suggested are employed, the day may be made a happy one without play. But if play is permitted at all, it should be of a different kind from that indulged in on week-days, such as "Noah's ark," and "Pilgrim's Progress," which has the tendency of inculcating into the child-mind lessons and thoughts that will be of use to him in maturer years. As early as possible every child should learn that Sunday is a holy day and that it is not to be used for secular purposes.

The duty of giving religious instruction to the children devolves upon the father. On that day let him take from the mother, in part, the burden of caring for and teaching the children. If he is a wise father, he will be glad to do it. If he is an affectionate father, he can make the children so love the Lord's day that all their future lives will be filled with bright memories of it. Nothing should be allowed to interfere with such a use of the day. While it is primarily a day of religion, to a much larger extent than is usual at the present time, Sunday ought to be made a family day—a day when the members of the family, scattered during the week by their various occupations, shall be brought together as much as possible.

3. Other duties appropriate to the Lord's day are works of mercy. As already stated, such works should not be confined to that day, but they are peculiarly appropriate to it. The example of our Savior suggests this. He frequently brought himself into conflict with the Pharisees by healing the sick on the Sabbath. The very nature of Christ's religion would exalt this duty. To the Jews who condemned him Jesus said, "But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless." In answer to a question, he said, "It is lawful to do well,"—that is, to do good works—"on the Sabbath days." We ought to need no other incentive than the example of our Lord to do such work on the day that is peculiarly his. Visiting the sick and afflicted, caring for the destitute and investigating cases of reported need are works suited to the Lord's day. It may be suggested however, that if time and opportunity can be found on other days, Sunday might be better reserved for purely religious work. But these works are required on that day if no other time can be found for them.

4. Some portion of every Lord's day

should be reserved for religious reading and meditation. Those who are engaged in manual labor and in business ought to do a large amount of reading on Sunday. It is their best opportunity for the improvement of mind and heart by this means. Persons whose labor is largely manual can thus rest their bodies while they improve their minds. In families one member can read aloud for the edification of all. In this way the fruits of reading would be gathered, and at the same time the family would be cultivated. Students and others engaged in intellectual toil will not wish to read much on Sunday; and if they are wise, what reading they do will be devotional. What such persons especially need is religious exercises, religious social intercourse and out-door rest.

Some portion of every Sunday ought to be spent in self-examination, in meditation upon religious truth and in communion with God. No doubt these are duties for every day, but ordinarily more time can be obtained for them on Sundays than on other days. In the hurry, the confusion and the eager striving of modern times, our religious life suffers sadly for the want of these exercises. This is especially true of people who live in cities. The calls upon their attention are so many and so loud that they can scarcely get a moment to think of how they are living. All the greater is the need of reserving some portion of Sunday for this purpose. Since we have little hope of this blessed experience on other days, we ought certainly to be "in the Spirit on the Lord's day." How little do they know of their real needs—the demands of their higher nature—who are willing to spend the precious hours of this day in pleasure-seeking?

We have thus indicated the proper and improper methods of spending the Lord's day. We have tried to deal with general principles, yet a certain amount of specialization has seemed necessary; but the application of the principles in detail must be left to the individual judgment and conscience. It may be thought that, among the "things allowable" and the "things required," we have suggested too many things to be done on this day. It is not to be expected, of course, that special attention will be given to all of these things on every Sunday. Each person must divide his time and attention as he thinks best in his peculiar circumstances. Some attention should be given to each of the "things required," but how much it is impossible to define. We feel certain that those who spend the Lord's day according to the principles we have here laid down and illustrated will soon be led to regard the weekly Sabbath among the choicest blessings which a kind heavenly Father has bestowed upon a needy race.

A. E. W.

ABRAHAM KAUFFMAN'S WILL.  
FROM THE LANCASTER, PA. INTELLIGENCER.

The will of the late Abraham Kauffman, of Penn township, was admitted to probate at a late hour on Thursday afternoon. The will is in the handwriting of the testator and was made on February 13, 1879. He names John Cassel, John B. Riest and Joseph Stauffer, trustees of the Mennonite meeting house near his residence, to whom he bequeathed in trust his farm of 97 acres. He provides that the net income of the farm, after the paying of taxes, making necessary repairs and reasonable charges, for their trouble, shall be paid to his sister during her lifetime and at her death (she died a few years ago) he makes the following conditions as to the income of the farm: First, his family lot in the graveyard shall be kept in good condition and cleaned at least three times a year and if tombstones are broken or need re-lettering the same is to be attended to by the trustees of this fund. Second, the trustees are authorized to annex as much of the farm land for meeting house purposes as may be necessary. Third, the trustees shall apply for home or foreign missions or both, as they think proper not less than \$25 or more than \$50 to be used for the spreading of Christianity, to be paid to such parties as they think proper. The balance of said net income is to be distributed by the trustees and their successor amongst the needy poor of the vicinity as they think best.

The will provides that if the trustees or their successors or the congregation through them refuse to accept the farm, with the conditions named and to carry out the same as above directed within thirteen months of his death (which he hopes will not be the case), then the said executors are directed to distribute his entire estate as directed by this will.

A number of bequests from \$100 to \$500 each are made to distant relatives, and the rest he directs to be divided amongst the children of seven cousins. The executors of the will are Abraham N. Cassel, Marietta, Henry S. Snively, Penn., and Samuel Rice, Manheim borough.

We are glad to learn that Bro. Kauffman remembered the church, the evangelizing work, or spreading of the Gospel, and also the poor. Many wealthy persons who have no direct heirs (and indeed many who have) might do much good by leaving simply a small portion to like objects.—[EDITOR].

AS WE LOOK.—Every person has a way of looking at things that seems right; but no two have exactly the same way. The difference is generally very great; and whoever thinks his is the only right way, will surely exclaim concerning the world, "O, the perversity and depravity." —J. R. Hoffer.

## HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.  
J. S. COFFMAN, ASST. EDITOR.

February 15, 1887.

Entered at the Post Office at Elkhart, as second class mail matter.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter stating their P. O., pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

If you wish your papers changed from one Post Office to another, please always give the OFFICE where you now receive it, as well as the office to which you wish it sent.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their paper regularly, or if any persons who send for books, etc., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

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THE DATE on the label of your paper gives the time to which your paper is paid, if it is "Dec. 31," it is paid to that time, and so of any other date. By this you can always tell if your paper is paid up, or is in arrears. The X on a label shows that your paper is ordered to be stopped at the date on it.

IF THE LABEL on your paper is not changed in the second number after you have sent money for it send us a card stating the case.

OUR FAMILY ALMANAC FOR 1887.—If you have not yet sent for one of our excellent Family Almanacs for 1887, send at once. It will be sent to you by mail, per single copy for ..... .08  
2 copies " ..... .15  
4 " " ..... .25  
12 " " ..... .60  
22 " " ..... \$1.00

The reading matter alone is worth more than the entire almanac costs.

MENTONITE PUBLISHING CO. STOCK.—Persons desiring to invest in Mennonite Publishing Co. Stock, may still have the opportunity to do so. Quite a number of brethren have already taken shares, and we should be glad to have still others do the same. For further particulars apply to Mennonite Publishing Co., Elkhart, Indiana.

THE MARTYRS MIRROR.—The work on the English Martyrs Mirror is steadily progressing toward completion, and in a short time, with no unforeseen hindrance, the work will be completed. We have now very nearly 1000 pages printed and as there will be some over 1000 pages, it will take a little longer than we anticipated, but by the blessing of God we expect to have it completed during the present month.

We wish our friends now to prepare their orders and send them in and we will

fill them in order. One of our subscribers writes: "I sent you a list of 28 copies for Martyrs Mirror. I will now give you 12 more." This is encouraging, and we trust in other neighborhoods an equal increase may be found.

WANTED to borrow for five years \$2000.00 on first class real estate (an improved farm in Elkhart county, Ind.) security. Apply at the office of the HERALD OF TRUTH.

THE SUNDAY SCHOOL in Eby's Meeting-house, Berlin, Ontario, has since its opening at the close of last year, been very largely attended and a good deal of interest is manifested in the work. We hope the interest may be maintained throughout the year and that many souls may by its means be brought to a saving knowledge of the truth. We learn also by private letter that Bro. Abram C. Clemmer, near Berlin, was overtaken with an attack of palsy on the 28th of January and was, at last accounts in a critical condition, so much so that word was sent to all his children to come home. May God bless the brother in his affliction, and if it be His will, restore him to health.

NEW MEETING HOUSE IN KANSAS.—Brother John M. Erb, of Peabody, Kansas, writes that the brethren in the vicinity Peabody have built a house of worship four and one-half miles west of Peabody. Last fall they bought two acres of ground on which they built their house, receiving some financial help from Canada, and some from Pennsylvania, and are now regularly holding their meetings in it.

Bro. E. writes that since they have a church house it seems more like home. Several families of the brethren are expected to move into that neighborhood next spring, and the members there are glad to welcome all who will come to make their homes with them in the Peabody church.

## CHURCH NEWS.

FROM WATERLOO COUNTY, ONTARIO.—Bro. A. K. Honsperger, of the Twenty, Lincoln Co., Ont., visited the churches in Waterloo county, Ontario, in the first week of January. The meetings were very interesting and instructive, and we trust the brother's labors were not in vain.

FROM ELKHART, IND.—Bro. J. S. Coffman, is at present on a visit to the church in Hancock county, Ohio. He left Elkhart on the 2nd of February, and intends to labor with the brethren for two weeks. May the blessing of the Lord attend the dear brother's labors in the cause of Christ.

FROM AMISH, IOWA.—On Christmas day 8 young persons were by baptism received into the Deer Creek church, Bish. Wm. K. Miller officiating. May the Lord give these young people much grace and strength to walk boldly forth in their new life that they may be shining lights to those around them, putting away all evil and following that which is beneficial to their eternal welfare.

Our aged Bro. Bish. Peter Brenneman has been unwell for some months. At times he suffers great pain in his feet and spends most of his time in his chair. During the last week he has become worse; one foot has since shown signs of mortification.

## CORRESPONDENCE.

FROM PEABODY, HARVEY CO. KAN.—Our new Church house was opened for public worship on the 10th of January. The house was well filled with an apparently much interested audience. There were six preachers present. D. Brundage preached in German and Hamilton in English. The house is known by the name of Pennsylvania meeting house and is located on section 24, Emma township, 6 miles northwest of Newton. The dimensions are 36 x 44 feet. Services will be held in it every two weeks.

DAVID WEAVER.

FROM HUBBARD, OREGON.—Greeting to all the dear brethren and sisters in the Lord; we wish you all well according to both soul and body, in temporal and eternal things. The brethren and sisters in this vicinity are all well except Sister Chr. Schwartzendruber who is very low with cancer and seems to be at the portals of death.

We have not yet had any winter, not even enough snow to cover the ground, and work in the fields has not been hindered on account of frost, but it is now too wet to work on the land. The grass is green, the peach-trees are budding and strawberries are in blossom. There are still nice fresh apples on the trees. We have been here 9 years and like it as well as ever so far as temporal things are concerned, but in spiritual matters it is not so bright. Pray the Lord in our behalf that we may this year see the clouds above us disperse and have the light of God shining uninterruptedly upon us.

We would like to inform the readers of the HERALD of the pleasant and profitable visit we recently had from the brethren

For the Herald of Truth.

## GATHERING OR SCATTERING.

"He that is not with me is against me; and he that gathereth not with me scattereth abroad." Matt. 12:30.

When we take these words into consideration, and examine our daily walk in words and in deeds, comparing them with God's Holy Word, it would make us either happy or sad. Why? Because the Bible tells us of only two places for the soul after it leaves this body. The one is a place of rest, the other a place of torment, and to one of these places we will go. Christ says, No man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other; ye cannot serve God and mammon. Again he says, "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." According to these we are living for God or for the world, one or the other, gathering or scattering. If gathering, then we have reason to rejoice, not of our good works, but considering them as a good gift of God. Christ said to his apostles when he had sent them to preach to the people and they had returned saying Lord, even the devils are subject unto us through thy name, "Notwithstanding in this rejoice not that the spirits are subject unto you, but rather rejoice because your names are written in heaven." Christ wanted to teach them not to glory in themselves when they did some good act, but to give God the praise, and be glad that he has so favored and blessed them that they were able to do his will.

We appreciate such visits the more as we are rather an isolated little flock, situated in the valley of Eastern Tenn. We earnestly desire more of the brotherhood to visit us and locate in our midst. We number 40 members of the Amish Mennonite denomination. The first families came here upwards of 15 years since. Our little colony represents Ohio, Penn. and Maryland. We like our adopted country, as it is unequalled for climate and is bountifully blessed with water, timber, lime, coal, iron, marble, etc. If you are looking for cheap homes or desire to visit some of the scattered flocks come to Eastern Tennessee and you may be sure of a hearty welcome. L. A. N.

## A BEREAVED FAMILY.

The family of Dr. A. A. Sensenich, of Wakarusa, Elkhart Co., Ind., met with the loss by death of two of their children.

On Tuesday Agnes V., the baby was taken sick with croup, and lingered on till the evening of the 28th of January, when death relieved her, aged 1 year, 10 months and 25 days.

The Sunday previous Bertha M., also took sick with lung fever and croup, but was slightly better up to Friday evening when the baby died. She took a relapse and lived but 27 hours longer than Agnes. Age, 10 years, 10 months and 18 days.

A few hours prior to her death she informed her mother that her sister Agnes came to see her, whose body was reposing in death in another room, and that she would soon be with her. She requested them to sing and pray, and her lips could be seen praising God until silenced by the spirit taking its flight, no doubt in company with her little sister. Their funeral will take place this Monday, Jan. 31st. They will be placed side by side in one coffin, the interment to take place at Sham's 5 miles north.

The family have the sympathy of the public in their great bereavement.—*Goshen Times*.

God has given all of us knowledge and understanding to know right from wrong, but sometimes we do not want to use it. Why? Because we have not that true spirit of God dwelling in our hearts. We are not willing to come under his commands though he has promised eternal life to all those that believe and obey him. Christ has not laid anything upon us as duty that we are not able to do by his help. We have the promise that if we lack anything he will give it to us. If some kind friend would say to us, "If you come and work for me, I will give you so much a year, and if you are faithful and true then I will yet give you a great bounty besides," how careful would we be to please our master, and do all that he tells us so as to be sure of the bounty. Of how much more importance is it to have favor with God, and receive that everlasting reward that never shall be taken away from us!

I many times think we are too little concerned about this all-important matter that when we see and know that the spiritual condition of some of our kind friends and associates is not good, and that they have not given their hearts to Jesus, we should in love talk to them, and try to

gather them into the fold of Jesus. Some will say, "I do not think it is my place to talk to them." But if we have the love of God shed abroad in our hearts, and see the danger all around us, we could not keep silent! How many of our young people have kind parents, who will do almost anything that is in their power to make their children happy that they may enjoy all the pleasure that the world can give, but never tell them of the great enjoyment that Jesus has prepared for his people, or for those who obey him, and many too who profess to know God! Let us again repeat the text, "He that is not with me is against me; and he that gathereth not with me scattereth abroad."

But this is not the only way in which we can scatter. I remember of two young men working for me who both seemed desirous to know or learn of Jesus. In our conversation I asked them if they thought their condition would be good if God should call them away from time to eternity. They said they did not think it was. Then I asked them if they did not think it was about time for them to give their hearts to Jesus. They said they had been thinking about it, but were not quite ready. Then I told them that the longer they would put it off the farther they would get away from God. They said, "How can that be if we do no sin?" I said we are either for God or we are against him; and if you do no other sin, you may be standing in some one's way, and keeping him from coming to Jesus. They said they are not in the way of any one. Then I said, "You no doubt have friends who love you, and take you for an example, and have perhaps many times thought of coming to Jesus; but as you had such an influence over them, and they trusted in you, they have neglected coming to Jesus."

Thus we can see that we are either gathering or scattering. If these young men would have come to Jesus they might have gathered, where on the other hand they have scattered. So we may sometimes in our dealings, with our words, or with our actions, be in the way of some one, and thus scatter abroad, because there is always some one watching our steps. We should then let our light so shine that others may see our good works, and glorify our Father which is in heaven. Paul says, "Be not deceived, God is not mocked; for whatsoever a man soweth that shall he also reap. If we sow to the flesh, we shall of the flesh reap corruption; but if we sow to the Spirit, we shall of the Spirit reap life everlasting."

Orrville, Ohio. A. H. BRENNEMAN.

"VENGEANCE is mine, I will repay, saith the Lord." The Christian has no need to give the matter a thought. He is to love his enemies, and do good to them as he has opportunity, and God will take care of the rest.



For the Herald of Truth.  
LIGHT.

"Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." Matt. 5: 16.

Dear reader, if our light shines people will see it; our walk and conduct will show it. Christ says: "ye are the light of the world; a city that is set on a hill cannot be hid." We should be careful that our lights may not become dim. In the 19th verse he says, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Dear reader let us be up and doing that our lights may burn brightly, then we will have the promise to meet him in glory after we are done toiling and our work on earth is finished. We can have a living hope if we do his will. Then we will forgive men their trespasses, that the Father will also forgive us ours. "But if ye forgive not their trespasses, neither will your Father forgive your trespasses."

These are Christ's words in his sermon on the mount and they are for our admonition. We should be very judicious in the use of our time here on earth. We all have a work to do here on earth and if each one brings one soul to Christ we will all be eternally happy, which I wish to every brother and sister here below. May we all grow in grace day by day and finally be saved in Heaven is the wish of your unworthy but well wishing Brother in Christ. Amen. P. R. ESHLEMAN.

#### SAVED BY BLOOD.

In the heart of Africa, it is related by an Englishman, that a slave procession passed by, and the King called out a poor slave who displeased him in some little way, ordered his men to put their arrows to their bowstrings and avenge the offense with his blood. He went up to the native chief and begged for the poor slave's life, offered him a great deal of money and costly bribes, but the chief turned to him and said: "I don't want ivory, or slaves, or gold; I can go against yonder tribe and capture their stores and villages; I want no favors from the white man; all I want is blood." Then he ordered one of his men to pull his bowstring and discharge an arrow at the heart of the poor slave. The young man, with the instinct of a moment, threw himself in front and held up his arm, and the next moment the arrow was quivering in the flesh of his own arm. The black man was astonished. Then he pulled the arrow from his arm, and the blood flowed, and he said to the chief: "Here is blood; here is my blood; I give it for this poor slave,

and I claim his life." The native chief had never seen such a spectacle before, and he was completely overcome by it. He gave the slave to the white man. He said: "Yes, white man has bought him with his blood, and he shall be yours." In a moment the poor slave threw himself at the feet of his deliverer, tears flowing down his face, and said: "O, white man, you have bought Lebe with your blood; 'Lebe,' (for that was his name) 'shall be your slave forever and ever,' and ever after he could not make him take his liberty; wherever he went, poor Lebe was beside him; no drudgery was too hopeless. He was bound by the mercy of his deliverer as his consecrated servant. O, friends, if a poor savage heart can thus be bound by the wound of a stranger's arm what should you and I say for those deeper wounds in those two living hands and feet, and the heart that was opened by the spear? If we believe that we are redeemed how can we but be consecrated to Him.

For the Herald of Truth.

#### THE SABBATH A TYPE OF THE FOURTH COMMANDMENT.

"Remember the Sabbath day to keep it Holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work," etc. The meaning of the word Sabbath is rest, and was commanded to put the Hebrews in remembrance of being servants and bondmen in Egypt as we read in Deut. 5th chapter. After reasserting the command that they may not labor—his ox, nor his servants, nor his cattle, nor his stranger, etc. Remember, he says, "that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the Sabbath day." Mark well the reason the Sabbath was commanded.

The children of Israel were servants in Egypt, and the Lord brought them out and gave them rest from this bondage. Therefore the Lord commanded them to keep the Sabbath day. And while they rested from all their labors, they should remember that they had been servants in Egypt.

There are a great many people who believe that the Sabbath was a command from the creation, but I

do not believe that it was commanded before the Law was given on Mount Sinai. Nehemia recounts what God had done for his children, and says, "Thou camest down also upon Mount Sinai, and spakest with them from Heaven, and gavest them right judgments and true laws, good statutes and commandments: and madest known unto them thy Holy Sabbath," etc., chap. 9.

Here we have a plain word that God came down upon Mount Sinai and made known his Holy Sabbath. If they had known it before, then this would not be a correct statement, for it was made known then and there. Consequently we must conclude they did not know it before.

We may also consider that the Hebrews had no written law from God before the receiving of the law by Moses. On this ground we must consider that it is not likely that they had the Sabbath commanded unto them.

But how can we keep the Sabbath, not being under the law, but under the Gospel? We must first understand the true meaning and signification of the seventh day Sabbath. The seventh day Sabbath signifies rest. Heb. 4: 4. "For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his work," which makes it plain that there is an intimate connection between the seventh day and the rest of the Lord, as God rested from all his work. "For if Joshua (the English rendering is Jesus, but I think it is incorrect), had given them rest, then would he not afterward have spoken of another day," Heb. 4: 8. "There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own work, as God did from his," verses 9: 10, there is a rest for the children of God.

The sinner is in spiritual Egypt, and as long as he does not come out, he is the servant of sin, and consequently under bondage. Through repentance and conversion the servant is delivered from the bondage of sin. Here the sinner is burdened with a guilty conscience before God, and when he is truly converted, he receives a peaceful, quiet conscience and from there on rests from sin and keeps the spiritual Sabbath.

We find that the children of Israel could not enter into the land of Canaan because of unbelief, so also if we have a spirit of unbelief we can not enter into this rest; for we have a burden of sin (for unbelief is sin), and consequently have not that spiritual rest in our hearts. If our hearts are filled with an honor-seeking spirit, it disturbs that true rest in our hearts. In short, disobedience of whatever kind it may be disturbs the peace we have with God as his children, and consequently we can not rest and keep the spiritual Sabbath.

A LOVER OF THE TRUTH.  
McPherson Co., Kan.

#### POSSIBLE IMPOSSIBILITIES.

When impulsive Peter cried, "Lord, if it be Thou, bid me come unto Thee on the water," the Master said, "Come." But the command required Peter to do that which, left to himself, he had no power to do. It was as though Christ said: "I am Lord of winds and waves and all creation. I can turn the waters to adamant beneath my feet, so that they shall bear me up. All the forces of the universe are in My hand and do My bidding. Come, thou fisherman Peter, and do the same as I am doing." In itself, it was a command to do the impossible; nothing could be more so. One form in which the old Egyptians, in their hieroglyphics, expressed the idea of impossibility was the very appropriate picture of two human feet standing on the waters. When we take hold of the New Testament, and read what God commands us to be and do, it is always the same; they are commands which, left to ourselves, we have no power to fulfil. Look at the comprehensive summary of the Christian's duty which Peter himself writes, "As He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." Here holiness of heart and life is demanded, not of a select class, but of all believers. It is to be the condition, the character, the badge of every one of the Lord's people. They are "called to be saints"; and not to be holy is to fall short of both duty and privilege. But who has not felt how

impossible it is that he

should ever have such a nature and live such a life if left to himself? He might just as well try to walk from Dover to Calais, as to purify his own sinful nature, or by an inherent power that he possesses lead a life of entire consecration.

But Peter was pretty sure that if the Lord told him to "come," the command itself would be the guarantee that he should have the power to obey. He might not be able to explain how—probably he never thought of that at all; but he was certain that Christ would enable him to do His bidding. Without this assurance in his mind he would never have stepped over the ship's side. And it is so with us. If God gives us commands—no matter what they are,—He provides and offers the power by which we can obey. If this were not the case there would be neither sincerity nor wisdom nor love in the command. We may settle it as a point never to be doubted, that nothing which God requires is an impossible thing. Who could for one instant imagine God asking for the full tale of bricks while withholding the straw! Nay; He is our Father, infinite in wisdom, in justice, and in love; and He can never look for that at the hand of any man which it is impossible to render. Impossible in one way, it shall be possible in another. So that what God demands I shall be, I can be, and what He requires me to do I can do.

We must remember, however, that the power to obey came to Peter in the act of obedience. It was not a deposit of power given to him to use or not as he chose. If he had remained in the boat he would have had no power to walk on the waves. The power to do it came when his feet touched the water, not a moment before. And it is only when we desire and attempt to do the Father's will, that He gives us the power. If a man will not obey God, he can not; if he will, he can. The power of divine grace is not a possession at my disposal, which I can retain intact though I do not choose to use it. The strength only and always comes with the act of obeying. God told Joshua that on the morrow he and his hosts were to cross over the bridgeless Jordan. But Jordan was still there unaltered when the morrow's sun arose. There was no sign whatever of a passage across. And it was not

until the feet of the priests, that bare the ark of the Lord, were dipped in the brim of the river that the waters removed to let the redeemed pass over. The power to go over Jordan came with the act of obedience to God's direction. If the people had not proceeded to do what God had prescribed, Jordan would never have parted its waves.

Faith is the link that unites human feebleness to the Divine strength, and makes the impossible possible. As long as Peter went on trusting Christ he had the power to do what otherwise was absolutely and infinitely beyond his reach. So when He began to sink the Master said, "O thou of little faith, wherefore didst thou doubt?" He did not say, "O thou of little strength, where is thy power gone?" or "O thou of little resolution, why has thy will given way?" or "O thou of little constancy, why dost thou not hold out?" No; it was his faith that was at fault. He did not sink because he had lost his strength, for he never had any to lose; nor his resolution, for he did not walk an inch simply because he had resolved that he would; he failed because he left off trusting Christ for the power to obey. He looked at the difficulties around instead of "the Lord of all power and might," and so his doubts and fears began to drown him; and the only way in which he could be saved was by the merciful interference of Him whom he had been doubting.

The way in which we can do the otherwise impossible thing of keeping a holy heart and living a holy life is by trusting Christ at every step we take. We are always on the waves. It is always possible for us to sink; but it is equally possible for us to walk in safety. But we must have our Lord with us, and we must see our Lord more than we see our difficulties. Nay, we must be so "looking unto Jesus" as not to be able to see the difficulties, because "Christ is all and in all."—*King's Highway.*

A sour heart will never make a sweet life. Plant the crabapple where you will, it will never bear pippins.

CHRIST'S final promise of his presence with his people has for its one condition that they be engaged in making disciples. Then his unseen hand takes hold with man's weak grasp, and they are fellow-laborers with God.

For the Herald of Truth.

### LAYING UP TREASURES.

"For where your treasure is, there will your heart be also." Matt. 6:21.

These are words which our dear Savior spoke when he was here upon earth. He gave us the command to lay up treasures in heaven. What a meaning there is in these words! We are nearly all inclined to lay up a treasure somewhere. Many are laying up treasures on earth, and therefore their hearts will be there too. But we who profess to be followers of Jesus, if we are true followers we have our treasure in heaven. But is it possible that we poor mortals can have a home over there? Can we have or have we actually got a title to heaven? O yes, Jesus invites us to lay up treasures there, and now my reader have we really made sure of that treasure? *Are our hearts there?* This is the sure test. If our hearts are not there it matters not how long you or I have been a church member. There must be a new birth—born of God—we must also walk with him to have a treasure there.

Dear Christian Brother, how many times do we act, talk and live in this world as if our treasures were here too. O I am afraid there are too many nominal Christians in this world who are satisfied with husks, and never get the bread of life. Come let us go up higher, let us take a view of that beautiful home that the Lord has in store for us. I believe it will quicken our hearts. Peter said, "It is good to be here," when he was on the mount of transfiguration. Paul had a desire to depart this life and be with Christ. The Savior asks us to come unto him and find rest for our weary souls. If we have an interest in that land of rest, O then let us often think of it. There will be our friends, who have died in the Lord; there will be our Savior the Lamb, and we shall follow him whithersoever he goeth; there we shall sing the song of the Redeemed. Do we not sometimes long to go home to that rest where sorrow and trouble can not come? O let us see if we have a treasure there. If we could realize what a dreadful thing it is to be in doubt of heaven when a man comes to die, it would rouse us up. But what else than doubt can a man have if he never thinks of heaven while here below? God grant that all who read this may lay up treasure in heaven. C. W.

### EVANGELIZING.

We preach, therefore, as much as is in our power, both day and night, in houses and in the open air, in forests and in wildernesses, hither and thither, in this and in foreign lands, in prisons and in dungeons, in water and in fire, on the scaffold and on the wheel, before lords and

princes, orally and by writings, at the risk of possessions and blood, life and death; as we have done these many years; and are not ashamed of the gospel of the glory of Christ, for we are a living fruit, and strongly feel the moving power in our hearts, as may be seen in many instances by the commendable submissive-ness and willing sacrifices of our faithful brethren and joint heirs in Christ Jesus. We would save all mankind from the jaws of hell; deliver them from the chains of their sins, and by the gracious help of God, win them to Christ by the gospel of his peace; for this is the true nature of the love which is of God.—*M. Simon.*

### FOR THE LITTLE READERS.

(Continued.)

#### JACOB AND HIS SONS IN EGYPT.

Before Joseph told his brothers who he was, he had sent his servants out of the room; yet he had sobbed so loud that the servants had heard, and soon knew the reason why Joseph had sent them out.

The servants were glad to hear that Joseph had found his brothers. Joseph had not told the people of Egypt of his brothers' wickedness.

Pharaoh the king heard of Joseph's brothers having come; and he too was glad, for he loved Joseph, and said to him, "Your brothers must come and live near you, and you must send for your father, and for all the little children and they shall have the best food in all the land to eat. We will give them houses, fields and gardens, and they shall live together."

"We must also send wagons," said he, "to bring the little children, their mothers, and your aged father; but they need not bring their things, for we will give them everything they want." You see how kind the king was.

Joseph got the wagons, with some beasts to draw them, and he gave his brothers some food to eat as they traveled home. He also made them some handsome presents, for he was very rich. Joseph gave them each two suits of clothes; but to Benjamin he gave five suits of clothes, besides a great deal of money.

He sent a present to his father; ten asses that carried all kinds of good things, and ten asses more that carried a great deal of bread and meat for his father to eat by the way.

When all things were ready, Joseph told his brothers to go to Canaan, and to come back quickly. He gave them one piece of advice before they went. "Take care," he said, "that you do not quarrel by the way."

Old Jacob had been longing to see them, much fearing that Benjamin might not come back safely. At last they came, and he saw that no one was missing. They told him quickly the joyful news:

"Joseph is alive; and he is the great lord that sells corn in the land of Egypt."

"Perhaps you think that Jacob was delighted; but no, he would not believe them." "No," said he, "my son has long been dead."

"But we have seen him," said they.

"It cannot be true," said Jacob.

Then the brothers told him what Joseph had said. "He desires us all to come and live with him, and he sends for you." Still Jacob could not believe them.

"Only come and see the wagons he has sent, and then you will believe us," said they.

So they took their father to see the wagons he had sent, and when he saw the wagons he did believe; and then he was glad.

"It is enough," said old Jacob. "Joseph, my son is yet alive; I will go and see him yet before I die."

"The brothers told their wives and their children that they must leave Canaan, and take a long journey. They got into the wagons, and set out. Jacob was lame and old, and he rode in a wagon, but the brothers were strong enough to walk.

They took their sheep and cows and goats and camels and asses with them, and all their things. They had to travel a very long way. No doubt the children were much pleased, for children are fond of making journeys.

At last they came to the land of Egypt. Long before they came to Joseph's house, they saw a fine chariot coming towards them. It was Joseph's. It stopped and Joseph got out of it. Old Jacob stepped out of his wagon. His hair was grey, his eyes were weak, and he could hardly walk. Joseph was a fine and stately lord. He ran to meet his father, and threw his arms around his neck; and then he wept for a long while.

The last time Joseph had kissed his father was when he was a boy dressed in his pretty coat, and was going to look for his brothers to see how they did. How many sad days had Jacob spent since that time, in thinking of him. And now at last he had found his long lost son again.

The brothers did not feel envious now, when they saw Jacob and Joseph folded in each other's arms.

"Now," said the aged Jacob, "let me die, since I have seen your face, Joseph, once more."

Then Joseph said to his father and brothers, "I will go and tell Pharaoh that you have come." So Joseph went to Pharaoh the king, and said, "My father and brothers, and their flocks, and all that they have, are come."

And then he brought five of his brothers, and showed them to Pharaoh. And Pharaoh said to them, "What is your employment?" "We are shepherds; but there is no grass in Canaan for our sheep.

Will you give us some land where we can feed them?"

Pharaoh said that he would give them plenty of good land, and as they were shepherds, they should live all together in the land of Goshen, which is a fine grazing country in the northern part of Egypt. Joseph wished them to live all together, separate from other men, because the people in Egypt worshipped idols.

Joseph wished the king to see his dear old father; so he brought him to the king. The king treated him with great respect, because Jacob was a very old man. It becomes kings as well as other people to pay respect to old men.

Should not children and young persons especially pay great respect to an old man? When you see grey-haired old men or women, you should be ready to wait upon them, and do what they bid you.

Old Jacob lifted up his hands over Pharaoh's head, and prayed God to show him kindness. Jacob blessed Pharaoh, because he had been very good to his dear Joseph. Jacob must have loved Pharaoh very much.

"Pharaoh said to Jacob, 'How old are you?'

Jacob said, 'I am one hundred and thirty years old, but I am not as old as my fathers were; and my life has been full of troubles.' Then Jacob blessed Pharaoh again, and went away to the land of Goshen, which Pharaoh had given him to live in. There he lived with all his children around him. Joseph did not live with him, but he often came to visit him.

Jacob at last fell sick, and knew that he soon should die. He sent for all his sons, that he might bless them before he died. Jacob had been lame a long while, and now he was almost blind, and very weak and sick.

When his sons came, he sat upon the bed, and called them one by one, that he might give a blessing to each. After he had blessed them, he said, "I am going to die; bury me in the cave in Canaan where Abraham my grandfather is buried, and Isaac my father."

He said a great deal more, and at last he drew up his feet into the bed, and died. His spirit went to God, and his body will rise from the cave at the last day.

Joseph fell upon his father's face when he was dead, and wept upon him and kissed him. These grey hairs had not gone down in sorrow to the grave, for God had comforted Jacob before he died.

Joseph took his father's body to Canaan, to put it into the cave where Abraham and Isaac were. All the brothers went with Joseph, and a great many servants and chariots and horses. Afterwards they came back to Egypt.

A very sad thought came into the minds of the brothers. They said to each

other, "Perhaps Joseph has only been so kind to us to please his father; perhaps he has not really forgiven us; and now perhaps he will punish us." So they sent a servant to Joseph, and told the servant to say to Joseph, "Your father, before he died, told us to beg you to forgive us our great wickedness. So pray forgive us."

When Joseph heard this message, he began to weep. Why did he weep? Because he was sorry that his brothers should think he could be so unkind to them. Soon the brothers came and fell down before him, and seemed much afraid.

Joseph said, "Fear not; it was wrong in you to sell me, yet God made it turn out for good; because when I was in Egypt I saved the corn, and so you were kept from dying of hunger. I will still feed you and your little children." He spoke very kindly to them and comforted them.

Joseph lived to be a very old man, and at last he died.

This is the history of Joseph. He is now at rest with his dear Lord and Savior, Jesus Christ. Joseph forgave his brothers and Christ has forgiven him; for Joseph committed sins, though they were not written down in the Bible.

You have heard the history of Abraham, Isaac and Jacob. God loved them all. He had promised the land of Canaan to their children; that is, to their descendants. God would not forget that promise.

But he had made them a better promise than that; he had promised them that Jesus Christ should one day be born on earth, and should save them from their sins. Abraham, Isaac and Jacob often thought of that promise.

At last Christ did come; and after he had done his work here on earth, namely teaching the people the way to heaven, and showing them how to live, he was nailed to the cross by his cruel enemies. But he arose from the dead and went up to heaven to live with his Father and with all the holy angels and the good old men, such as Abraham, Isaac and Jacob, as well as Abel, Noah, and Joseph, and all good men whose sins Christ has forgiven. Oh, my dear young friends, may you be with them one day.

(To be continued.)

### Miscellany.

A YOUNG lady who will make a good wife is a dutiful daughter, an affectionate sister, a constant friend, gentle in disposition, possesses a desire to be useful, to cultivate habits of industry, frugality and neatness; has a love for domestic quietude rather than a desire for fashionable life, and is faithful and affectionate, noble and generous in spirit. And if the young

lady adds to these a true affection for religion, for the worship of God, an interest in Sabbath school instructions, a good education, refinement and purity in taste and manners—so much the better. Although she may be plain in person she will be beautiful in spirit, true and faithful, gentle and kind, making home a paradise, and ready to endure all things for her husband's sake.—*Worth and Wealth.*

GRAND CALIFORNIA EXCURSIONS.—The Chicago, Rock Island & Pacific Railway is out with a new list of dates for its unrivaled First Class Excursions to California, covering several dates (by all routes) during the months of February and March, at extremely low rates. For detailed information, tickets, sleeping car accommodation, etc., apply to nearest ticket agent or address

E. A. HOLBROOK,  
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Chicago, Ill.

The botanist Ray tells us that he counted two thousand grains of maize on a single plant of maize sprung from one seed, four thousand seeds on one plant of sun-flower, thirty-two thousand seeds on one plant of tobacco. Pliny tells us that a Roman governor in Africa sent to the Emperor Augustus a single plant of corn, with three hundred and forty stems, bearing three hundred and forty ears; that is to say, at least six thousand grains of corn had been produced from a single seed. In modern times, twelve thousand seven hundred and eighty grains have been produced by a single grain of the famous corn of Smyrna.

"In eight years as much corn might spring from one seed as to supply all mankind with bread for a year and a half."—*Gaussen.*

AT ONE of our city missions recently, the subject of tobacco was brought up, and a clergyman present gave the following incident as his personal experience: When he first entered the ministry, he said, he used tobacco. He did not think he was committing a sin when he smoked occasionally. One day he was called to the death bed of a woman who was very anxious as to her soul's salvation. He had been smoking before he entered the room, but did not give it a thought. The woman was very weak, and in order to hear what she said he was obliged to lean over her to catch her words. She commenced to talk to him, when all at once she made a gesture, and said: "Mr., do go away, I cannot stand the smell of tobacco on your breath." He never forgot those words and made up his mind then and there, that if his smoking habit was so offensive as to make it impossible for him to discharge the duties of his office at the bedside of the dying, it was a sin; and from that time on he never used it in any form, and has preached against its use.—*Christian Home.*



## Married.

**TROYER-BORNTREGER.**—On the 13th of Jan., in New Bremen Twp., LaGrange county, Ind., by David S. Kauffman, Jeremiah Troyer (widower) and Fanny Borntrager.

## GONE TO REST.

WRITTEN BY SUSAN BACHERT IN MEMORY OF HER HUSBAND JACOB BACHERT WHO DIED ON THE 9th OF NOV. 1886 IN ELKHART CO., IND.

It pleased the Lord to take away  
My husband kind and dear to me;  
And now I'm left, since he is gone,  
To bear the load of life alone.

Oh when I saw that we must part,  
I deeply grieved and aching heart;  
To part with one I loved so well  
How great the pain no words can tell.

Since the good Lord took you away  
I'll try and more and oftener pray,  
That we can there together be  
Forever in eternity.

Your kindly words oft cheered my heart,  
Your pleasant smiles made grief depart;  
All your kind words I'll ne'er forget,  
They live in sweet remembrance yet.

Oh how distressing was my grief,  
When all we did brought no relief;  
Those months of waiting health to gain  
We almost thought were spent in vain.

In those nine weeks you suffered pain  
Not once did we hear you complain;  
But now we know you rest above,  
Where all is joy and peace and love.

For sixty days I mostly stayed  
By your bedside and watched and prayed  
That God would all our sins forgive  
And ease your pains and let you live.

How sad my grief no one can tell,  
To part with one I loved so well;  
But as it was God's holy will  
I'll try the more and serve Him still.

Some other friends that loved you dear  
Had also drawn to you quite near;  
They wept to think that one so kind  
Must go and leave us all behind.

Now while on earth we had to part,  
I'll try and cheer my aching heart;  
I hope that when my days are o'er  
We'll meet where partings are no more.

I often weep and wonder why  
My dear companion had to die,  
But when I think you're free from pain  
It cheers my aching heart again.

The eleventh of November last  
We saw your face on earth the last,  
And many friends that loved you true,  
Had met to pay respect to you.

Give me dear Father by thy grace  
With husband dear in heaven a place;  
There we may then together be  
And live in all eternity.

You left this world of sin and woe  
To be with those who're gone before;  
To be with Christ and with him dwell  
And bid no more a sad farewell.

While in the grave you sleep so cold,  
I'll try and say with one of old:  
The Lord who gave did take again,  
And blessed be his name. Amen.

Wakarusa, Ind. Jan. 28, 1887.

## IN MEMORY OF PRE. JOHN P. KING.

ADAPTED BY PRE. ELIAS RIEHL.

"O blessings on his kindly voice and on his silver hair."—Fennyson.

Gracious worth and gentle manhood  
From the best of old descended;  
In this strong and earnest preacher,  
In this man of God were blended.

Not of science many-handed,  
Not of burdened books the master;  
He was still the mighty workman  
Smoothing edges fast and faster:

Lo, the surface of the spirit  
From his hand received a polish:  
And the heart which he rebuilt  
Let not hands of pride demolish.

Though his language was the simplest  
It was sounding deep and tender,  
For his words burned off with glory  
Burned with Heaven and its splendor.

Humble in his highest kindness,  
He had learned to do in quiet  
What some others talked of doing  
With their wisdom running riot.

Tender wishes in us blossomed  
For our father and our preacher,  
And the inner flowers budding  
Blushed and decked him as our teacher—

Teacher of the plainer virtues,  
Friend of youth and friend of maiden,  
Depth of love and generous spirit,  
To the weary soul an Eden.

Him we honor, him we number  
With the best our valley treasured:  
Length and breadth and height of freedom  
Life in him forever measured.

Lebanus, Pa., Jan. 30th, 1887.

## Died.

**MEASE.**—On the 12th of Jan., in Harrison Twp., Elkhart Co., Ind., of the infirmities of old age, Elizabeth Mease, widow of Jacob Mease, deceased, aged 82 yrs., 2 mos., and 22 days. She was the daughter of John and Elizabeth Walmer, and was born in Lebanon Co., Pa. She was married to Jacob Mease on the 27th of October 1829, and came to Elkhart in 1852. They lived together happily until the 6th of May 1868, at which time the husband died, and his consort lived in widowhood to the time of her death. They had seven children, three sons and four daughters. One son and two daughters are still living together with 13 grandchildren and 6 great-grandchildren. Services by John F. Funk, assisted by—Leer, Text, 2 Cor., 5:1. Funeral largely attended. She was beloved and respected by those who knew her, and we trust she has gone to the reward of the righteous.

**WARD.**—On the 30th of January, at the residence of his son-in-law C. S. Dunahoo in Warren Twp., St. Joseph county, Ind., Frank H. Ward, aged 68 yrs., 5 m. and 3 days. Text Job 14:14.

**FORRY.**—On the 20th of Jan., in Bonneauville, Adams county, Pa., very suddenly of rupture of a blood-vessel near the heart, Harry G. Forry, aged 18 years and 13 days. Text John 10:7. This young man felt the need of a change of heart, and prayed earnestly to God for mercy. He was baptized shortly before his death. His dear parents, also his only remaining brother heeded this warning

call, sought mercy, found Jesus precious to their souls and were baptized and received into the church.

Thy loss, dear Harry, here to bear  
Gives grief and anguish sore;  
But Hope lifts up her voice and says:  
"In Heaven we'll part no more."

**FULTON.**—On the 25th of Jan., in Clay Co., Ill., suddenly. Fulton. He had come home from town the preceding evening and went to bed apparently well. In the morning his wife went to call him when she found him dead and had apparently been so for several hours. How necessary it is for all to keep constantly prepared to meet our God, for we have no assurance of to-morrow.

**CARPENTER.**—On the 28th of January, in Elkhart, Ind., of hernia, Emmanuel Carpenter, aged about 55 years. He leaves a wife, two sons and one daughter to mourn his death. He was formerly from Lancaster county, Pa. He was buried on the 29th. Services by J. F. Funk from 1 Cor. 15:21, 22.

**ROOT.**—On the 29th of January, in Elkhart, Ind., of a complication of diseases, John H. Root, aged about 31 yrs. He suffered for about a year. He leaves a deeply sorrowing wife and three children to mourn his early death. During the last weeks of his life, he especially consecrated himself to the Lord and sought his divine favor. He was buried on the 30th at Shaum's burying-ground. Services by L. Keyser and J. F. Funk. May God manifest his tender love to the bereaved widow and the fatherless children, and comfort them in their deep affliction.

**BOYER.**—On the 20th of Jan., near Biglerville, Adams county, Pa., of heart disease, Sister Elizabeth Shirk, wife of deacon John Boyer, aged 70 years, 10 months and 27 days. She was a faithful member of the Mennonite church. She was buried on the 22nd at Mumsburg. Services by J. Hostetler, Martin Wisler and Bishop Daniel Shank from 2 Tim. 4:6-8. Besides her husband, she leaves 9 children to mourn her loss.

So ripe and full the gathered sheaf,  
Why should the harvest bring us grief?  
Bowed and bent by the weight of grain,  
Garnered, a life not lived in vain.

**DILLMAN.**—On the 14th of Jan., at Farmersville, Lancaster county, Pa., Mary Dillman, aged 76 years, 8 months and 23 days. Funeral on the 17th; services by L. R. Kramer and Samuel Hanly.

**GINGRICH.**—On the 24th of January, in Newbury Twp., LaGrange county, Ind., of inflammation of the bowels, Christiana, son of Levi and Barbara Gingrich, aged 7 years, 4 months and 24 days. He was buried on the 26th in the family grave-yard of Sam. Hostetler. Services by A. A. Troyer and J. E. Borntrager from Matt. 18:1-6 and Mark 10:13-16. It was very hard to give up the dear boy.

**TULP.**—On the 31st of Jan., in Harrison Twp., Elkhart county, Ind., of consumption, Sarah N., wife of Anthony J. Culp, aged 32 years, 11 months and 17 days. She leaves a deeply afflicted husband and five children, the youngest only a few weeks old. She was a kind mother, and was esteemed and beloved by all who knew her. She left the comforting testimony that her life was hid with Christ in God. She selected for her funeral text John 14:10, 11, and called earnestly on God for his assisting grace. May we all remember her earnest prayers, her earnest admonitions, and may her patience and devotion encourage us to faithfulness and godly zeal, in our Christian walk and conversation. She was buried on the 2nd of Feb. at Yellow Creek. Services by Noah Metzler and John F. Funk.

**ARTHAUD.**—On the 24th of January, near Olds, Henry Co., Iowa, of paralysis, Emil Arthaud, aged 80 years, 10 months and 14 days. Services by Ben. Eicher from 2 Cor. 5:1-10. The deceased brother was much loved and respected by all. He leaves a widow and 12 grown-up children.

**BAER.**—On the 16th of January, at Cullom, Livingston county, Ill., Catharine Baer, aged nearly 73 years. Funeral services by H. L. Shelly.

**HILTY.**—On the 22nd of Jan., in Hancock county, Ohio, of lung fever, infant son of John and Mary Hilty, aged 30 days. Buried on the 23rd. Services by C. B. Brenneman from Rev. 16:17.

**EGSTEIN.**—On the 10th of Sep. 1886, in Livingston county, Ill., of typhoid fever, Catherine, daughter of Daniel and Elizabeth Elgstein, aged 3 years and — months. Services by J. P. Schmidt.

**RINGENBERGER.**—In Livingston county, Ill., of inflammation of old age, John Ringenberger, in his 75th year. Services by John P. Schmidt from John 6:24, 25. Deceased united with the Amish Mennonite church in his youth.

**REXRODE.**—On the 6th of November, in McKinney, Collin county, Texas, of dropsy, Maria Rexrode, youngest daughter of Bish. Peter Burkholder Dec. of Va., in the 68th year of her age. She was born, and brought up, in Rockingham county, Va. Funeral services were held at Weaver's Church in Rockingham county, Va., on the 26th of December, where her 2 sisters aged 71 and 82 years respectively, with many relatives and friends were assembled to pay a tribute of respect to the dead. She was a faithful member of the Mennonite church from her youth. Suitable remarks were made by D. S. Heatwole and Samuel Coffman. Two months later her husband Henry E. Rexrode of the same place also died, but we have no particulars at hand.

Asleep in Jesus! time no space  
Affects this precious hiding place;  
On Indian plains or Lapland snows,  
Believers find the same repose.

Asleep in Jesus! far from thee  
Thy kindred and their graves may be;  
But thine is still a blessed sleep,  
From which none ever wake to weep.

**MILLER.**—On the 17th of Jan., in Newton county, Ind., Amanda, daughter of Joseph and Barbara Miller, aged 3 years, 7 months and 27 days. She was buried on the 20th in Miller's graveyard. Funeral services by Josiah Tschubb and V. Hochstetler. She leaves parents, 2 brothers and 2 sisters to mourn her departure.

**YODER.**—On the 28th of Jan., in Newton county, Ind., Susanna, daughter of Henry and Sarah Yoder, aged 3 years and 27 days. She was buried in Miller's graveyard on the 30th. Services by V. Hochstetler. Her mother dying 3 years ago, Bro. and Sister Daniel Yoder took the little babe into their family. She leaves a father, 4 brothers and 3 sisters besides her dear foster-parents and many others to whom she was dear.

**STREID.**—On the 12th of Dec., in McLean county, Ill., Joseph Streid, aged 77 years, 5 months and 12 days. Buried on the 14th in the Pike Twp. graveyard, followed to the grave by many loving friends and neighbors. He longed to be with his dear wife who had departed this life a year ago. Since that time he had not been well and passed many sleepless restless nights; yet he bore all his sufferings with Christian fortitude. He was a faithful and beloved brother in the Amish Mennonite church, and leaves 4 sons, 2 daughters and 25 grand-children to mourn their loss.

**BUCHER.**—On the 25th of Jan., in Harrison Twp., Elkhart county, Ind., Jessy, son of — and Sarah Bucher, aged 1 year, 2 months and 13 days. Weep not; the child is not dead but sleepeth.

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**C—Joseph Cockley, John Conrad, Elizabeth Culp, Simon S. Creaman, John F. Charles, John H. Cassel, H. Clapper, J. M. Culbertson.**

**D—Clara Dick, Peter G. Duck, J. P. Diller.**  
**E—John Ehrenman, John Erb, Henry F. Eschbach, Henry B. Eversole, Ellen Eby, Anna Ebershale, John Erb, Cornelius Euns, J. Ernst, Jacob Eberhard, A. B. Eshtman.**

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**I—Isaac Sons.**  
**J—Daniel Johns, Joseph Jutzl, Samuel R. Jutzl, H. Jantz.**  
**K—Andrew Kratz, John Klopstein, Joseph Kiasen, Dan Kreider, A. F. Kornelson, Jonathan Krutz, James Kiester, Isaac Krutz, C. L. Kahl, Jacob Krutz, Mrs. Ellen Krutz, Nicholas Kahl, J. B. Kauff, man, Krutz, B. Krutz, Henry Kauffman, Andrew Kreidler, John S. Krutz, Levi Knopp, G. B. Kiewer, Joseph Kulms.**

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**M—Jacob B. Meyer, Catharine Mathiol, John A. Miller, P. Miller, Philip Meyer, Joseph Miller, John M. Meyer, Geo. S. Mann, S. E. Martin, Samuel H. Meyer, W. H. Martin, P. E. Meyer, E. Meyer, A. E. Miller, Henry J. Metzler, John A. Martin, Henry E. Metzler, S. C. Mellingner, S. Mock, Harry Metzger, Jacob Meyers, Samuel Meyer, S. Miller, Jacob Miller, A. Metzler for A. Wisler, Peter Mandel, J. H. Miller, S. T. Miller, P. D. Miller.**

**N—C. P. Nubbaum, Joseph Naffziger, Jos. C. Naffziger, Fred Neubaue, H. Neuschwager.**  
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**R—Ida E. Reesler, I. R. Rush, Martha Reeser, Ahm Rosenberger, B. M. Ruit, Jacob H. Rober, David Ranck, W. J. Rohrer, John F. Rittenhouse, F. A. Rhyne, Christ Ruyench, E. Z. Riker, Ben S. Rosenberger, Jacob Reitzel, B. P. Ratziat, Peter Reist, Daniel Reist, Jacob Katziat, Wm. Reupel, A. Rogier.**

**S—R. P. Schmidt, Christian Summers, Magdalena Smith, G. W. Shantz, John Springer, Dal Swait, Daniel Shank, Michael Showalter, Ahm Schreck, H. H. Shertz, Michael Schick, Peter Schick, J. G. Schaefer, Cyrus Sumner, Menno Schultz, Barbara Sander, B. F. Schaefer, A. Schmidt, David Shub, J. G. Schaefer, Barclay Brock, Peter Schick, J. G. Schaefer, Enoch S. Shantz, J. P. Smith, J. S. Suderman, Anson Shunk, Joel Staatzman, Joseph Stauffer, Harry Shope, Sam Schreiner, Lizzie B. Swann, Abasdon Snyder, Joseph Springer, Menno Schiele, Edward Speith, Samuel Schrick, Isaac S. Shantz, Abm S. Shantz, C. S. Suderman, S. Schantz, D. Y. Shantz, Simon Shantz, Jacob B. Schmitt, Joseph S. Shantz, Wendell S. Shantz, John S. Snyder, Ahm Stauffer, David Stauffer, Abraham Strickler, David H. Snavely, Wm. Shank, Bower Shank, Albert Shank, Jonathan Shank.**

**T—Sarah Troyer, John Troyer, Peter Toews.**  
**V—John Voth, John Voth, Cornelius Voth.**  
**W—P. P. Williams, Reij Weaver, Elias Walther, Philip Wiener, A. H. Wall, D. Wally, Menno Weber, Jacob Woolner, Henry Wilmer, Theodore Weber, John Woolner, Christian Walker, Walter W. Wilmer, J. M. Weiss, Isaac M. Weiss, Jacob Wiens, Isaac K. Williams.**

**Y—Jos. M. Yoder, Roy John Yoder, Jos. J. Yoder, Jos. H. Yoder, Jacob Yoder, David Yoder, Levi D. Yoder.**

**Z—J. K. Zook, J. M. Zook, Jacob Zacharias, John Zimmerman, D. H. Zook, Joseph Ziegler, J. P. Zook, J. J. Zook, Frank P. Zimmerman, J. Zook.**





clude that they know not Christ, and have only the wisdom and spirit of the natural man, and the natural man can not comprehend the things of God and is not of the Father. Such people *have not the mind of Christ*. They are despisers of God and his holy word, and the plan of salvation.

When Jesus was baptized by John in the river Jordan, the event, recorded by the Evangelists, as Christ came up out of the water, gives positive proof that Christ was the Son of God. That voice which was heard when its author was not seen, saying, "This is my beloved Son in whom I am well pleased," gave positive proof of the divinity of Christ. This fact, that Christ was the Son of God, was not declared only once, but on three different occasions. Once at his baptism of which we have just made mention; again at the transfiguration, when the three disciples were with him, and Peter said, "It is good for us to be here." Let us make here three tabernacles, one for thee, one for Moses and one for Elias. And again the voice was heard out of the cloud, saying, "*This is my beloved Son: hear ye him.*" Again a third time when the Savior, during his last days, was in the temple. There certain Greeks who had come to the temple to worship, said to Philip that they wanted to see Jesus. Philip told Andrew, and they together told Jesus. Then Jesus answered them saying, "The hour is come, that the Son of man should be glorified." And when he further spake the words, "Father, glorify thy name," a voice came from heaven, saying, "I have both glorified it and will glorify it again."

Thus we see that on three different occasions a voice from heaven was heard, acknowledging Christ as the Son of God, and that there was a perfect harmony a union, a oneness, to which I have already referred, between God the Father and Christ the Son. There seems to be here a revelation of the divine mercy of God to man. God is a great and glorious being, incomprehensible and eternal, and this is manifested in the humanity of Christ. There was such a wide difference between Adam and God—the creature had separated so far from the Creator—that man could not be brought into direct communion with God. But the Mediator, in whom "dwelleth all the fullness of the Godhead bodily," "who being in the form of God thought it not robbery to be equal with God," who was seen by men, found with God, and tempted in all points as we are, yet without sin, He gave himself as a ransom for our sins, and thus through him we have eternal life. This intimate relation between Christ and God brings life to us, for by it Christ, being man and God at the same time, forms the connecting link between the Creator and the creature, by whom also we have access to the throne of grace. Since God is so pure and holy, therefore

anything that is sinful can not come to God. When Moses ascended mount Sinai, bounds were set, and the people were allowed only to approach to these bounds on pain of death; and Moses alone was allowed to come near to God. And as man in his sinful and ruined state could not have approached God, therefore Christ was sent into the world as Mediator, to approach to God in our stead, and made the atonement for the sins of the world, by taking upon himself a body of flesh and offering it up as a sacrifice for our transgressions. As the high priest made an annual sacrifice for the sins of the people, so Jesus Christ, our High Priest and King, offered himself as a sacrifice in order to bring salvation to man. He showed that he was the Son of God by the works that he did, and made this express declaration that "the words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works."

Again, God is manifested through Jesus by his teachings. Jesus came into the world to bring salvation. He told the people how they might be saved. His first declaration to man was to *repent*. This was the declaration of John the baptist; and afterwards the same declaration was made by the apostles. All men are sinners and cannot in their natural state inherit the kingdom of God. This is what Christ and all the apostles taught mankind, and if we want to be with Christ we must repent and believe in Christ, obey his teachings and accept him in everything as our salvation. Then God is willing to receive us back into communion with him, and on no other condition; for God is a just God, and since he had said, "The soul that sinneth, it shall die," therefore He, in his justice could not forgive sinful, corrupt, degraded man his sins. But when Jesus became a propitiation for our sins, the Father could forgive us through the Son, and through the Son alone can we now come to the Father, as Christ says, "No man cometh unto the Father but by me." This is the *only way* in which God accepts us, but the vilest and most wretched sinner may come to God, for Jesus is able to save to the uttermost, and will give ear unto all that call upon him in faith, believing that he is able and willing to save sinners.

In the third place Jesus showed his divine relation to God in the performance of his many miracles. He made the lame to walk, the blind to see; he cast out devils, and raised the dead, and did many other miracles. In all these he showed forth who he was—that it was the divine power in him which enabled him to do these wondrous things, and that *he was God*—"The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake."

Now when we see the intimate relation that existed between God and Christ—when we see that God was man in Christ through the miracles which he did and the spotless life which he led—we look upon him as our Savior and Redeemer. And when we look at the life of Christ we have the pattern of perfection. For this reason the apostles admonished the early Christians to follow in their life the example which Christ had given, to live as he had lived and follow in his footsteps. When we look at the compassion, the meekness, the kindness, the forbearance, the condescension and all these qualities of Christ, and at the same time keep in mind the power which he showed in his miracles, and words, we are convinced that his was a divine life that comes from God, and that divine power alone, and not man, could do what he did.

Let us take only one instance in the life of Christ and see if we do not find therein a meekness and compassion such as no human being could have manifested. When we look at the Savior on the cross, where his condition was so deplorable, where he was afflicted with all the torments that could be inflicted upon him by an ungodly world, suffering as man never suffered; and yet as he looks down upon the multitude—the soldiers despising him, the multitude mocking him and wagging their heads in derision and scorn and all around his enemies—the Jews glad that they had at last brought him into such a condition where he would soon be out of their way—he looks about him, and conscious of the terrible sin which these people were committing, his soul rises in compassion and tenderness to the Father who is still in him and prays: "*Father, forgive them; for they know not what they do.*" Where in all the teachings of natural man, where in all the development of civilization and education, and where in all the history of human advancement do we find such a spirit looming up out of man like this spirit which Christ manifested on calvary?

Christ plainly manifests his divinity in the question which he asked Philip as an answer to Philip: "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, show us the Father?" Let us look at the divine life which is so full of love, and we see the love of God as plain as the noon day sun; everywhere it is manifest, and at every turn it sheds a new and brighter lustre, showing forth God within.

But this is not the end of it; we must do something more in order that it may benefit us. His teachings must be brought home to our hearts, for we are the sinful corrupt beings for which Christ died, and as Paul says, "In me (that is in my flesh) dwelleth no good thing," and since in God is all holiness and purity,

how shall we be brought to God? We must accept Christ and trust in him as our Mediator; that we may be saved and that the spirit of Christ may be in our hearts as God was in Christ. We must abide in him, and follow him, for without him we can have no life in us. Of this the Savior gives us an example, showing us, that as he stood in relation with God, so must we stand in relation to him. He says, "I am the true vine, and my father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit he purgeth it, that it may bring forth more fruit." Then He continues and says, "Abide in me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." The vine is a tree, so to speak. It has a stem, branches, leaves and fruit. Now, every branch we take and transplant is, if it grows, just a new production of the stem. Put unto a distant place and a different soil and climate it will grow just the same as the parent vine. It will have the same sap, the same leaves and the same kind of branches and the same kind of fruit. Just so it is with Christians. If they are born of Christ they are branches of the true vine. Then we shall also be like-minded with Christ, for the apostle says if we have not the mind of Christ we are none of his. We must manifest the spirit of Christ in our lives, and we will do this when we have truly given ourselves to the Lord. But how many of those who profess to have given themselves to Christ show so little of the spirit of Christ! They do not act nor walk as Christ acted and walked, and their talk is on the things of this world; and at the same time they profess to have attained to the perfect state in the Christian life; and when they see something in their neighbor's actions they are ready to criticize his conduct and accuse him of insincerity. My friends, if we look to our own hearts we will all find room for progress in Christian love. When we compare our lives with Christ's can we say, "I am satisfied with my life; I have gained the highest good; I have reached perfection, there is nothing more for me to attain to in this world." Nay, the more we study the life, the love, the meekness and purity of Christ, the more we see that there is still to be attained to and obtained in this world much which we do not now possess.

We have much to do, and when we come to die we shall have to say, "We have only done that which it was our duty to do and have nothing to spare, we are saved by grace alone and not by the good works which we have done." Let us then, my beloved friends, take this manifestation of Christian love and divine life that is shown in Christ, as a lesson for us to study that it may be a benefit to us.

We sometimes see people who study only one subject or one point of religious doctrine, holding it up above all others and leaving others undone and unconsidered. In natural life we see people take up one branch of study and devote all their time and energies upon that, and on nothing else. Let us, then, in this manner, devote ourselves to the study of the character of Christ for our spiritual benefit. We can sometimes in our natural life study to excess and cause ourselves injury thereby; but I have never heard that any one has studied the life and character of Christ so much as to cause it to be injurious to his soul. It will provide a blessing to us to examine the Savior's life, for when we study it closely we will see that everything that he said and did was done through love, yea that his life on earth was one grand unceasing life of love, and full of compassion for those whom he came to save. Let us look to Jesus, the "Author and Finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Let us walk in Him, that our love may be increased, that we may grow in grace, and daily be brought more into harmony with the spirit of his teachings; that he may be our Strength and our Redeemer, that he may be our Justification, our Sanctification and our Redemption and at last bring us home to live with him forever and ever. May God grant us his blessing through Christ our Redeemer. Amen.

For the Herald of Truth.

#### BE STEADFAST.

Reading of Stephen's faith under persecution, a lesson was deeply impressed on my mind, a lesson of love, of patience and unwavering faith. When brought before the council, in presence of his false accusers, he looked unto Jesus in faith, and was so filled with the Holy Spirit that his countenance was lighted up with a heavenly radiance; "and all that sat in the council looking steadfastly on him saw his face as it had been the face of an angel," and when their persecutions ceased not, he continued to look steadfastly into heaven, and what was his reward? "Behold," said he, "I see the heavens opened and the Son of man standing on the right hand of God." They cast him out of the city—they stoned him—cursed him—wounded him unto death; but amid their hatred and their cries, his faith wavered not. He was full of the Holy Ghost, full to overflowing. No room for resistance, no room for resentment; but in his dying pains he prayed for them, "Lord lay not this sin to their charge."

Who can imagine the uplifting of that holy heart amid showers of stones—bleeding wounds, and agonizing pains—that holy look of faith turned away from the jeering crowd to the Son of God in prayer for his enemies amid such distress, without being encouraged to stand firm when the time of trial has come!

What a grand lesson of faith we can learn from this. What great power is this that enables the Christian martyr to forget his pains and calmly pray for his enemies? It was the power of the Holy Ghost. Stephen was a man of human passions like unto us. But it was his privilege to enter into the Holiest of Holies. And it is our privilege today. We too can see Jesus in the spirit—can feel his power in our hearts. If we are firm, resolute, constant, no evil spirit can rule in our hearts; but amid persecution and affliction we'll be kept in "perfect peace" by the power of Him whom we steadfastly behold.

We are living in an enlightened age, and are not called upon to suffer martyrdom for our Lord, but through much tribulation we shall enter the kingdom of heaven. There are those who persecute us—throw stones at us—not actual stones, but unkind words, unkind insinuations, unkind looks and acts—that sink deep into the heart like poisoned arrows, inflicting wounds that must be borne in patience and in silence. But how apt we are to remember our wounded self and let resentful thoughts arise. Watch and pray. Look up quickly, suffering Christians, through falling tears and wounded hearts. Look steadfastly to Jesus and He will cast out that vengeful spirit and ye shall be filled with the Spirit of God to overflowing; and what overflows is not lost, but falls upon your persecutors with a holy influence. The peace, the joy that fills your hearts will shine in your countenance and be manifested in your actions, and ye are witnesses of the power of God. Stand firm, "Be steadfast immovable, always abounding in the work of the Lord."

What greater work can we do than to show to the world that we stand immovable by steadfastly abiding in the strength of the Lord. We may not be called to great and mighty works. We may not be able to preach like Paul. Our talents may seem to us very small, but we can preach by example; we can sit at the feet of Jesus like Mary and learn of Him meekness and lowliness of heart. None of us are too weak to be steadfast; none too weak to fill the place assigned to him by the Lord. Wherever our lot is cast, whatever our portion may be, the Lord has chosen it for us. Have you joyful days? Have you sorrowful days? Do temptations beset you on every side? O be steadfast through all, and you shall come through the fight victorious, led by the mighty Conqueror of hearts.

BARBARA HEER.

For the Herald of Truth.

### WHY NOT ATTEND SUNDAY SCHOOL?

Why should I not attend Sunday School? Is it because we do not believe in this kind of Sunday service, or is it because we have worked so hard during the week that we feel too tired, and would like to rest, so that we could be more able to perform our daily labor? Or is it because we do not like the superintendent or teacher? We often find persons who do not attend Sunday School, and, when we inquire why they do not attend Sunday School this summer or winter, as the case may be, they will find fault with the superintendent or their teacher, the way the school is conducted, or some other particular that does not suit them.

I write in this way simply that we may ask ourselves whether this means us or not. If it does, let us not cultivate such habits. Are such thoughts the issues of a true hearted child of God?

There are many things in some Sunday Schools which should in all means not be there; many things in which well meaning people do not see any harm. Many Sunday Schools are so disturbed by picnics that some of our people do not believe in Sunday School. Our children sometimes go to Sunday Schools when they have a picnic at the closing, and because the children would like to go with the rest of the school, the parents, who will not go themselves, will allow the children to go. They do not believe in picnics, but send the children, or let them go if they choose for the reason that they have been attending Sunday School. How much better would we send to schools that are clear of these objections.

The Sunday School itself is not objectionable when conducted in a true Christian manner, which is not impossible, for the Savior said: "Where two or three gather together in my name there I will be in their midst." He does not say children or grown up people, only that they are gathered in his name.

So little are the children thought of by many, that they are scarcely aware they are needed to keep the church in a prosperous condition. When a Sunday School is conducted in Christian order in the house of God the parents should see to it that the children are made conscious of the important fact that the parents earnestly desire the church to increase and prosper.

Life is short and uncertain at best. A few more rising and setting suns and then we will be numbered with the dead. My dear young friends, have you thought of the end of your life? The end may come when you are not looking for it, and may come today, tonight, or this hour; it may come as a thief in the night. "For in such an hour as ye think not, the Son of man cometh." Are you prepared to meet the Son of man now and at the great

judgment day? If you have not this assurance prepare yourself before it is too late; for there all must appear to be judged for the deeds done in the body while here on earth. If you have not yet made peace with God, do so before it is too late. Too late is forever too late. Therefore repent, believe, and be baptised.

EPHRAIM HARTZLER.

Havo Patch, Ind.

For the Herald of Truth.

### CONSCIENCE.

One of the easiest things in the world—as it is also one of the most common—is to take a truth, a doctrine or a portion of Scripture and misapply it, or run to extremes with it. This tendency to go to extremes is one of those "easily besetting sins" against which it is wise to constantly "watch and pray," and only the grace of God and the light of his word will enable us to avoid erring seriously in this respect. These thoughts have been suggested by noticing the somewhat conflicting views which are entertained touching the subject of conscience. By some conscience seems to be regarded as an infallible guide; others, it seems, regard conscience as a kind of superfluous faculty or a misleading impulse; others sometimes mistake the influence of likes, dislikes, custom and tradition for the voice of conscience.

Conscience, or the moral sense, is that divinely implanted faculty by which we are made conscious of the moral quality of actions, and are impelled toward what is believed to be right and to avoid what is believed to be wrong. When we are about to engage in any important act, or enterprise, if we stop to deliberate upon it, whatever other qualities the act may have, we will perceive that it seems to us to be either *right* or *wrong*. We become conscious of the fact that the act which we are about to do has the moral quality of being right or wrong. Besides this discriminating power of conscience it also gives a distinct impulse to do that which we believe to be right, and to avoid doing what we believe to be wrong. That conscience is a divinely implanted faculty will hardly be doubted by any one who remembers how often Peter and Paul speak in their epistles of the duty of maintaining a good conscience, and how distinctly the authority of conscience is recognized throughout the word of God.

How many crimes and sins conscience has prevented by its constant monitor power will never be known in this world. Even hardened criminals have often a fearful struggle with conscience when about to commit a crime. Thus one who was about to assassinate another is described as saying to himself, "I'll not meddle with conscience, it is a dangerous thing; it makes a man a coward; a man

can not steal, but it accuseth him; a man can not swear but it checks him. 'Tis a blushing, shame-faced spirit that multitudes in a man's bosom, it fills one with obstacles. It made me once restore a purse of gold, that by chance, I found. It beggars any man that keeps it."

Some passages of the Scriptures affording light on this subject may be grouped as follows: 1st. *The Testimony and Authority of Conscience.* "For our rejoicing is this, the testimony of conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward," 2 Cor. 1: 12. "Wherefore ye must needs be subject, not only for wrath, but also for conscience sake," Rom. 13: 5. "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing, or else excusing one another," Rom. 2: 14: 15. "And they which heard it, being convicted by their own conscience, went out one by one," John 8: 9. "For this is acceptable, if for conscience toward God a man endureth grief, suffering wrongfully," 1 Peter, 2: 19.

2. *A weak and scrupulous conscience.* "Whatsoever is sold in the shambles, eat, asking no questions for conscience sake," 1 Cor. 10: 25. "If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you eat, asking no questions for conscience sake," 1 Cor. 10: 27.

The Jews were vexed with many scruples at their feasts. Some of the questions which troubled them in eating were these: Has this been tithed according to custom? Has it been touched by any pollution? Has it been offered to an idol? Or was it strangled? Is it clean? These doubts the liberty of the Gospel removed from their own consciences excepting that they should not offend another man's weak or scrupulous conscience, for in the verse following the above the apostle says: "But, if any man say unto you, this hath been offered in sacrifice, eat not for his sake that showed it, and for conscience sake."

In the first epistle to the Corinthians, eighth chapter, seventh verse, Paul writes: some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled." In the tenth verse the Apostle continues: "For if any man see thee which hath knowledge sit at meat in an idol's temple, shall not the conscience of him that is weak be emboldened to eat those things which are offered to idols? And through thy knowledge shall the weak brother perish, for whom Christ

died." But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ."

3. *An evil and a defiled conscience.*—"Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience," Hebrews 10: 22. Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure, but even their mind and conscience is defiled," Titus 1: 15. In 1 Timothy 4: 2, the spirit speaking of some who shall depart from the faith in the latter days says they will have "their conscience seared with a hot iron," that is, marked or branded by great crimes. We read, in good authorities, that it was customary in ancient times to mark these with a *hot iron* who had been guilty of great crimes; to this custom the above passage probably refers by way of illustration. "Much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works," Heb. 9: 14.

4. *A good and pure conscience.*—"The end of the law is charity out of a pure heart, and of a good conscience," 1 Tim. 1: 5. In the 19th verse of the same chapter Timothy is charged to continue "holding faith and a good conscience." Peter admonishes the saints, 1 Peter 3: 16, to have "a good conscience," so that they that "speak evil" of them may be ashamed for falsely accusing their good conversation in Christ." In the 21st verse of the same chapter Peter teaches that "baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ." In Heb. 13: 18, Paul says: "We are persuaded that we have a good conscience, desiring to live honestly in all things." When Paul was arraigned by the Jews, as "a pestilent fellow, a mover of seditions," and a profaner of the temple, one of the arguments which he brought forth to disprove the unjust charges and show his innocence was, that he exercised himself "to have a conscience void of offense toward God and toward men." One of the qualifications which Paul named, (1 Tim. 3: 9), for those holding the office of deacon is that they shall hold "the mystery of faith in a pure conscience." In 2 Tim. 1: 3, Paul speaks of himself as having served God "with a pure conscience."

By getting a clear conception of what conscience is, the tendency to go to extremes on this subject may be in part avoided. We see from the passages quoted in this article, that the Scriptures distinctly recognize the testimony and authority of a good conscience. Weak and scrupulous consciences are to be charitably and tenderly dealt with. Harsh, denunciatory, and expulsive measures are in such cases clearly contrary to the

teachings of Scripture. When conscience has been outraged and polluted by sin, it becomes an evil and defiled conscience, is then a gnawing worm, and in some cases fills its victim with "a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries," Heb. 10: 27. A good and pure conscience is plainly held up to us, in the word of God as something which holy men have earnestly sought to have, and which they have commended to us, going so far as to say, "This is acceptable, if for conscience toward God a man endureth grief, suffering wrongfully," 1 Peter 2: 19.

N. G. R.

For the Herald of Truth.

### HIS LAW IN OUR HEARTS.

"This is the covenant that I will make with them after those days," saith the Lord; "I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more." Heb. 10: 16: 17. Paul says further, "Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; for he is faithful that promised."

No unforgiveness, nor unreconciled soul can be in the glory of God with Christ. Justice points to our sins. We dare not, and cannot deny them. The record of them is on high. Though justice seemed to close the door of heaven against us because of sin, God has come out in love, and given His own son to be the propitiation of our sins. The door is now wide open, and mercy and truth, righteousness and peace, lovingly invite us to enter. There is no barrier now on God's part to the sinners' return. He beseeches us to be reconciled to Him. The Gospel never leaves the convicted sinner in the miserable situation in which it finds him, without hope and relief, but points him to Jesus for safety and salvation.

The Spirit shines into the heart, whereby the sinner sees Christ in the word. This makes God's word precious, and when God's laws are written in our hearts and minds by the Holy Spirit, it is no longer a burden to serve our Lord. We do not know what real, true happiness is if we have never begun to serve Christ in spirit and in truth. Sinful pursuits may appear very pleasant for the moment, but what of the uneasy conscience and the still quiet moments when that voice will make itself heard, while the joys of religion become dearer and more precious each succeeding year.

O let us beware, and not grieve or quench the Holy Spirit, for thereby we lose the peace of God and rest to our souls. Is God's law written in our heart and mind? Do we love Jesus because he first loved us, or do we become vexed and uneasy when we are asked if we love Jesus? Our minds may be stored with correct doctrine, and illumined with clear views, and we may be intimately acquainted with the Scriptures, and yet we may not love Jesus.

Jesus said, "If ye love me, keep my commandments and I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you." Are we justified by faith, our sins pardoned through the blood of Jesus, clothed with the righteousness of Christ, and abhor the filthy rags of our own righteousness? Where the witness of the spirit is, that soul will also glory in the righteousness of Christ, for this is the joy of faith, that Christ is the Lord our righteousness.

Let us ever remember that all is of grace. It is God's grace that quickens, enlightens, converts, justifies, preserves, sanctifies, and glorifies. Paul says to the Corinthians, to them that are sanctified in Christ Jesus, "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are." Let us not only think of Christ as one in whom we have only the forgiveness of sin, or the hope of getting to heaven. He comes to dwell within us, if we open the door of our hearts to Him, and give him the possession. His indwelling shall consecrate the temple to God, and hallow its courts. It is alone by the presence of Christ, and by his abiding that the temple can be kept in order. Christ loved us, and gave himself for us, that he might sanctify and cleanse us. O let us open the door of our hearts to Jesus, that He may come and dwell in our hearts and minds.

It is necessary that we seek to acquaint ourselves with God as he has revealed himself in the Scriptures, not contenting ourselves with the notions some people or even many Christians have about God, but diligently seeking to know what he has disclosed regarding himself. Let us come to the very fountain, the revelation the Lord has made of himself in his word, and, step by step, as we read, learn not only of the power, infinite wisdom, justice, and holiness of our God, but also of his gentleness, pity, love, bountifulness, and long suffering.

When we read and see what God reveals of himself in his word, we shall find out more and more of the love of



God. If Jesus is not all in all to us, we are not acquainted with Him as we should be. His laws are not written in our hearts and minds as they should be.

O, let us seek him in our inmost heart, and the result will be that we will confide in him unreservedly, at all times, in all circumstances. Though he slay us, yet let us trust in him. The Lord will be a refuge for the oppressed in time of trouble. He is our friend even after we have wandered away from Him. Should not our prayers now be directed to Him for the forgiveness of our sins, and that he may write his laws in our hearts, and minds, and help us to live within the bounds of his commandments. If our aim is to strengthen our hold on God's kingdom, we will strive to obey His laws.

A. M. C.

#### THE SOURCE OF REAL HAPPINESS.

James 1: 17. Prov. 16: 20.

Our first reference teaches us, if experience has not already done so, that the pleasures that are purely of the world are not good and are not perfect. By such pleasures we mean those which have for their sole end the satisfying of our desires for enjoyment. We see constantly going on around us forms of entertainment and pastimes that have no higher aim than our mere transient amusement. Certainly we are so constituted that they afford us pleasure, but while some of them are to all appearance, harmless, others are openly evil and even the best, when indulged in to any great extent, have a tendency to draw us away from God and things holy. The carnal nature can thrive only at the expense of the spiritual. If we allow the world to grow large in our sight we may expect God to grow correspondingly less. If the world is to monopolize us six days in the week it will hardly be possible for us to break abruptly away from it and devote a seventh day to God and his service, even if we owed him no more. We can not serve God and mammon.

My idea of the pleasures we enjoy here is that they are good only when held in very close bounds and when made wholly secondary to the greater gift God has given us—the ability to do His will. And what is His will? That we keep ourselves unspotted from the world; that though we are in the world, we be not of the world. Nor does His will concerning us stop here. It is made incumbent on us to use our every influence in bringing others into a perfect faith in Christ Jesus, which influence lies less, perhaps, in our actual exhortation and open effort than in our life—our example. So long as we can use any of these means of enjoyment without encroaching on the time or service which we owe to God they are

good enough, but when any duty, however slight, is sacrificed to them they are wrong.

The real happiness of the Christian is to "stand fast in the liberty wherewith Christ hath made us free," and this happiness, we know, comes from God alone. He is able to have us in the world yet not of the world; to strengthen us that we stand fast amidst the temptations around us.

Then a glance at our other reference, "Whoso trusteth in the Lord, happy is he." This is broad, but it means, I think, just this, that he whose trust is in the Lord will as a natural result of that trust seek to follow our great divine pattern, and, as we have said, therein lies happiness and in nothing else. True we may devote ourselves to the world and all may seem bright and desirable for a time but there must be an end—and then? Of what worth then will be our earthly joys? All that we have here will be snatched from us in an instant and not a thing to take their place. Is a life with no other goal than this worth the living? How much better it would be for every man if he would look fairly and clearly at this life and see to what it is leading, and then at the Christian life and see to what it is leading. What are the pleasures and the luxury of the Russian capital to the nobleman who knows that tomorrow will see him on the way to Siberia? and what more can be the pomp and glory of this world to men who consider its worthlessness in the life to come and the possibility of their being called into it at any moment. Aye, "what doth it profit a man if he gain the whole world and lose his own soul?" But of that real happiness—the consciousness of *trying* to follow the teachings and example of God—Christ our passover—who can tell all the joy even in this world? None can picture it.

"What joys await us there,

What radiance of glory,  
What bliss beyond compare."

The way is often rough and the burden hard to bear, but when we remember what Jesus endured for us, the crosses that we bear for him will seem small, and if He abide in us and we in Him, that is real happiness.

"Swift to its close ebbs life's little day;  
Earth's joys grow dim, its glories pass away;

Change and decay in all around I see;  
O thou, who changest not, abide with me."  
—Selected. M. MINNICH.

How pleasant it is to visit a home where everybody seems to love everybody else. Brothers and sisters always be kind to all. God sent Jesus into the world to show us how He loves us. If He loves us we ought to love one another.

#### A SERMON TO PARENTS.

REV. T. DE WITT TALMAGE ON THE REARING OF CHILDREN.

Parental Anxiety—Inefficiency and Imperfection—Unwise Discipline and Instruction—Youthful Sins and Temptations—Doing vs. Teaching.

BROOKLYN, N. Y., Nov. 21.—The subject of Dr. Talmage's sermon at the Tabernacle this morning was: "What is to Become of Our Children?" The text chosen was from Genesis 44: 30, as follows: "Seeing that his life is bound up in the lad's life." Mr. Talmage said:

These words were spoken by Judah as descriptive of the tenderness and affection which Jacob felt toward Benjamin, the youngest son of that patriarchal family; but they are words just as appropriate to many a parent in this house—since "his life is bound up in the lad's life." I have known parents that seemed to have but little interest in their children. A father says: "My son must look out for himself. If he comes up well, all right; if he turns out badly I cannot help it. I am not responsible for his behavior; he must take the same risk in life that I took." As well might the shepherd throw a lamb into a den of lions and then say: "Little lamb, look out for yourself."

It is generally the case that even the best looks after its young. It is generally the case that the old bird will pick your eyes out rather than let you come nigh its brood. The lion will rend you in twain if you approach too nearly the whelps; the fowl in the barnyard, clumsy-footed and heavy winged, flies fiercely at you if you come too near the little group; and God intended every father and mother to be the protection and help of the child. Jesus comes into every dwelling and says to the father or mother: "You have been looking after this child's body and mind; the time is come when you ought to be looking after its immortal soul." I stand before hundreds of people with whom the question, morning, noon and night, is: "What is to become of the child? What will be its history? Will it choose paths of virtue or vice? Will it accept Christ or reject Him? Where will it spend eternity?"

I read of a vessel that foundered. The boats were launched; many of the passengers were struggling in the water. A mother with one hand beat the waves and with the other lifted up the little child toward the life-boat, crying: "Save my child! save my child!" The impassioned outcry of that mother is the prayer of hundreds of Christian people who sit listening this morning while I speak. I propose to show some of the causes of

parental anxiety, and then how that anxiety may be alleviated.

I find the first cause of parental anxiety in the inefficiency and imperfection of parents themselves. We have a slight hope, all of us, that our children may escape our faults. We hide our imperfections, and think they will steer clear of them. Alas! there is a poor prospect of that. There is more probability that they will choose our vices than choose our virtues. There is something like sacredness in parental imperfections when the child looks upon them. The folly of the parents is not so repulsive when the child looks at it. He says: "Father indulges in it; mother indulges in it; it can't be so bad." There is not one of us this morning that would deliberately choose that his children should in all things follow his example, and it is the consciousness of imperfection on our part as parents that makes us most anxious for our children.

We are also distressed on account of the unwisdom of our discipline and instruction. It requires a great deal of ingenuity to build a house or fashion a ship, but more ingenuity to build the temple of a child's character and launch it on the great ocean of time and eternity. Where there is one parent that seems qualified for the work there seem to be twenty parents who miserably fail. Here is a father who says: "My child shall know nothing but religion—he shall hear nothing but religion." The boy is aroused at six o'clock in the morning to recite the Ten Commandments. He is awakened off the sofa on Sunday nights to see how much he knows of the Westminster Catechism. It is religion morning, noon and night. Passages of Scripture are plastered on the bedroom wall. He looks for the day of the month in a religious almanac. Every minister that comes to the house is told to take the boy aside and talk to him and tell him what a great sinner he is. After awhile the boy comes to that period of life when he is too old for chastisement, and too young to feel the force of moral principle. Father and mother are sitting up for the boy to come home. It is nine o'clock at night—ten o'clock—it is twelve o'clock—it is half-past twelve, and they hear the night-key jingle in the door. They say he is coming. George goes very softly through the hall, hoping to get upstairs before he is accosted. The father says: "George, where have you been?" "Been out!" Yes, he has been out, and he has been down, and he is on the broad road to destruction, for this life and the life to come. Father says: "There is no use in the Ten Commandments; the catechism seems to me to be an utter failure." Ah, my friend, you make a very great mistake. You stuffed that child with religion until he could not digest it; you made that which is a joy in many households an abhor-

rence in yours. A man in middle life said to me: "I can't become a Christian. In my father's house I got such a prejudice against religion I don't want any of it. My father was one of the best men that ever lived, but he had such severe notions about things, and he jammed religion down my throat, until I don't want any of it, sir." There have been some who have erred in that direction.

There are households where mother pulls one way and father pulls the other. Father says: "My son, I told you the first time I caught you in a falsehood I would chastise you, and now I am going to do it." Mother says: "Don't, let him off this time." In some families it is all scolding and fretfulness with the child; from Monday morning to Saturday night it is that style of culture. The boy is picked at, and picked at, and picked at. Now you had better give one sound chastisement and have done with it, than to indulge in perpetual scolding and fretfulness. There is more health in one good thunder-storm than in three or four days of cold drizzle.

Here is a parent who says: "I will not err on the side that parent has erred, in being too strict with his children. I will let mine do as they please. If they want to come in to prayers, they can; if they want to play at cards, they can; they can do anything they please—there shall be no hindrance. Go it! Here are tickets for the opera and theater, son. Take your friends with you. Do whatever you desire." One day a gentleman comes in from the bank to his father's office and says: "They want to see you over at the bank a minute." Father goes into the bank. The cashier says: "Is that your check?" Father looks at it and says: "No; I never gave that check; I never made the cross a 't' in that way; I never make the curl to a 'y' in that way. It is not my check; that's a forgery. Send for the police." "Ah," says the cashier, "don't be so quick; your son did that."

The fact was that the boy had been out in dissipating circles, and \$10 and \$50 went in that direction; and he had been treated and he had to treat others; and the boy felt he must have \$500 to keep him in that circle. That night the father sits up for the son to come home. It is one o'clock before he comes into the hall. He comes in very much flushed, his eyes glaring and his breath offensive. Father says: "My son, how can you do so? I have given you everything you wanted, and everything to make you comfortable and happy, and now I find, in my old age, that you are a spendthrift, a libertine and a drunkard." The son says: "Now, father, what's the use in your talking in that way? You told me I might have a good time and to go it. I have been acting on your suggestion, that's all."

And so one parent errs on one side,

and another parent errs on the other, and how to strike a happy medium between severity and too great leniency, and train our sons and daughters for usefulness on earth and bliss in Heaven, is a question which agitates every Christian household in his congregation. Where so many good men and women have failed, is it strange we should sometimes doubt the propriety of our theory and the accuracy of our kind of government?

Again, parental anxiety often arises from an early exhibition of sinfulness in the child. The morning glories bloom for a little while under the sun, and then they shut up as the heat comes on; but there are flowers along the Amazon that bloom their beauty for weeks at a time; but the short lived morning-glory fulfills its mission as well as the Victoria Regia. There are some people who take forty, fifty or sixty years to develop. Then there are little children who fling their beauty on the vision and vanish. They are morning-glories that can not stand the glare of the hot noon sun of trial.

I have noticed that, for the most part, the children that live sometimes get cross, and pick up bad words in the street, and quarrel with brother and sister, and prove unmistakably that they are wicked—as the Bible says, going astray from the womb, speaking lies. See the little ones in the Sabbath class, so sunny and beautiful, you would think they were always so, but mother, seated a little way off, looks over at these children and thinks of the awful time she has had to get them ready.

After the boy or girl comes a little farther on in life than the ark of sin upon him or her is still more evident. The son comes in from a pugilistic encounter in the streets, bearing the marks of defeat. The daughter practices positive deception and the parent says: "What shall I do? I can't always be correcting and scolding, and yet these things must be stopped." It is especially sad if the parent sees his own faults copied by the child. It is very hard work to pull up a nettle that we ourselves planted. We remember that the greatest frauds that ever shook the banking houses of the country started from a boy's deception a good many years ago; and the gleaming blade of the murderer is only another blade of the knife with which the boy struck at his comrade.

Anxiety on the part of parents also arises from the consciousness that there are so many temptations thrown all around our young people. It may be almost impossible to take a castle by siege—straightforward siege—but suppose in the night there is a traitor within and he goes down and draws the bolt and swings open the great door, and then the castle falls immediately. That is the trouble with the hearts of the young; they have foes without and foes within.

(To be continued.)



## HERALD OF TRUTH.

JOHN F. FUNK, Editor.  
J. S. COFFMAN, Asst. Editor.

March 1, 1887.

Entered at the Post Office at Elkhart, as second class mail matter.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter stating their P. O., pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

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## MENNONITE PUBLISHING CO. STOCK.

Persons desiring to invest in Mennonite Publishing Co. Stock, may still have the opportunity to do so. Quite a number of brethren have already taken shares, and we should be glad to have still others do the same. For further particulars apply to Mennonite Publishing Co., Elkhart Indiana.

## THE ENGLISH MARTYR'S MIRROR.

The great work is almost finished. We are now (Feb. 24th), on the last pages and a few days more will finish the printing, and then the binding will commence, and as fast as we get them out of the bindery they will be shipped to the different parties who have ordered them. In the mean time let all who have not yet sent in their orders, please do so as soon as you conveniently can and they will be filled in order. The price for the book is \$5.00 a copy, any one taking and paying for six copies will receive the seventh gratis. The book will contain nearly 1,100 pages. MENNONITE PUB. CO., Elkhart, Ind.

ACKNOWLEDGMENT.—We herewith acknowledge the receipt of money sent in for Martyr's Mirrors ordered.

Adam Kornhaus.....	\$5.00
Daniel Smith.....	15.00
J. B. Stoltzfus.....	5.00
Samuel Kelschner.....	5.00
John Geil (Va.).....	50.00

A SERMON TO PARENTS.—In another column will be found a sermon with the above title, which was sent us by M. Showalter, for publication. We consider the sermon excellent, and would not know where to get matter for the HERALD that would be more instructive to our readers, or that might if heeded prove a greater blessing to the families of our beloved brotherhood.

THE CONTINUED ARTICLE.—For the Little Readers" was left out of this number but will appear again in our next.

THE TOBACCO QUESTION.—We have recently received a very severe article on the subject of using tobacco. Our readers all are aware that we do not favor the use of tobacco, and while we, for the sake of purity, propriety and economy advise, exhort, and beseech every man and boy in the land to desist from its use, we want to do it in the spirit of love and kindness, and with reason and persuasion rather than with harsh accusations. For this reason we have rejected a great many articles of this character. It seems to be a fault with the opposers of this and kindred habits, that they frequently run into harsh accusations rather than reprove in the spirit of meekness, as the apostle teaches.

IS IT RIGHT?—A correspondent asks whether it is right for the farmer to hold his produce at home, when a poor neighbor wants to buy it, at twenty or twenty-five per cent. higher than the market price. We should say it was wrong for the farmer, merchant or tradesman or any one else. Produce as well as all other articles, has a market value, and that, all other things being equal, should be the price at home as well as in other places. We remember of having heard persons complain of this matter thirty years ago, when we were teaching school in Pennsylvania, but we have never had any experience ourselves in it, but it might be well at all events to bring to the minds of the readers the words of the apostles: "Look not every man to his own things, but every man also on the things of others." Phil. 2: 4.

MINISTER ORDAINED.—In the Slate Hill Church, Cumberland Co., Pa., a minister was ordained on the 17th of Feb. There were two persons in the lot and

Benjamin Zimmerman was chosen. He has been superintendent of the Sunday School in that church, for some time. May the Lord bless the brother in the new responsibilities now resting upon him.

BRO. CHRISTIAN BRUNK'S VISIT.—From the report of Bro. William Graybill's visit, as it appeared in the HERALD of Feb. 1st our readers learned that Brother Christian Brunk of Winchester, Va., made an extended visit to the brethren in Juniata and Snyder counties, Pa. Bro. Brunk filled sixteen appointments the first two weeks that he was from home; and he with the brethren he visited appears to be much pleased and encouraged.

## CHURCH NEWS.

VISIT TO DE KALB CO., IND.—Bro. C. B. Brenneman of Allen county, Ohio, expects to go to De Kalb Co., Ind., on the 26th of February and be with the church at Waterloo over Sunday, and probably a while longer. We hope the meetings and Bro. B.'s private labors will encourage the membership there to stand still more determined for the simplicity of the gospel and the order of the apostles and the church; and that sinners may become willing to forsake the world and help to contend for the truth of God.

EVANGELIZING TRIP.—On the 26th of February, Bro. J. S. Coffman started from Elkhart for an evangelizing trip to Illinois, Missouri, and southern Indiana. He expects to stop over Sunday the 27th at Cullom, Ill., where he has been laboring frequently the past three years. From there he will go to Washington, Tazewell county and spend a few days with Bro. E. M. Hartman in his church. He will then spend a day or two in Morgan Co., Missouri, and get to Cass county, Mo., on the 5th of March. Here he will labor with the brotherhood that has been gathered into the church in the last year, till about the 14th, probably spending part of the time in Johnson county near Holden.

Then he expects to come east to Clark county, Ill., where there is a family who have been writing to our ministers to visit them, expressing a great desire to have a home in the church and to have our people preach in their neighborhood. About the 17th or 18th he expects to be at Dittney Hill, Dubois Co., and spend some time with Bro. Andrew Crook and his family and his neighbors, some of whom have manifested, when visited by the brethren in Allen Co., Ohio, much interest in the doctrines of the Bible as we teach them. He also thinks of stopping a few days with the church in Clay

and Owen counties; then stopping on his way north with the little church in Hamilton Co., and lastly laboring awhile with the scattered members in Howard county. This will take till April before he can return to his family. May the Lord protect him from danger, and give him grace to labor to His glory and to the saving of souls.

LATER.—Bro. Chr. Wenger of Kent Co., Mich., started with Bro. Coffman and will accompany him to Missouri.

## CORRESPONDENCE.

A NEW MEETING-HOUSE.—The members of the Gerber Church in the middle district of Pennsylvania have decided to build a new Meeting-house on account of the old house becoming unfit to hold services in. We had preaching in the old house every four weeks, usually English and German. We also had a Sunday School the past summer. The ground is bought, and a part of the money is already subscribed for the new house. We have only a small membership here, but that does not excuse us from building a house of worship. We are in hopes that the surrounding districts will assist us in our undertaking, so that we can next summer finish a building that may be called a good house according to our custom of building. J. HESSEY.

GOOD NEWS.—We were lately made to rejoice by the brethren J. S. Coffman of Elkhart, Ind., and C. B. Brenneman of Allen Co., Ohio, visiting us. They arrived on the 12th of February and held several meetings. We believe that they were prompted by the spirit to come, as it was with Paul, to whom it was said: "Come over into Macedonia, and help us." (Acts 16: 9), for we needed their exhortations and admonitions. Their labor was not in vain, for many took to heart the words which were spoken, and several young people have boldly stepped out, turned from the world and have come to Jesus. May the Lord continue to bless the dear brethren in their labors that they may go forth with the sword of the Spirit, putting on the whole armor of God to fight the Lord's battles and lead many souls out of darkness into light and out of the power of Satan unto God.

We hope that the result here attained may arouse more of our dear ministering brethren near and far to greater efforts in the cause of Christ, that they may grasp the promises of God with new courage and zeal and work with redoubled vigor in the vineyard of the Lord. We also wish more of the ministering brethren to visit us and instruct us still farther in the blessed truths of the gospel.

FREDERICK GEIGER.  
Bluffton, Ohio.

## CONFERENCES.

THE ANNUAL CONFERENCE of Kansas and Nebraska will be held on Friday, the 8th of April, the second Friday of April, 1886, in the Pennsylvania Meeting house, Harvey Co., Kansas. The nearest R. R. station is Newton, on A. T. & S. F. R. R. ministers, Deacons and brethren and Sisters from all parts are cordially invited to attend.  
DANIEL WISMER.  
Canada, Marion Co. Kan.

## A VISIT.

Having long felt a desire to visit the brethren in eastern Pennsylvania, I left home on the evening of Dec. 31st 1886, and arrived in Philadelphia on New Years morning. From there I took the train to Norristown, where I met with Bro. David Funk to whose kindness I am greatly indebted. In company with Bishop J. Hunsberger I visited several brethren and sisters. On Sunday morning I attended the Skippack meeting where we had a good attendance and a pleasant meeting. On Monday in company with Bro. Mensch and wife I went to the Towamensing church where we had a very edifying meeting. Bishop Josiah Clemmer took me in the evening to the meeting at Souderton, where we had a full house and an attentive audience. Brother Abel Horning took me to the meeting at Line Lexington in the morning which was well attended and much interest manifested. At the Deep Run church next morning we found many brethren and sisters assembled. After services I went to Pre. Samuel Godshalks. I went with Bro. John Gross and wife to the Doylestown church where many attentive hearers were gathered. Here I met Bro. Daniel Royer from Clay county, Ind., who had arrived the evening before. After meeting I went home with Bishop Samuel Gross, here I met for the last time the dear brethren, J. Gross and Samuel Godshalk.

Bro. S. Gross now took me to Bro. Isaac Rickerts whom we found ready to take me to Bro. J. Hunsbergers in Montgomery Co. In the morning we attended meeting in the Worcester church where we had a very edifying season of worship. In the evening we had services in the Barbadoes St. church. On Saturday, in company with Bro. Funk I went to Germantown to see the old church built there by the Mennonites in 1770. From Germantown we came to Philadelphia, when Bro. Funk returned to his home, and I came on to Lancaster City, where I was met by Bro. J. L. Landis.

On Sunday morning I went to Millingers church where we had regular services and also funeral services. I staid over night with Preacher Buckwalter. In the morning Bro. Buckwalter took me to the

Millersville church, where we had a very pleasant meeting. After meeting Bro. John K. Brubaker took me to Bishop Amos Shanks where we spent several hours pleasantly in social conversation. Bro. Benjamin Hertzlers kindly went with me to Bro. Amos Herr's whom I found quite ill, and suffering much pain.

Here I also met the dear aged Bro. Bishop Benjamin Herr. This evening spent with these dear brethren I shall never forget. The aged brother's recollection of persons whom he knew, and of events that occurred when he used to visit our church in Maryland was as vivid as if it had been but yesterday. Nearly twenty years ago he baptised me and about seventeen years ago he ordained me to the deacon's office. In the morning Bro. Christian Herr took me to the Strasburg church, where we had a goodly congregation and an edifying season of worship. Bro. John K. Rank took me to visit several aged members.

We stopped with Bro. Hosttetter who has lately been called to the ministry. From there Bro. Rank took me to Bro. Isaac Eby's. Next day there was meeting at Hershey's church where we had a pretty full house, and much interest was manifested. In the evening I spent several hours very pleasantly with Bro. Rank and his family before taking the train for Mount Joy.

Bro. J. N. Brubaker took me to his home. As he had a funeral to attend on Thursday morning, I went with Bro. Newcomer to the appointment at Chestnut Hill. Here there was a small but attentive audience. I visited a number of sick members, also one young person who was quite sick, but as yet had made no profession of religion. We stopped for supper with Bro. E. K. Nisely and then went to the appointment at Florio. Here we found a full house, and an attentive congregation. After meeting Bro. Longenecker took me to the Sisters Horst, in Mt. Joy, where I remained over night.

Taking the train on Friday at Mt. Joy I reached home the same evening and found my family all well. Thanks be to God. To all the dear brethren and sisters with whom I met on my visit, I wish to express the grateful feelings of my heart for the love manifested and the kindness bestowed. I can never repay their kindness. May the Lord reward them in my heart's prayer. With the majority it was the first time we beheld each other's faces on the journey of life, and with many it will be the last time we shall see each other in time. But let us be faithful, trust in God, and have the blessed promise of meeting in that better life beyond this vale of tears in "that rest that yet remaineth for the people of God."

JOSEPH BREWER.  
Roth, Washington Co., Md.

## VISIT TO KANSAS.

On the eleventh of November I left my home at Tiskilwa, by Kansas City for Larned, Pawnee Co., Kansas. Several meetings were held with the brethren here, among them instruction meetings for the benefit of five young persons who made application to become members of the church. On Sunday, the 14th, they were received by baptism. [These baptisms were reported in a previous number of the HERALD. Ed.]

From here Brother P. Zimmerman took me with the team to Edwards county, a distance of thirty miles. Here there are several families in charge of Preacher John Egli. They should not be neglected by our traveling ministers. Their nearest R. R. station and post office is Offerle, Edwards Co. Kansas. I visited several days with them and held some meetings, which were well attended for a new country. On the 22nd I returned to Pawnee Co., and after visiting some of the brethren came east to Halstead, and was very hospitably entertained by D. Goerz. We visited the Advanced Church School (German), which is in charge of H. H. Ewert. From here I came to Newton, Harvey Co., where I visited among the Russian brethren, who received me very kindly.

From here I went to Butler Co., where a number of our brethren have settled from Illinois, whom I had a great desire to visit and try to encourage them in the good work. In the neighborhood of Bro. Abraham Kiegler, I visited among a settlement of brethren who had immigrated from Prussia. Here I attended a Sunday School meeting, where many ministers, Sunday School teachers and others were assembled. The principle subject considered was, "How may the Sunday School be improved?" I was personally unacquainted with these brethren, yet I was very cordially received by them. On the national Thanksgiving day they had a meeting in the evening where the services were conducted by Bro. W. Ewert and the writer. We had a well filled house of attentive hearers. On the 26th they held a minister's meeting where many things were considered, and all in the spirit of love and unity.

I then visited the Amish brethren twelve miles south of Peabody. Here, among others, I was much pleased to meet with my old acquaintance John Kopp. A meeting was held at the house of Joseph Pharnay, where all the members were present except one sick brother and two aged sisters, whom we visited after the service. There is as yet no minister here, and they desire very much that one of the ministering brethren would make his home with them. They are very glad to be visited, and should not be passed by when ministers come within reach of them.

I returned to Halstead, and was present at the usual evening service with the students, in which I was pleased to take part. The singing was beautiful. The scriptures are read, a prayer is offered and the students retire to their rooms.

I arrived at home on the 1st of December, and found my family all well. Again I express my hearty thanks to the brethren and sisters for the kindness shown me. May the Lord, according to his grace recompense to each a blessing is the prayer of your brother.

JOSEPH BURKEY.

## A VISIT TO THE NORTH.

In consenting to an invitation given nearly a year ago to visit the small brotherhood at Mancelona, Mich., I left my home on the evening of Dec. 7, 1886, and took the midnight train at Bronson. At Grand Rapids the train stopped two hours. After leaving this place we passed through some very rough country, which caused me to feel somewhat lonesome. But on noticing some green hemlock trees on the rough country I had some pleasant thoughts in connection with the Christian's life. First, that we at times come to dark rough places, which gives us opportunity to stop and meditate upon the simple truths and promises of Jesus. Secondly, the trees in their unfading hues of green reminded me that at all times of the year the true Christian should show forth to the world that he is alive and green to his profession. This is true of him even in the winter days of cold and storm and long evenings. Then many have more time to read and meditate on God's blessings.

At seven in the evening I arrived at Mancelona, feeling thankful to God for his kind care. I was met here by Brothers Isaac and Leonard Garber. We went to Bro. Nicholas Blossers, where I was made to rejoice in my heart and was much strengthened, as all these brethren and sister Blosser were yet with the world nearly seven years ago, when they left our neighborhood at Bronson. I also with much joy visited with Bro. David Garbers, the parents of Sister Blosser. Their six children all have given their hearts to Jesus except the youngest, who is ten years old.

At this place we had four meetings until Monday, the 13th, when I took the train for Emmet county, reaching Levering at 9 p. m. There I was met by Bro. Henry C. Garber. As Brother Garber's family were the only members here and the weather was cold and stormy we had only one meeting. On the morning of the 16th Bro. Garber again conveyed me to Levering before daylight and at 10 a. m. I found myself again at Mancelona. Here we held an evening meeting in the Furnace School house, where a goodly number assembled, one sleigh load of Am-

ish Brethren coming eight miles. The next day I walked to the Troyer settlement to the Amish Brethren. While on the way, passing through the hemlock forest, I came to a log school-house, which reminded me of my boyhood days, as I went to school to my father a good many days in such a looking house in Allen county, O. (My father went to his rest sixteen years ago). I was made to shed tears while traveling alone through the wild-looking forest to think back of times that are past and gone forever. I believe it does every soul good to be alone at times. Then it is that they can have the richest and sincerest thoughts, and the sweetest communion with God.

After reaching the Brethren Troyer, we met in a small log school house for worship. Here the scene of the forenoon was only brought afresh to my mind. The text was, "Jesus wept." Sometimes I could scarcely speak for weeping. As the brethren here are few and live close together, they hold Sunday school the year round. This they have done for five years.

The brethren David and Leonard Garber accompanied me to Grand Rapids. This was Friday night the 17th. We met at Bro. N. Blossers and spent the evening there till 11 o'clock, when we went forty rods to the large furnace to see them mould pig iron from the raw ore, which was quite a wonder and a grand sight to me. Then we returned and commended ourselves into the hands of an all-wise God, and were soon speeding on our way south. I here parted with the brethren, and three hours later was met at Dutton by Pre. C. Wenger.

On Sunday we attended an interesting S. S., and a meeting immediately after at Caledonia Church. It was my intention to visit also the church at Bowne, but circumstances did not permit. I visited with the dear brethren and sisters here until Thursday morning the 23rd, and enjoyed some seasons of spiritual refreshing, as well as some of sorrow. It was sad to see the aged sister Lehman sitting in her chair afflicted with dropsy. We could not talk with much satisfaction as she is German and I English. But I could understand that she had a bright prospect and a blessed hope of heaven. I have since learned through the HERALD that she has gone to her final rest. Dear family, you need not mourn as those who have no hope.

As the train was carrying me swiftly nearer my earthly home and family, I felt very thankful to God, and was once more made to shed tears, not of sadness, but of hope and gladness of the prospect of being soon with the loved ones at home. Much more should the thought of nearing our eternal home create joy unspeakable. May God reward all for their kindness in my prayer. HARVEY FRIESNER.

Bronson, Mich.

## EIGHT REASONS WHY I GAVE UP SMOKING.

1. When I saw church members paying from six to ten dollars for tobacco, and only two to four for the gospel per year, I thought that if a man will rob God of His tithes and offering from love of his pipe, it was high time to cast to the moles and bats idols that claim such supremacy.

2. It often seemed to me that smoking clouded the light of God's countenance in Christian experience, and dampened the fire of love and zeal in God's cause.

3. When I saw preachers seeking a secret place to puff, I would think, if the deed is justifiable, why not do it publicly; or was it that they felt guilty and ashamed to be seen.

4. When I saw boys and young men, and women too, smoking the pipe, I felt that I could not say anything against it.

5. When I saw the drunkard and the profane likewise, I would say, "I am a companion with those characters, in the pipe at least," then my conscience would smite me.

6. That for the Church wholly to abstain from both smoking and drinking, and set an example of total abstinence to the world, would remove two great hindrances to a more general outpouring of the Spirit of God, and hasten the latter day glory.

7. Then when at devotion I smelled my own breath, I wondered if God would accept the incense of tobacco.

8. That if it be as hard for the drunkard to give up drinking as for me to give up smoking, then I should have more feeling for the poor drunkard, and how can I consistently advocate total abstinence while I am intemperate in smoking?

After duly weighing all these facts and arguments, I determined to try to abandon the pipe. After I got the victory I could not help praising God for the deliverance I had often wished for, but never could obtain; and now I feel better in health, more lively in spirits, less peevish and fretful—have a clear intellect and better memory, a peaceful conscience, a brighter and sweeter evidence, and nearer communion with God and His Church. And I now say to all: If I have conquered, so may you; only rely on Divine strength; for you will need it, if smoking is as hard a habit for you to give up as it was for me. The same victory will be yours and the result the same.—Selected.

When you truly love any one you are willing to do anything for them. God is love. His love to us is true love. God so loved us as to give his son to die for us. Don't you love Him?

## POWER OF HABIT.

Naturalists say that the ostrich once had full wings, and could fly; but, preferring to walk, it lost its wings, and grew into wonderful strength in its legs. On the other hand, the giraffe used to have a short neck and graze on the ground; but living in countries where there was no grass, it acquired the habit of reaching up to pluck the leaves from the trees for its food. In this way through protracted habit, its neck grew long, and now it carries its head high in the air. There are analogies to both these results in the spiritual life. Made to soar above the earth and fly toward God and heaven, if we do not use our wings, and only grovel in the dust, we lose our power to fly, and our whole life grows toward earthliness. But if we train ourselves to look upward, to walk erect, to gather our food from the branches of the Tree of Life, our whole soul will grow toward spirituality and heavenliness.—The Westminster Teacher.

## THE MINIMUM CHRISTIAN.

The minimum Christian! And who is he? The Christian who is going to heaven at the cheapest rate possible. The Christian who intends to get all of the world he can, and not meet the worldling's doom. The Christian who aims to have as little religion as he may without lacking it altogether.

The minimum Christian goes to church in the morning; and in the evening also, unless it rains, or is too warm, or too cold, or he is sleepy, or has the headache from eating too much at dinner. He listens most respectfully to the preacher, and perhaps joins in prayer and praise. He applies the truth very judiciously, sometimes to himself, oftener to his neighbors.

The minimum Christian is not clear on a number of points. The opera and dancing, the theatre and card playing, and large fashionable parties, give him much trouble. He cannot see the harm in this, or that, or the other popular amusements. There is nothing in the Bible against it. He does not see but that he may be a Christian, and dance or go to the opera. He knows several excellent persons who do.

Why should not he? He stands so close to the dividing line between the people of God and the people of the world, that it is hard to say on which side of it he is actually to be found.

Ah, my brother, are you making this attempt? Beware, lest you find at last that in trying to get to heaven with a little religion, you miss it altogether, lest, without gaining the whole world, you lose your own soul.

To be carnally minded is DEATH!!! To be spiritually minded is LIFE and PEACE. Rom. 8: 6.—Ex.

The bane of the pulpit to-day is a conscious effort to produce "great" or "fine" sermons. The bane of the pews is a demand for just such sermons.

The foundation of every good government is the family. The best and most prosperous country is that which has the greatest number of happy fire-sides.

Every road which leads to a throne is delightful, were it bristling with thorns; every road which leads to a precipice is frightful were it covered with roses.

THREE HARD WORDS.—The three words hardest to pronounce in the English language are, "I was mistaken." Frederick the Great once wrote to the Senate, "I have just lost a battle, and it was entirely my own fault." Never be too proud to own yourself in the wrong, when it is the case with you. It is mainly to do so.

AN ENEMY TO SELF.—Pride is the child of plenty, begotten by self-indulgence, which hardens the hearts of men, against the fear of God, and the love of their neighbors; rendering them insensible to judgments of the former, and the mission of the latter.—Let every man take care, by hampering the flesh, he do not rise up an enemy against himself.

YOUNG man if you have lately named the name of Christ, and would grow strong, always keep Christ between you and satan, and you will be strong against the enemy of our souls. But if satan gets in between you and Christ, then it is simply a question of your own strength, and you will find, as so many have found, that you are weakness itself. If you are in a house attacked by thieves, but a house well shut up and protected, you are without fear. But if the thieves once enter, it is a question of your strength which must go for nothing. By all means keep up regular communication between you and your God. Let it be regular, frequent, day by day, hour by hour, let nothing interrupt or interfere, or come between, and you have nothing to fear.—The Watchman.



## Miscellany.

**THE EARTHQUAKE IN EUROPE.**—An earthquake, resulting in terrible destruction of life and property, took place throughout the south of Europe, Wednesday the 23rd of February, 9 A. M.

The reports say that the information already gathered indicates one of the most frightful catastrophes for many years. In nearly every city along the coast of the Mediterranean sea the buildings were more or less injured, and in some towns crumbled to ruins, burying hundreds beneath the falling walls. At Cerro, a small town near Diano Merino, three hundred persons were buried in the ruins, none of whom can be taken out alive. At Nice the people rushed from their houses and fell upon their knees in the streets, praying for deliverance from sudden death. Here the last carnival ball of the season had been given during the night, and the streets were crowded with merry makers going home. The tourists took the first trains to get away from the apparently doomed city. Over 2000 persons in all have lost their lives by this earthquake.

Amid all the gaiety accompanying the carnal gratification of the pleasure seeker, life is still dearer than any earthly pleasure, and when all human effort to save life seems unavailing, man, though sinful and unbelieving, calls on God, in the greatest extremity acknowledging His Omnipotence.—C.

## Married.

**KING—BLANK.**—On the 2nd of Dec. 1886, at the residence of the bride's parents, by Bishop Christian King, Henry King and Lizzie Blank, both of Lancaster county, Pa.

**STOLTZFUS—STOLTZFUS.**—On the 9th of Dec. 1886, at the residence of the bride's father, by Bishop Henry Stoltzfus, Abraham Stoltzfus and Emma Stoltzfus, both of Lancaster Co., Pa.

**SMOKER—PETERSHEIM.**—On the 14th of Dec. 1886, at the residence of John S. Fisher, by Bishop Eli Zook, Amos Smoker and Salie Petersheim, both of Lancaster county, Pa.

**STOLTZFUS—BEILER.**—On the 16th of Dec. 1886, at the residence of the bride's parents, by Bishop Eli Zook, Stephen Stoltzfus and Salome Beiler, both of Lancaster Co., Pa.

**STOLTZFUS—GLICK.**—On the 16th of Dec. 1886, at the residence of the bride's father, by Bishop John P. Mast, Amos Stoltzfus and Sarah Glick both of Lancaster Co., Pa.

**ZOOK—FISHER.**—On the 21st of December 1886, at the residence of the bride's brother, by Bishop Henry Stoltzfus, Meno Zook and Leah Fisher both of Lancaster Co., Pa.

**HERTZLER—BEILER.**—On the 23rd of Dec. 1886, at the residence of the bride's brother, by Bishop Henry Stoltzfus, David Hertzler and Nancy Beiler, both of Lancaster Co., Pa.

**FISHER—KAUFFMAN.**—On the 25th of Jan. at the residence of the bride's parents, by Bishop Christian King, Gideon Fisher and Sarah Kauffman, both of Lancaster Co., Pa.

**TROYER—NEUBAUSER.**—On the 27th of Jan. at the residence of the bride's sister, by Bishop John P. Mast, Henry Troyer and Annie Neubauser, both of Lancaster county, Pa.

**NEUBAUSER—MAST.**—On the 1st of Feb. at the Millwood Meeting house, by Bishop John P. Mast, Jonas Neubauser and Malinda Mast, both of Lancaster county, Pa.

**KRABILL—PLANK.**—On the 18th of January, at the residence of Jacob Frantz in Logan county, Ohio, by Jacob Frantz, Eli Krabill and Lydia Plank, both of Logan county, O.

**PLANK—YODER.**—On the 15th of February, at the South Union church in Logan county, Ohio, by Jonas C. Yoder, Michael Plank of county, Mo. and Emma Yoder of Logan county, Ohio.

**HARTZLER—YODER.**—On the 18th of Feb. at the residence of the officiating minister, Jacob Frantz in Logan county, Ohio, John A. Hartzler and Elizabeth Yoder.

**KEESER—GOOD.**—On the 11th of January, at the Amish Mennonite church near Hopevale, Ill., by Bishop Chr. Nafziger, John Reeser of Eureka, Woodford county, and Sue Good of Hopevale, Illinois.

**PLUCKER—SCHROCK.**—On the 6th of Feb., at the home of the bride's parents in Douglas county, Ill., by Bishop Daniel F. Beachy, William Plucker and Elizabeth Schrock, both of Douglas county, Illinois.

**EGLI—REINHART.**—On the 6th of February, in the Amish Mennonite church, by Bishop Joseph Springer, Benjamin Egli to Adella Reinhart, of Elm Grove, Illinois.

**MEYER—METZLER.**—On the 4th of Jan., near Columbiana, Ohio, Noah Metzler of Mahoning county, and Susan Metzler of Columbiana county, Ohio.

**SUNDAY—FREED.**—On the 12th of February, in Steuben Twp., Steuben county, Ind., by M. C. Eberly, Lewis Sunday and Retta Freed, both of Steuben county, Indiana.

**SMITH—RHODAFER.**—On the 12th of Feb. in Auburn, DeKalb county, Ind., by Pre. Finch, H. R. Smith of Steuben county and Millie Rhodafar of Auburn, Ind.

**MILLER—BORNTRAGER.**—On the 10th of Feb., at the residence of S. J. Shragen, Newbury Twp., LaGrange county, Ind., by Bishop D. S. Kauffman, David Miller and Catharine Borntrager.

**MILLER—BORNTRAGER.**—On the 13th of Feb., at Joseph Stutzman's near Middlebury, Elkhart county, Ind., by D. S. Kauffman, Ferdinand Miller and Mattie Borntrager in Van Buren Twp., LaGrange county, Ind.

**PLANK—ZOOK.**—On the 27th of January, in Millin county, Pa., by Michael Yoder, Samuel E. Plank and Lydia A. Zook.

**HARTZLER—KAUFFMAN.**—On the 1st of Feb., in Millin county, Pa., by Michael Yoder, Christian Hartzler and Fannie R. Kauffman.

**KING—HARTSBERGER.**—On the 8th of Feb., in the Amish Mennonite church in Millin Co., Pa., by Michael Yoder, Jonas Y. King and Salome Hartsberger.

**ALLAYER—YODER.**—On the 10th of Feb., in the Amish Mennonite church near Belleville, Millin county, Pa., by Michael Yoder, John G. Allgier and Barbara Yoder.

**DETWEILER—YODER.**—On the same time and place as the above, Abner Y. Detweiler and Elizabeth Yoder.

**BEHR—KAUFFMAN.**—On the 13th of Feb., in Clackamas county, Oregon, by Bishop Jonas Kauffman, Daniel Behr of Ohio and Rachel Kauffman of Clackamas county, Oregon.

**BURKEY—STEITER.**—On the 23rd of Jan., in the Amish Mennonite church in Seward Co., Neb., by Bishop Joseph Schlegel, Peter Burkey and Mary Steiter, both of Milford, Seward county, Neb.

**TRUSCHER—STEITER.**—On the 20th of Feb. in the Amish Mennonite church in Seward county, Neb., by Bishop Joseph Schlegel, Jacob Truscher and Phoebe Steiter, both near Milford, Seward county, Nebraska.

**GERBER—ZEHR.**—On the 30th of Dec., in county, Ill., Samuel Gerber of Tazewell county, Ill. and Mattie Zeher of Bureau county, Illinois.

**LITWILLER—SCHIRTZ.**—On the 8th of Feb., in county, Ill., Andrew Litwiller of Tazewell county, and Katie Schirtz of Woodford county, Illinois.

## Died.

**STOVER.**—On the 14th of February at Unionville, Markham, York county, Ont., Brother John Stover, aged 78 years, 6 months and 13 days. Funeral on the 16th. Buried at the Mennonite Burying-ground (Reesor Church). Funeral services were held by Jacob Wideman in German, Text: Timothy 4: 6-8, and Samuel Hoover in English, Text: Philipians 1: 21. His end was peace.

**MARTIN.**—On the 4th of Feb., in East Earl Twp., Lancaster county, Pa., of pneumonia, David Martin, aged 63 years, 5 months and 22 days. He was a member of the Mennonite church for many years and was a good friend to the poor and needy, he was widely known and much respected by all who knew him, and he leaves 2 sons, 4 daughters and a widow to mourn his death. Buried at Weaverland, on Monday Feb. 7th, where many people met, services by Bishop Jonas Martin and John Zimmerman.

**WEAVER.**—On the 25th of January, in East Earl Twp., Lancaster county, Pa., John Gideon, son of David G. and Mary Weaver, aged 11 days. Buried at Weaverland. Services by Bishop Jonas Martin and John Zimmerman.

**BOOK.**—On the 3rd of Jan., in Strasburg Twp., Lancaster county, Pa., Galen Book, in the twentieth year of his age. He was buried on the 6th at New Providence meeting-house, followed to the grave by a large concourse of friends. Services by Elias Groff and Abraham Brubaker from Job 28: 28.

"Weep not for me, my mother dear,  
Since I must go and leave you here;  
With Jesus I shall happy be,  
Oh, mother, do not weep for me.

Dear brothers and sisters, grieve not for me,  
While I am in eternity;  
But be content and trust in God,  
And you'll receive a great reward."

**ROSENBERGER.**—On the 21st of Nov. 1886, in Hilltown Twp., Bucks county, Pa., of heart disease, Elizabeth Rosenberg, wife of M. Rosenberg, and daughter of Pre. John Giel (deceased), aged 78 years, 9 months and 24 days. Buried on the 25th at Blooming Glen in Perkasie. Services by Henry Rosenberg, Samuel Godeshalk and Abraham Moyer. Two children survive her. She was a consistent member of the Mennonite church of a meek and quiet spirit; though she had her share of trouble, she seemed to live above it, and always had a smile and a kind word for all.

**ROSENBERGER.**—On the 5th of Jan., in Hilltown Twp., Bucks county, Pa., of heart disease, Martin Rosenberg, aged 81 years, 7 m. 11 days. Buried on the 9th at Blooming Glen in Perkasie. Services by the same as above.

**Text Amos 4: 12.** He had been feeble the last few years, and it was not expected that he would out-live his wife, and did not expect to survive her long. He was married twice. Five children are living to mourn the loss of father and mother.

**SNARELY.**—On the 10th of January, near Junction, Lancaster county, Pa., of consumption, Bro. Martin R. Snarely, eldest son of Bro. and Sister Henry S. Snarely, aged 27 years and 27 days. Funeral on the 18th. Text: Acts 2: 31. Buried at Kauffman's meeting-house. An immense congregation assembled on the solemn occasion.

**RUEHL.**—On Jan. 17th, near Reesler's square, Lancaster county, Pa., of Palsy, Christian Ruehl, aged 69 years and 8 months. Funeral on the 20th. Text: Psalm 90: 12. Buried at Hernly's meeting-house. A large congregation assembled to pay the last tribute of respect.

**HERSHEY.**—On Jan. 26th at Sellers station, Lancaster county, Pa., of consumption, Lizzie Ann Hershey, aged 16 years, 1 month and 7 days. Funeral on the 29th. Text: 2 Cor. 5: 1. Buried at Kauffman's meeting-house. A solemn call for the young.

**BECKER.**—On Jan. 27th, in Clay township, Lancaster county, Pa., Levi Becker, aged 61 years, 10 months and 2 days. Funeral on the 31st. Text: Genesis 4: 7. Buried at Old Brethren "Middle Creek" meeting-house. A large congregation assembled in respect for the deceased.

**NISSELY.**—On February 2nd, near Shens Mill, Lancaster county, Pa., Amos R. Nissely, son of Bro. and Sister David E. Nissely, aged 18 years, 6 months and 18 days. Funeral on the 5th. Text: Isaiah 40: 6-8. Buried at the Nissely family graveyard. A large congregation assembled on the solemn occasion. A solemn call to the young.

**MILLER.**—On January 10th, near Bamfordville, Lancaster county, Pa., Sister Catharine Miller, widow, aged 79 years, 10 m. and 2 d. Funeral on the 12th. Text: Luke 7: 50. Buried at Reformed Mennonite meeting-house. Sister Miller was a faithful member of the Old Mennonite church.

**CLEMMER.**—On the 15th of February, near Freslau, Waterloo county, Ont., of typhoid fever, wife of Abram Clemmer. She was buried on the 18th.

**SMITH.**—On the 5th of Jan., near Carlisle, Franklin county, Pa., Bro. Joseph C. Smith of typhoid fever, aged 23 years, 9 months and 2 days. Buried on the 8th. Text: Rev. 16: 15.

**STOLTZFUS.**—On the 12th of December 1886, near Bird-in-Hand, Lancaster county, Pa., of consumption, Fannie, daughter of David and Sarah Stoltzfus, aged 26 years and 10 days. She was buried on the 14th. Funeral services by Jonathan Kauffman and Daniel Esh.

"One's love has left our number  
For the cold and silent tomb;  
'Closed her eyes in breathless slumber,  
Faded in her early bloom.

Prepare us Lord to meet thee above,  
Where all is joy and perfect love,  
That we may there forever dwell  
And never bid a sad farewell."

**LAPP.**—On the 28th of December 1886, near Gordonville, Lancaster county, Pennsylvania, Jonathan Lapp, in the 74th year of his age. He was buried on the 30th. Funeral services by Henry Stoltzfus and Christian King.

**FISHER.**—On the 13th of January, in Salisbury Twp., Lancaster county, Pa., Of crump Josie, son of Christine E. and Nancy Fisher, aged 3 years, 1 month and 9 days. He was buried on the 15th. Funeral services were held by Jonathan Kauffman and Daniel Esh.

We loved him much, no tongue can tell  
How much we loved him and how well;  
God loved him too and thought it best  
To take him home with him to rest.

Dear parents give no more, I pray,  
Your darling is with Christ to-day.  
Go, dry your tears and weep no more.  
For he is now on the evergreen shore."

**BEILER.**—On the 17th of January, near Bird-in-Hand Lancaster county Pa. John, son of John and Lydia Beiler, aged 31 years, 6 months and 26 days. He was buried on the 19th. Funeral services were held by Eli Zook and David Beiler.

**FISHER.**—On the 17th of January, near Leaman Place, Lancaster Co., Pennsylvania, Salie, widow of Benjamin Fisher, aged 62 years, 8 months and 20 days. She was buried on the 20th. Funeral services by Eli Zook and Christian King.

**BETZNER.**—On the 11th of February, in Waterloo county, Ontario, of spasms, Ion, infant child of Henry and Fanny Betzner, aged 4 months. Buried on the 14th in the Mennonite burying ground at Eby's church here. Funeral services by Noah Stauffer and Samuel Bowman.

**LICHTY.**—On the 6th of February, in Henry county Iowa, Matilda, daughter of Christian and—Lichty, aged 4 months and 12 days. She was buried on the 8th, services by S. Gerig and Benjamin Eichler.

**BURKI.**—On the 24th of December 1886, in Ontario Co., Ontario, of cancer of the stomach, Samuel Burki, aged 71 years 5 months and 23 days. Buried on the 26th in Weidman's graveyard. Services by Jacob Weidman and Sam'l Hoover. Deceased was a faithful member of the church till his death.

**DERSTETZ.**—On the 16th of January in Rockhill, Center county, Pa., of inflammation of the bowels, Henry, son of Noah and Susan Derstein aged 22 years 11 months and twenty-four days. Buried on the 20th, followed to the grave by many friends and acquaintances.

**MISLER.**—On the 27th of January, at Napier, Elkhart county, Ind., David Misler, aged 27 years, 5 months and 2 days. He and another man were at work in the woods of David Yoder about 2 miles west of town. They cut down a sycamore tree that stood close to a basswood and when the sycamore started to fall one of its limbs caught the basswood and took it along part way down until the limb broke and left the basswood fly back, throwing the limb on the unfortunate man's head, causing instant death. He was buried on the 29th at South Union. Funeral services were held at the Amish meeting-house, at Napier, by Jonathan Smucker and David Burkholder. The funeral was largely attended.

He leaves a deeply bereaved widow and two little children. His parents live near Ligonier, Ind., and are members of the Amish church when they received the dispatch the mother was so shocked that she was unable to attend the funeral. What troubled the parents most was that he had not given his heart to Jesus. This should be a warning to such that are yet out of the ark of safety waiting for a more convenient season.

**MILLER.**—On the 31st of December, near Grantsville, Garrett county, Maryland, Lydia, widow of Henry Miller, deceased, aged 63 years, 8 months and 8 days. The funeral was held in Grantsville, with a large congregation present. Services by Samuel Miller and H. H. Blough. Sister Miller was a faithful member of the Mennonite church for many years. She suffered much the last few months of her life.

For want of space a number of death notices will be kept till the next number.

## Letters Received.

## WITH MONEY.

A.—Peter Abrams, John A. Alderfer, Belle Allen, William Auker, Jonas Auker, John L. Auker.

B.—Peter Brenneman, Joseph P. Brenneman, Martin Baer, Andrew D. Bick, H. O. Baerkrantz, G. B. Breneman, Peter Barkman, John Bortner, David Breneman, D. S. Brink, South Burkholder, Elizabeth Brann, J. J. Borntrager, Mary, and John B. Brann, Jacob Borntrummer, Benjamin Brackbill, Elam H. Breckbill, Harriet Blosser, Ben Bowman, J. P. Blough, Samuel Buchwalter, H. Bannan, A. E. Burkholder, Samuel Brunk, S. M. Burkholder, Michael Bender.

C.—D. E. Cressman, Josiah Clemmer, D. Cherwath, Nathan B. Cassel, Samuel Coffman.

D.—Pre Jos Detweiler, Henry Daugherty, Andrew Doner, Fannie B. Dambach, Angelina Dubbs, David Diller, Andrew Demer, Menno Detweiler.

E.—Ma Joe Erb, Henry Eas, C. Ewert, Robert Eyr, H. E. Bly, David B. Ely.

F.—Joe Fisher, D. Franz, J. W. Fast, Henry Friesen, Paul Freed, Abraham Froese, Peter Funk, D. H. Fishburn, Peter Grose, Susanna Frick.

G.—Fanny Groff, A. H. Gure, David Garber, Isaac H. Garber, Andrew Gascho, Sam Guengerich, Chr N. Garber, Isaac Gierlich, Caroline Gangy, J. K. Greenawald, J. Z. Greenawald, J. B. Gerig, C. R. Graybill, C. Goldball, Peter H. Goertz, Jacob Gross, Jacob J. Guengerich, Samuel Guengerich, Jacob B. Gierlich.

H.—Daniel Hoever, Kate L. Harp, Henry Hershberger, Barbara Harsh, Amos Herr, Ben Herr, C. R. Herr, Jos F. Herr, H. Huppel, J. H. Hackman, Martin Huber, David Harsberger, Henry Hygema, S. L. Hoover, B. F. Hamilton, John Hartzler, Barbara Herr, S. D. Harsberger, Jacob Horman, Jno M. Hochstetler, Jacob H. Hershey, Christ Hershler, Henry Housholder, C. N. Harms, George, Holtz, John Holdeman, S. M. Hershey, Wm. Hietzel, J. F. Harms, John Hodel, J. M. Herr, Emily Hertzler, N. G. Herr, C. D. Heatwole, H. Housberger, H. Housberger, A. Hostetler.

J.—J. J. Johnson, H. W. Johnson, J. J. Jantzen, Christian John, Sem K. Johns, Henry J. Janz.

K.—Abraham King, Isaac Korman, Eli Kinsinger, Jacob V. Kutz, Mrs. J. Kindig, Jacob Kroecker, M. Kliever, B. E. Kauffman, M. S. King, Sarah Kulp, Jno Krupp, Pre John Kersner, J. H. Kauffman, Jacob Kauffman, N. Keim, Geo. K. Kraft.

L.—John Longenecker, Christian N. Lapp, John Lait, Amos Laidig, John L. Laidig, Wm. Laidig, Jonas Lehmman, John C. Lehman, Joseph Litwiller, Am. L. Long, Peter Lehman.

M.—Noah Mast, J. B. Moyer, Annie W. Meckley, Barbara Meckley, E. J. S. Miller, Isaac H. Miller, Daniel D. Miller, J. M. T. Miller, Eli S. Miller, Jonas Moyer, Henry Martin, Daniel B. Miller, Jacob A. Miller, David Mishler, Martin Nicholas, Martin, Enoch B. Moyer, J. B. Mosser, Michael Mosser, J. D. Morrell, Joseph Miller, A. Metzler, Christ Metzler, M. Minnich, West E. Miller.

N.—Barbara Neff, Christ Neuenhewanger, John Nehrang, Elizabeth Newcomer, Jos. Nighawander, John Newcomer, G. Neufeld, John N. Newcomer.

O.—William Overholt.

P.—John Penner, John Pike, Fanny Plank, John Platt, H. P. Penner, John Pious.

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T.—Lydia Troyer, David Tews, Alm Troyer, Sam Thieslein, M. Trover.

U.—Mary A. Ulich.

V.—John Voth, Wm. Vansickel.

W.—H. Wolfe, P. W. Wilcox, Polly Wertz, Peter Wertz, Anna Winger, Daniel Wismer, M. F. Weber, John White, Jacob Wagner, Peter Wall, Geo. Werner, Peter Wolcott, Nich. Ash, Wm. Ash, Joe Weidrich, Chr. Wenger.

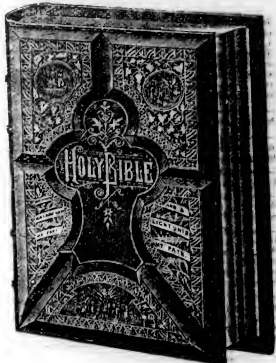
Y.—Savilla Yoder, C. H. Yoder, Elizabeth Yoder, E. A. Yoder, Solomon Yoder, J. S. Yoder, Jacob H. Yoder, Z. Andler, Z. Jos. Zehr, A. R. Zook, Jonathan Zook, Peter Zimmerman, Jonas Zimmerman.

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In neighborhoods where we have no one selling our almanac we should be glad to have some one send for them.  
**MEMNONITE PUBL. CO., Elkhart, Ind.**

### TIME TABLE.

#### Lake Shore & Michigan Southern R. R.

Passenger trains after Nov. 14th, 1886, depart at Elkhart as follows new standard time, which is 28 minutes slower than Columbus time:

#### GOING WEST, leaves.

No. 21, Night Express.....	1:35 A. M.
No. 9, Pacific Express.....	3:55 "
No. 1, Limited Express.....	6:45 A. M.
No. 3, Special Chicago Express.....	3:00 P. M.
No. 5, Fast St. Louis & Chicago Exp.	6:15 "
No. 65, Way Freight.....	4:10 P. M.

#### GOING EAST—MAIN LINE, leaves.

No. 13, Night Express.....	8:30 A. M.
Grand Rapids Express.....	4:45 "
No. 84, Way Freight.....	4:45 "
No. 22, Mail.....	11:45 "
Grand Rapids Express.....	1:20 P. M.
No. 24, Acc. from Chicago.....	8:35 "

#### GOING EAST—AIR LINE, leaves.

No. 2, Special New York Express.....	12:45 P. M.
No. 8, Atlantic Express.....	11:55 "
No. 4, Limited Express.....	8:30 "
No. 28, Goshen train.....	8:40 "
No. 82, Way Freight.....	8:00 A. M.
Train G leaves Elkhart for Goshen	7:45 "
" E " Elkhart for Goshen	4:10 P. M.
" F arrives Elkhart from "	11:20 A. M.
" H " Elkhart from "	7:50 P. M.

#### TRAINS ARRIVE—MAIN LINE.

Grand Rapids Express.....	12:40 P. M.
No. 25, Michigan Accommodation.....	2:50 "

No. 1, takes Acc. car from Elkhart for intermediate points to Chicago.

#### CONNECTIONS.

At Adrian for Monroe, Detroit and Jackson. At White Pigeon for Three Rivers, Kalumet and Allegan. At Detroit with Grand Trunk Railroad for Sarnia, Montreal, Quebec, Portland, &c. At Salem Crossing, with trains for Lafayette, New Albany, &c. At Chicago for all points West and South.

Tickets can be obtained for all prominent points between Boston and San Francisco. W. P. Johnson, Gen. Pass. Ag't, Chicago, Ill. P. P. Wright, Gen. Sup., Cleveland, Ohio. G. B. Wylie, Ticket Ag't, Elkhart, Ind.

#### Cincinnati, Wabash & Michigan R'y.

Passenger trains after Nov. 14th, 1886, will leave Jackson St. Depot, Elkhart, as follows:

#### GOING SOUTH, leaves.

No. 4 Cincinnati & Indianapolis Ex.	7:47 A. M.
No. 2, Ind. & St. Louis Express.....	4:35 P. M.
No. 8, Way Freight.....	5:45 A. M.

#### GOING NORTH, leaves.

No. 1, Grand Rapids Express.....	10:52 A. M.
No. 9, Michigan Express.....	5:20 P. M.
No. 7, Way Freight, arrives.....	7:50 P. M.
No. 11, " " leaves.....	8:00 A. M.

No. 1, 2, 3, and 4, connect with Boat line between Benton Harbor and Chicago.

#### CONNECTIONS.

At Milford Junction with Baltimore & Ohio R. R. At Warsaw with Pittsburg, Ft. Wayne & Chicago R. R. At Wabash with W. St. L. & P. R. R. At Marion with C. St. L. & P. R. R. At Anderson Junction with C. C. & I. Rwy for all points East, West and South.

**NORMAN BECKLEY**, Gen'l Manager.

**OWEN RICE**, Gen'l Ticket Agent.

**O. W. LAMPORT**, Superintendent.

# Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 24.—No. 6.

ELKHART, IND., MARCH 15, 1887.

Whole No. 342.

#### REST!

"Come ye yourselves apart into a desert place, and rest awhile."

This, this is rest, Lord Jesus,  
Alone with Thee to be;  
The desert is a gladsome place  
With Thy blest company.  
Ah, sweet to hear Thy tender voice,  
Bidding me "come apart,"  
Allying me to Thy rest,  
And "speaking to my heart."

This, this is rest Lord Jesus,  
Alone with Thee to be;  
And when I sigh for fellowship  
To find it all in Thee.  
Thy saints on earth, how dear they are,  
Their love how passing sweet,  
Yet would I leave them all to sit  
Alone at Thy dear feet,

Such precious rest, Lord Jesus,  
Alone with Thee to be,  
Thy secret words of love to hear,  
Thy looks of love to see;  
To feel my hand tight clasped in Thine,  
To know Thee always near,  
A happy child alone with Thee,  
My heart can nothing fear.

This, this is rest, Lord Jesus,  
Alone with Thee to be;  
The desert is a happy spot  
With Thy blest company.  
Amid the throng I might forget  
That I am all Thine own,  
I bless Thee for "the desert place,"  
With Thee, dear Lord, alone.

—Selected.

#### For the Herald of Truth. INSINCERITY.

As I believe that one sin is as wrong and culpable as another, I shall not attempt to say that insincerity is the most deplorable of all vices, and the most detestable in the whole category of sins; but I will say that it seems to be the most widespread and universal of human frailties, to which humanity is with but few exceptions addicted. A certain well known author strikes the key-note of a significant truth when he says: "There are liars and swearers enough to beat and hang up the honest men."

Glid the name in the richest panoplies of euphemism and strive to obscure its odium by terms the most flattering and enphonic, still the cold significance of the fact remains that insincerity is nothing more or less than lying.

Even that terrible passage of scripture which consigns all liars to the burning lake is not viewed with the realization of fear and trembling with which it should be, and in spite of all scriptural injunctions, falsehood, hypocrisy and deception seem to be the concomitants of every evil nature until regenerated and redeemed by God's omnipotent love.

There are at least three kinds of lying. Lying by thought, speaking lies and acting lies. The first would require arguments perhaps too obscure for a general discussion, so we will pass it by.

The second, lying by words is a habit so common and detestable that it needs not much denunciation at my hands. Moralists and ministers need not wonder that children are growing up with tendencies strongly inclined to lean toward falsehood and deception. Parents who are continually threatening children and then do not execute the punishing are simply lying. If you praise a child that does not deserve praise you are lying. There are two institutions that have gained notoriety for instilling in the plastic minds of youth, wrong ideas and false impressions. One is "All Fool's Day." Sinful as is the habit of lying, even though it be for amusement only, it seems phenomenal that Christian people should countenance this evil practice and even teach their children to amuse themselves in such a way.

Another popular method of teaching children to lie, is deceiving them as to "Santa Claus." Children are naturally bright and observant enough soon to discover that all tales concerning a "Santa Claus" are absurd and untrue; and they will either conclude that their parents are liars or that lying is honorable when sanctioned by those in whom they confide. I say such deception practiced upon children is sinful and will ultimately have no wholesome effect upon the honest principle of their future lives and eternal welfare. After we set such striking examples we wonder why it is that little children are disposed to exculpate themselves from punishment by lying and are, nine cases out of ten, disposed to pervert the truth.

I have frequently heard people remark that "they never lie unless they have to." I have pondered over the remark and have eventually come to the conclusion that which Carlyle arrived, that "A man in no case has the liberty to tell lies." The habit of acting lies does not seem to be regarded with as much severity as the evil of speaking lies, and seems to be obviated by a justifiable exoneraton, though in reality it is the most evil of all kinds of lying.

How often do we receive the smiles and blandishments of a person as unmistakable evidences of his good will and friendship toward us and afterward we find, that that very person is as deceptive as the apples of Sodom. Often when we excuse ourselves from some unwilling duty we are simply manufacturing an excuse and consequently lying. We lie when we appear to be what we are not in reality; when we invite a friend (?) the very sight of whom we despise, to come to see us; when we attend church simply from a sense of duty instead of from a motive of love. Right here let me say that going to church simply because our parents compel us to go, does not fill the bill; but we ought to go because we love to go.

What is injuring the Christian church to-day as much as anything else, is the number of hypocrites within her pale—people who profess to be Christians and are at the same time continually quarreling with each other and backbiting their neighbors. There are too many half Christians; people half in earnest and consequently insincere in their professions. For such pretense Christ says: "Ye shall receive the greater damnation." After taking cognizance of such hypocrisy, no wonder those without the church are led to exclaim, "God have mercy on such religion." The religion is all right but we are to blame if we allow any one to form such impressions of our faith. Because Christ, in referring to the necessity of wars, said: "Such things must needs be," does not exonerate any one who engages in wars or who makes this a pretext for wholesale destruction of life and property. One of the most inconsistent and most notorious of all lies which seems to be stamped on the popular though deluded sentiment of the people of a free country, is that, "One murder makes a villain, a million a hero." Let a man with a cause commit a murder and he is marked as an object of common contempt and scorn. But let that same



man as a general at the head of an army kill, or cause to be killed the whole opposing army, and his name is loaded with the most eloquent panegyrics and he receives the plaudits of a whole nation. War, we say. Yes war is one of the most horrible of offenses, which gives a man permission to deceive by stratagem and misrepresentation, and consequently war is nothing more or less than acting lies. The same unchangeable Christ, who said, "such things must needs be," said also "Offenses must needs come, but woe unto that man by whom the offense cometh." So you see God does not license a man to engage in the deceptions of war, and the man who does so is doing wrong.

We can only see one reason why lying is so extensively indulged in; and that is that the world loves darkness better than light, because their deeds are evil. Let a man come to you and with a studied flattery ingratiate himself into your favor, and though you know he is a villain, you reciprocate his friendship and even encourage him to tell lies by his deceitful manner. But let that same man come to you and in a straightforward manner tell you he is your enemy, and you turn from him with unutterable scorn because he dared to tell you the truth, whereas before you befriended him when you knew he was lying. You are in fact encouraging falsehood and hating honesty and sincerity.

In conclusion permit me to say that the curtailment of this evil can only be effected by a rigid observance by the grace of God of the principles of integrity and sincerity in little things; and if everyone resolves to tell the truth at all times at whatever cost, and keeps that resolution, deception and insincerity will readily disappear. Louis P. Smith.

Middletown, O.

For the Herald of Truth.

## THE INTERNATIONAL SUNDAY SCHOOL LESSONS.

The International Sunday school lessons are before the people of the civilized world for thought and study. The men that constitute this committee which adopts these lessons are men of experience. They understand how to apply those lessons to interest the people, and make them beneficial. By this system we read through the Bible every seven years. The old Testament contains 929 chapters, the new 280, total 1189. By the old system, reading one chapter every Sunday, it would require twenty-two years to read through the Bible. On Jan. 2d of the present year we had part of the first and part of the second chapters of Genesis, uniting these two chapters in one lesson. Thus it will take a teacher but a few minutes to explain the balance of what is important in these chapters, and scholars

can be induced to read them themselves. In order to get the whole story of the Bible these chapters intervening between these lessons should be read at home.

Later on we read of Noah and the ark; over 1600 years having intervened since the first lesson. Up to this time we have read only forty-six verses out of six chapters, leaving ample room for comment on the lessons and also home reading.

The call of Abram, and Abram pleading for Sodom; still later the destruction of Sodom and the cities of the plains are some of the important events that have been presented. The wicked now have twice been destroyed and the righteous preserved. Here is a grand opportunity for the teacher to make a lasting impression on his scholars and after they become interested in these wonderful incidents, they will not rest until they have read everything connected with the lesson.

After these lessons are arranged by this International committee, for which purpose they meet every seven years, the different churches receive them and their publishers arrange them with notes and explanations, historical events, customs of ancient times, etc. These customs are very important after having our lessons out of the New Testament.

It is said that these lessons are sometimes misinterpreted and misapplied and the true meaning perverted, which is true in part. Some time last summer we had a lesson "Jesus washing his disciples feet." It was explained as being an old custom and that the question as to who should be the greatest was under discussion and that Jesus was willing to do the work of a servant it being only a natural service. And that Jesus meant to show how our hearts should be washed and cleansed spiritually. They forgot to say that Jesus told his disciples to wash each other's feet, and that shortly before his ascension he also told them to teach all nations baptizing them in the name of the Father, Son and Holy Ghost. Teaching them to observe all things whatsoever he had commanded them. In the 16th chapter of Genesis we read that God ordered Abram and his house to be circumcised. From the contents of this chapter some of these same men advocate infant baptism. Is it right that these precious lessons are so misused and sent nearly over the whole world and we, the non-resistant denominations, do nothing in making them fruitful? We have a remedy; let men that advocate our doctrine and also live in our faith, print them for us and make the necessary explanations and who will not misconstrue Christ's humble doctrine. If the Amish and Mennonite Churches take this plan of Sunday school work in hand the lessons could be printed at the HERALD office at reasonable price. Then we would be ready to do some work. Then we

would be ready to go out in the highways and hedges and invite the neglected children as well as our own into the house of God. Let the world see that we are in earnest about this work and that these lessons contain previous thought, that they have not yet learned, and through them many may yet learn to deal more cautiously with God's word and come to the true light and understanding. There is missionary work for us to do; and right here in our home surrounded by the influence of our Church is the place to commence. God wants his people to propagate the true religion and he will provide a crown for all the faithful. Let us work for Jesus and for eternity.

Louisburg, Pa.

S. L. R.

## THE DYING CHILD.

I knew a collier in Staffordshire who had one dear little girl, the last of four or five. This child was the light of his eyes; and as he came from the pit at night, she used to meet him at the door of his cot to welcome him home. One day when he came in to dinner, he missed his little darling, and going into the house with his heavy coal-pit clogs, his wife called him upstairs. The stillness of the place and her quiet voice made his heart sick, and a foreboding of evil came upon him. His wife told him they were going to lose their little lamb; she had a convulsive fit, and the doctor said she could not live. As the tears made furrows down his black face, and he leaned over his darling, she said: "Daddy sing."

"Here is no rest, is no rest."

"No, my child, I'm choking: I can't sing."

"Oh! do daddy, sing 'Here is no rest.' The poor fellow tried to sing,

"Here o'er the earth as a stranger I roam.  
'Here is no rest, is no rest.'"

But his voice could make no way against his trouble. Then he tried again, for he wanted to please his sweet little girl.

"Here are afflictions and trials severe,  
Here is no rest, is no rest;  
Here I must part with the friends I hold dear,  
Yet I am blest, I am blest."

Again his voice was choked with weeping; but the little one whispered, "Come, daddy, sing, 'Sweet is the promise,' and the poor father goes on again,

"Sweet is the promise I read in thy word,  
Blessed are they who have died in the Lord.  
They have been called to receive their reward."

There, there is rest, there is rest."

"That's it, daddy!" cried the child; "that's it!" and with her arms about the collier's neck, she died happy in the Lord.

## A SERMON TO PARENTS.

REV. T. DE WITT TALMAGE ON THE REARING OF CHILDREN.

(Concluded.)

There are a great many who try to make our young people believe it is a sign of weakness to be pure. The man will toss his head and take dramatic attitudes and tell of his own indiscretions, and ask the young man if he would not like to do the same. And they call him verdant, and they say he is green and unsophisticated, and wonder how he can bear the Puritanical straight jacket. They tell him he ought to break from his mother's apron strings, and they say: "I will show you all about town. Come with me. You ought to see the world. It won't hurt you. Do as you please; it will be the making of you." After a while the young man says: "I don't want to be odd, nor can I afford to sacrifice these friends, and I'll go and see for my self." From the gates of hell there goes a shout of victory. Farewell to all innocence; farewell to all early restraints favorable to that innocence, which, once gone, never comes back.

How many traps there are set for our young people! That is what makes parents so anxious. There are temptations for every form of dissipation and every stage of it. The young man when he goes into dissipation is very particular where he goes; it must be a fashionable hotel. He could not be tempted into these corner nuisances with red-stained glass and a mug of beer painted on the sign-board. You ask the young man to go into that place and he would say: "Do you mean to insult me?" No; it must be a marble-floored bar-room; it must be a place where elegant gentlemen come in and click their cut glass and drink to the announcement of flattering sentiment. But the young man cannot always find that kind of a place, yet he has a thirst and it must be gratified. The down grade is steeper now, and he is almost at the bottom. Here they sit in an oyster cellar around a card table, wheezing, bloated and bloodshot with cards so greasy you can hardly tell who has the best hand. But never mind; they are only playing for drinks. Shuffle away! Shuffle away! The landlord stands in his shirt sleeves with his hands on his hips, watching the game and waiting for another call to fill up the glasses. It is the hot breath of eternal woe that flushes the cheek of that young man. In the jets of gas-light I see the shooting out of the fiery tongue of the worm that never dies. The clock strikes twelve—it is the tolling of the bell of eternity at the burial of a soul. Two hours pass on, and they are all sound asleep in their chairs. Landlord says: "Come, now, wake up—it's time to shut up." Push them out into the air.

They are going home. Let the wife crouch in the corner, and the children hide under the bed. They are going home! What is the history of that young man? He began his dissipation at the Fifth Avenue Hotel, and completed the demonstration in the worst grog-shop in Navy street.

But sin even does not stop here. It comes to the door of the drawing-room. There are men with leprous hearts that go into the very best classes of society. They are so fascinating—they have such a bewitching way of offering their arm. Yet the poison of asps is under the tongue and their heart is hell. At first the sinful devices are hidden, but after a while they begin to put forth their talons of death. Now they begin to show what they really are. Suddenly, although you could not have expected it—they were so charming in their manner, so fascinating in their address—suddenly a cloud blacker than was ever woven of midnight or hurricane, drops upon some domestic circle. There is agony in the parental bosom that none but the Lord God Almighty can measure—an agony that wishes that the children of the household had been swallowed by the grave, when it would have been only a loss of body instead of a soul. Oh, there are scores and hundreds of homes that have been blasted, and if the awful statistics could be set before you, your blood would freeze into a solid cake of ice at the heart. Do you wonder that fathers and mothers are anxious about their children, and that they ask themselves the question day and night: "What is to become of them? What will be their destinies?"

Let me say to you, as parents, that a great deal of anxiety will be lifted if you will begin early with your children. Tom Paine said: "The first five years of my life I became an infidel." A vessel goes out to sea; it has been out five days; a storm comes on it; it springs a leak; the helm will not work; every thing is out of order. What is the matter? The ship is not seaworthy, and never was. It is a poor time to find it out now. Under the fury of the storm the vessel goes down, with 250 passengers, to a watery grave. The time to make the ship seaworthy was in the dry dock before it started.

As for us, if we wait until our children get out into the world before we try to bring upon them the influence of Christ's religion, I tell you, the dry dock of the Christian home is the place where we are to fit them for usefulness and for Heaven. In this world, under the storm of vice and temptation, it will be too late. In the domestic circle you decide whether your child shall be truthful or false—whether it shall be generous or penurious. Two young men come to the door of sin. They consult whether they will go in. The one young man goes in and the other retreats. Oh, you say, the last had

better resolution. No, that was not it. The first young man had no early good influence; the last had been piously trained, and when he stood at the door of sin discussing the matter he looked around as if to see some one, and he felt an invisible hand on his shoulder, saying: "Don't go in! Don't go in!" Whose hand was it? A mother's hand, fifteen years ago gone to dust. A gentleman was telling me of the fact that some years ago there were two young men who stopped at the door of the Park Theater, in New York. The question was whether they should go in. That night there was to be a very immoral play enacted in the theater. One man went in; the other stayed out. The young man who went in went on from sin to sin and through a crowd of iniquities, and died in the hospital of delirium tremens. The other young man, who retreated, chose Christ, went into the Gospel, and is now one of the most eminent ministers of Christ in this country. And the man who retreated gave as his reason for turning back from the Park Theater that night that there was a voice within him saying: "Don't go in; don't go in." And for that reason, my friends, I believe so much in Bible-classes. But there is something better than the Bible class, and that is the Sunday-School class. I like it because it takes children at an earlier point; and the infant class I like still better, because it takes children before they begin to walk or to talk straight, and puts them on the road to Heaven. You cannot begin too early.

But I want you to remember, O father! O mother! that it is what you do that is going to affect your children. You tell your children to become Christians while you are not. Do you think Noah's family would have gone into the ark if he had not gone in? They would say: "No, there is something about that boat that is not right; father has not gone in." You can not push children into the Kingdom of God—you have got to pull them in. Do you know all the instruction you give to your children in a religious direction goes for nothing unless you illustrate it in your own life? It is what you are, not so much as what you teach.

Have a family altar. Let it be a cheerful place, the brightest room in your house. Do not wear your children's knees out with long prayers. Have the whole exercise spirited. If you can not make a prayer of your own, take your prayer book. Kneel down with your little ones morning and night, and commend them to God. Do you think they will get over it? Never! After you are under the sod a good many years, there will be some powerful temptations around that son, but the memory of father and mother at morning and evening prayers will have its affect upon him—it will bring him back from the path of sin and death.



But I want you to make a strict mark, a sharp, plain line, between innocent hilarity on the part of your children and a vicious proclivity. Do not think your boys will go to ruin because they make a racket. A glum, unresponsive child makes the worst form of a villain. Children, when healthy, always make a racket. I want you at the very first sign of depravity in the child to correct it. Do not laugh because it is smart. If you do you will live to cry because it is malicious. Do not talk of your children's frailties lightly in their presence, thinking they do not understand you; they do understand. Do not talk disparagingly of your child, making him feel that he is a reprobate. Do not say to your little one: "You're the worst child I ever knew."

Are your children safe for heaven? You can tell better than any one else. I put to you the question: *Are your children safe for heaven?* I heard a mother who, when the house was afire, in the excitement of the occasion got out a great many valuable things—many choice articles of furniture—but did not ask until too late: "Is my child safe?" It was too late then. The flames had encircled all; the child was gone! Oh, my dear friend, when sea and land shall burn in the final conflagration will your children be safe?

I wonder if what I have said this morning has not struck a chord in some one in the audience, who had a good father and mother, but who is not yet a Christian? Is that your history? Do you know why you came here this morning? God sent you to have that memory revived. Your dear Christian mother, how she loved you! You remember when you were sick how kindly she attended you—the night was not too long, and you never asked her to turn the pillow but she did it! you remember her prayers also; you remember how some one of you—I do not know where the man is in the audience—how some one here broke his mother's heart. You remember her sorrow over your waywardness; you remember the old place where she did so many kindnesses—the chairs, the table, the door-sill where you played; the tones of her voice. Why, you can think them back now. Though they were borne long ago on the air they come ringing through your soul to-day, calling you by the first name. You are not "Mr." to her; it is just your plain first name. Is not this the time when your prayers will be answered? Do you not think that God sent you in to-day to have that memory revived? If you should come to Christ this morning, amid all the throngs of Heaven, the gladdest of them would be your Christian parents who are in glory waiting for your redemption. Angels of God, shout the tidings, the lost has come back again; the dead is alive! Ring all the bells of Heaven at the jubilee! King! King!

Selected by M. SHOWALTER.

#### For the Herald of Truth. MORE POWER.

O, that our ministers could become more endowed with power from on high; that they might blow the gospel trumpet with a power that would arouse the many careless souls who are at ease out of the ark of safety; who are living without hope and without God in the world. O, precious souls who are redeemed by the blood of Jesus! Let us try with renewed effort to gather them into the fold of God before it is forever too late. Your fellow laborer.

HENRY WALTER.

#### SIMPLICITY OF ATTIRE AN ESSENTIAL TO THE PROMOTION OF SOCIAL PURITY.

BY JOSIAH W. LEEDS.

Some weeks ago having occasion to cross from Jersey City to New York, I observed on the opposite side of the ladies' cabin of the ferry-boat in which I was seated, two young women of probably eighteen years of age, who appeared to derive excessive entertainment from scanning and criticising the apparel of those of their own sex who successively entered the cabin. Each lady, as she came inside the door, was rapidly "looked over" by the two giddy watchers, who would then exchange meaning glances, arch their eyebrows, and give way to a remark, giggle, or laugh. Evidently, dress was in all their thoughts. In noting their general demeanor, it seemed to me that those girls were such as would surrender everything, that they might themselves become the recipients of the favors and bestowments of that fickle, and withal merciless, goddess—fashion. For, I have not forgotten what was said to me some years ago by a friend who had just returned from the city of Washington, when, in referring to the frivolity and the licentiousness prevailing there, he repeated the remark of a high official—that it was not in most cases mere "badness" that led so many young women astray, as it was the craving to be richly and fashionably dressed, to gratify their love of adornment and display, to shine above others.

A worthy woman said to my wife, when discussing upon this subject in connection with benevolent work among the poor and the outcast, that upon a certain occasion, dressed in elegant attire, she had made a visit to a home for the fallen. Upon leaving the house she felt decidedly pleased with herself at the orderly behavior of the inmates, and the seemingly respectful attention with which they had received her moral remarks. Afterward, however, when the matron observed that "the girls were so glad to have you

come, for indeed it did their eyes good to feast on so fine a dress and to see the latest fashion," she said that she felt humbled to the dust, and as though she could sink through the floor. The lesson was never forgotten, for she has always since then been careful to dress with simplicity when duty called her to such places.

Corroborative of the above is the following: A repentant female convict in one of our penitentiaries, pleadingly said to a benevolent woman visitor, that she wished the ladies who came to the prison to speak and pray with them would dress more simply, for the prisoners' thoughts were often so drawn away to the visitors' fine or fashionable attire, that they received no good impressions whatever, but rather the reverse. Her own fall had been caused by dress. A visitor to our county prison, looking upon a number of young women who had been looked up over night for disorderly conduct, wondered that she should see females so finely dressed in such a place. She was given to understand that it was the love of gay attire which, more than anything else, had been the cause of their downfall.

It is not, therefore, simply against sensuous or indecent attire that I plead, but against such attire in general as is out of conformity with what the Apostle commends in his well known remarks to Timothy, that the apparel of those professing godliness needs to be of that modest character which properly accords with the "shamefacedness and sobriety" of Christian women. Probably it may seem to some that it may be a rather tame, and not a particularly direct and heroic method of combating the social evil—this of going counter to the generally accepted styles of dressing and adorning, and so appearing in a way which might cause one to be mistaken for a primitive Methodist or even a Quaker. Some may even deem it to be ridiculous or despicable. Nevertheless, unless there is a breaking away from this enslaving spirit of fashion, it seems to me there can be no permanent progress made in the direction of social purity reform.

Of that noble Roman matron Cornelia, daughter of Scipio Africanus—renowned for her virtue, and called the most famous and honorable woman of her time—it is said that she was never accustomed to wear rich apparel, but such only as was very plain, esteeming her children, whom, by example and precept she had instructed in virtue, her greatest ornaments. So, the early Christians, believing that the pursuit of the world's changeable fashions begat a worldly spirit and an antagonism to the Cross, encouraged simplicity in this as in other particulars. "The garments which we wear," says Clement of Alexandria, "should be modest and frugal." Chrysostom commends Olympias, a lady of birth and fortune, for

having in her dress nothing that was wrought or gaudy. Jerome praises Paula, another lady of quality for the same reason. It was the opinion of Wesley that gay and costly attire were not to be donned on the plea "I can afford it." He observes with emphasis: "No man living can afford to waste any part of what God has committed to his trust. None can afford to throw any part of that food and raiment into the sea, which was lodged with him on purpose to feed the hungry and clothe the naked. And it is far worse than simple waste, to spend any part of it in gay or costly apparel. For this is no less than to turn wholesome food into poison. It is giving so much money to poison both yourself and others, as far as your own example spreads, with pride, vanity, anger, lust, love of the world, and a thousand foolish and hurtful desires," which tend to "perceiveth them through with many sorrows."

An observant Christian, Elizabeth P. Allen, writing in the *Sunday School Times* concerning the way these things work among the "Sabbath-school" children, and what is the responsibility of mothers in this matter, says:

"The little circle of faces seemed to rise before me, and I realized that my chief obstacle in gaining and holding their attention and interest was their own attire. I don't know what special device the devil has for preventing boys' classes from giving heed (some other teacher knows that), but this matter of dress is one that never seems to fail him, at any season of the year, on the girl's side of the room. Of course the tug of war between me and the enemy comes at the turn of the seasons. A teacher with any knowledge at all of the feminine heart must make allowances for the intense interest which each of the six little girls feels in the winter or summer outfit of the other five; that must be accepted. But just as I get my class, as I hope, to a reasonable state of indifference with regard to hats and dresses, some mother provides Jennie with a new costume, and for several successive Sabbaths, efforts are made by the other five after some variety in their own dress, and the precious lesson time is spent in speculation as to the effect of these changes; admiration, disapproval, or, too often, envy of the others; and in such a troubled atmosphere the white-winged blessings cannot settle. I could describe an infinite variety of forms which this evil assumes, for I would fain reach the ear of the mothers with a plea for help."

There are doubtless many besides the writer of this essay, who have deplored the *brigand* style of hats for women and girls which of late years has become so common. To place a hat of this sort, peaked top, flared up in front or at the side, and conspicuously decorated with feathers or plumes, upon the head of a

modest school girl, seems tantamount to bidding her to be bold, to hold her head high, and to speak her mind smartly. The influence of this costume in producing just this affect of unfeminine boldness, is probably greater than most of us have any conception of. Its tendency cannot be other than one of antagonism to that meek, lowly, and chaste demeanor which the Lord our God delights in. Recently I read a pathetic story concerning a pretty looking young girl of unusually retiring but engaging manners, whom the narrator of the account had observed to take the train at a certain station to attend school in the city. When she first began to make the daily trips she was very backward in her way, and seemed shocked at the free and boisterous manners of other girls en route to school like herself; but in a single season she was observed to have developed into a bold, smart spoken miss, even permitting the brakeman to sit down and chat with her. The not unexpected sequel was a runaway match with an unprincipled man, and heart broken parents at home. I wondered to what extent this ruin was made possible through wearing the bold style of hat I have referred to. Repelled at first by the ill bred behavior of the other girls, she soon became their willing companion, and doubtless quickly fell in with their style of dress as she had with their manner of address.

The fashionable styles of reception and opera dress in vogue the past year, seem to have partaken of a more sensuous character than anything previously known in American "society." A passing comment—from the New York correspondent of the *Public Ledger* of Philadelphia—is in point. He says: "The Roman Catholic press are joining their Episcopalian contemporaries in denouncing or deprecating some of the prevailing fashions in apparel, especially at places of amusement. Thus in the same spirit that characterized an article in the *Churchman*, from which your correspondent had occasion to quote the other day, the *Freeman's Journal* of to-day does not hesitate to declare, what a secular writer perhaps would hesitate to say, that Juvenal's description of the dress of the Roman matrons in the worst days of pagan Rome would almost fit the immodesty of Christian women at this day at the opera house in New York." This is severe, but it may not be undeserved."

Again a metropolitan paper, commenting upon the sudden death of a conspicuous leader of fashionable society in Washington last winter, moralizes as follows:

"And there are thousands going her way, intoxicated with the excitement that comes from brilliant assemblages, compliments meant and not meant, and the whole phantasmagoria of the great world of hollow mockeries. . . . The

mass of the human race has not yet progressed to the point of perfection where the bar of modesty may be removed with safety. The respectable theory of a *decollete* costume is that it is artistic and beautiful, that it satisfies the aesthetic taste; the other theory is that it appeals to the sensuality of men. There are two classes of women who go to extremes in this freak of fashion—the women in scarlet and the women in white. The women in white are the followers of the respectable theory, while the women in scarlet are followers of the other—and both wearing the same sort of costume.

. . . A thing may be highly artistic and highly immoral at the same time, and one can sacrifice good taste and propriety in the pursuit of the artistic. Innocence and good motive are a protection so far, and no further. If in order to fill the requirements of the art of fashionable dressing a woman subjects herself to criticism that would make her cheeks burn like a red hot coal, is she not losing more than she gains? . . . It is my sincere opinion that the woman in scarlet has the better of the argument. She has a plain, undisguised purpose, and her attire is consistent with that purpose. She has the right, by the discovery and appropriateness, to this extremity of dress, and the woman in white ought not to encroach on her domain."

In conclusion, I trust that all who read these lines, and who feel a concern for the promotion of the cause of social purity, may, by example and precept, do what they can to uphold the standard of gospel simplicity in this matter of apparel. None, however lowly or however exalted, but may labor in this cause. Much may be done by handing out tracts which treat of the subject, though I am obliged to confess that this theme of simplicity of dress has been one too much overlooked by the tract makers, while I grieve to say that one of the best that I ever read, Dr. Judson's Letter on Ornamental and Costly Attire, appears to be out of print. Upon inquiry at the Publication Rooms where it was formerly issued, not a copy of this valuable plea could be found; it was believed that the stereotyped plates themselves had been melted up. Seeing the abundant need there is for just such literature, may our Baptist friends re-issue this tract in new, clean type, and in greater quantity than they ever did in the past. Judson's letter, at the first, was a pathetic cry to the female members of the Christian churches in America, to drop their finery and fashionable attire for love of the perishing souls of the far-away Burmese and Karens. Should we not give heed to the same pleading voice, for the love of those that are much nearer our own doors, lest they stumble and fall through our inconsiderate or unsanctified example?

## HEAVEN.

BY REV. J. C. RYLE.

There is a glorious dwelling-place provided by Jesus Christ for all his believing people. The world that now is, is not their rest. They are pilgrims and strangers in it. Heaven is their home.

There will be a place in heaven for all sinners who have fled to Christ by faith and trusted in him, for the least as well as the greatest. Abraham took care to provide for all his children, and God takes care to provide for his. None will be disinherited; none will be cast out; none will be cut off. Each shall stand in his lot, and have a portion in the day when the Lord brings many sons to glory. In our Father's house are many mansions.

Reader, I want you to go to heaven after this life is over. I want heaven to be very full, and I want you to be one of its inhabitants. Listen to me for a few moments, while I tell you something about the manner of the place.

I can tell you a little of the blessedness of heaven, but not all. What mortal man can explain the full nature of the inheritance of the saints in light? Who can describe the glory which is yet to be revealed and given to the children of God? Words fail us. Language falls short. Mind cannot conceive fully, and tongue cannot express perfectly, the things which are comprised in the glory yet to come upon the sons and daughters of the Lord almighty. Oh, it is indeed a true saying of the apostle John: "It doth not yet appear what we shall be." 1 John 3:2.

The very Bible itself only lifts the veil a little which hangs over this subject. How could it do more? We could not thoroughly understand more if more had been told us. Our constitution is as yet too earthly, our understanding is as yet too carnal to appreciate more if we had it. The Bible generally deals with the subject in negative terms, and not in positive assertions. It describes what there will not be in the glorious inheritance, that thus we may get some faint idea of what there will be. It paints the *absence* of certain things in order that we may drink a little of the blessedness of the things *present*. It tells us that the inheritance is incorruptible,

undefiled, and fadeth not away. It tells us that the devil is to be bound, that there shall be no more night and no more curse, that death shall be cast into the lake of fire, that all tears shall be wiped away, and that the inhabitant shall no more say, "I am sick." And these are glorious things indeed. No corruption, no fading, no withering, no devil, no curse of sin, no sorrow, no tears, no sickness, no death! Surely the cup of the children of God will indeed run over.

But there are positive things told us about the glory yet to come upon the heirs of God, which ought not to be kept back. There are many sweet, pleasant, and unspeakable comforts in their future inheritance, which all true Christians would do well to consider. There are cordials for fainting pilgrims in many words and expressions of Scripture, which you and I ought to lay up against time of need.

Is *knowledge* pleasant to us now? Is the little that we know of God and Christ and the Bible precious to our souls, and do we long for more? We shall have it perfectly in glory. What says the Scripture? "Then shall I know even as also I am known." 1 Cor. 13:12. Blessed be God there will be no more disagreements among believers.

Is *holiness* pleasant to us now? Is sin the burden and bitterness of our lives? Do we long for entire conformity to the image of God? We shall have it perfectly in glory. What says the Scripture? "Christ gave himself for the church, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing." Eph. 5:27. Oh, the blessedness of an eternal good-by to sin! Oh, how little the best of us do at present! Oh, what unutterable corruption sticks, like birdlime, to all our motives, all our thoughts, all our words, all our actions! Oh, how many of us, like Naphtali, are goodly in our words, but like Reuben, unstable in our works. Thank God, all this shall be changed!

Is *rest* pleasant to us now? Do we often feel faint though pursuing? Do we long for a world in which we need not be always watching and warring? We shall have it perfectly in glory. What saith the Scripture? "There remaineth therefore a rest for the people of God." Heb. 4:9. The daily, hourly conflict with the world

the flesh and the devil, shall at length be at an end. The enemy shall be bound. The warfare shall be over. The wicked shall at last cease from troubling; the weary shall at length be at rest. There shall be a great calm.

Is *service* pleasant to us now? Do we find it sweet to work for Christ, and yet groan being burdened by a feeble body? Is our spirit often willing, but hampered and clogged by the poor weak flesh? Have our hearts burned within us when we have been allowed to give a cup of cold water for Christ's sake, and have we sighed to think what unprofitable servants we are? Let us take comfort. We shall be able to serve perfectly in glory, and without weariness. What saith the Scripture? "They serve him day and night in his temple." Rev. 7:15.

Is *satisfaction* pleasant to us now? Do we find the world empty? Do we long for the filling up of every void place and gap in our hearts? We shall have it perfectly in glory. We shall no longer have to mourn over cracks in all our earthen vessels, and thorns in all our roses, and bitter dregs in all our sweet cups. We shall no longer lament with Jonah over withered gourds. We shall no longer say with Solomon, "All is vanity and vexation of spirit." We shall no longer cry with aged David, "I have seen an end of all perfection." What saith the Scripture? "I shall be satisfied, when I awake, with thy likeness." Psa. 17:15.

Is *communion with the saints* pleasant to us now? Do we feel that we are never so happy as when we are with the excellent of the earth? Are we never so much at home as in their company? We shall have it perfectly in glory. What saith the Scripture? "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds." Matt. 13:41; 24:31. Praise be God, we shall see all the saints of whom we have read in the Bible, and in whose steps we have tried to walk. We shall see apostles, prophets, patriarchs, martyrs, reformers, missionaries, and ministers, of whom the world was not worthy. We shall see the faces of those we have known

and loved in Christ on earth, and over whose departure we shed bitter tears. We shall see them more bright and glorious than they ever were before. And best of all, we shall see them without hurry and anxiety, and without feeling that we only meet to part again. In glory there is no death, no parting, no farewell.

Is *communion with Christ* pleasant to us now? Do we find his name precious to us? Do we feel our hearts burn within us at the thought of his dying love? We shall have perfect communion with him in glory. "We shall ever be with the Lord." 1 Thess. 4:17. We shall be with him in paradise; we shall see his face in the kingdom. These eyes of ours will behold those hands and feet which were pierced with nails, and that head which was crowned with thorns. Where he is, there will the sons of God be. When he comes, they will come with him; when he sits down in his glory they shall sit down by his side. Blessed prospects indeed! I am a dying man in a dying world! All before me is unseen! The world to come is a harbor unknown! But Christ is there, and that is enough. Surely if there is rest and peace in following him by faith on earth, there will be far more rest and peace when you see him face to face. If we have found it good to follow the pillar of cloud and fire in the wilderness, we shall find it a thousand times better to sit down in our eternal inheritance with our Joshua in the promised land.

Ah, reader, if you are not yet among the heirs of glory, I do pity you with all my heart. How much you are missing! How little true comfort you are enjoying! There you are, struggling on and toiling in the fire, and wearying yourself for mere earthly ends—seeking rest and finding none, chasing shadows and never catching them, wondering why you are not happy and yet refusing to see the cause—hungry and thirsty and empty, and yet blind to the plenty within your reach—your expectations all perishing, and none to look forward to beyond the grave. Oh, that you were wise! Oh, that you would hear the voice of Jesus and learn of him!

But if you are one of those who are heirs of glory, you may well rejoice and be happy. You may well wait like the boy Patience in

Pilgrim's Progress. Your best things are as yet to come. You may well bear crosses without murmuring. Your light affliction is but for a moment. The sufferings of this present time are not worthy to be compared to the glory which is to be revealed. When Christ our life appears, then you also shall appear with him in glory. You may well not envy the transgressor and his prosperity. You are the truly rich. Well said a dying believer in my own parish, "I am more rich than I ever was in my life." You may say as Mephibosheth said to David, "Let the world take all, my king is coming again in peace." You may say as Alexander said when he gave all his riches away, and was asked what he kept for himself, "I have hope." You may well not be cast down by sickness. The eternal part of you is safe and provided for, whatever happens to your body. You may well look calmly on death. It opens a door between you and your inheritance. You may well not sorrow excessively over the things of the world, over partings and bereavements, over losses and crosses. The day of gathering is before you. Your treasure is beyond reach of harm. Heaven is becoming every year more full of those you love, and earth more empty. Glory in your inheritance. It is all yours by faith if you are a son of God. It shall soon be yours in possession.

## HYMN.

I'm going to leave all my sadness,  
I'm going to change earth for heaven,  
There, there all is peace, all is gladness,  
There pureness and glory are given.  
Friends, weep not in sorrow of spirit,  
But joy that my time here is o'er;  
I go the good part to inherit,  
Where sorrow and sin are no more.

The shadows of evening are fleeing,  
Morn breaks from the city of light;  
This moment day starts into being,  
Eternity bursts on my sight.

The first-born redeemed from all trouble—  
The Lamb that was slain in the throng—  
Their ardor in praising redouble;  
Breaks not on the ear the new song?

I'm going to tell their glad story,  
To share in their transports of praise:  
I'm going in garments of glory,  
My voice to unite with their lays.  
Ye fetters corrupted, then leave me;  
Thou body of sin, droop and die;  
Pains of earth, cease ye ever to grieve me.  
From you 't is for ever I fly.

—Selected by Ellen Plank.

## FASTING.

"I used to spend a great deal of time in prayer," wrote President Finney; "sometimes, I thought, literally praying 'without ceasing.' I also found it very profitable to hold frequent days of private fasting. On those days I would seek to be entirely alone with God, and would generally wander off into the woods, or somewhere else where I would be undisturbed.

Sometimes I would pursue a wrong course in fasting. I would try to look into my own heart, in the sense of examining my feelings, and would turn my attention particularly to my motives, and the state of my mind. When I pursued this course, I found invariably that the day would close without any perceptible advance being made. Turning my attention, as I did, from the Lord Jesus Christ, and looking into myself, examining my motives and feelings, my feelings all subsided, of course. But whenever I fasted, and let the Spirit take His own course with me, and gave myself up to let Him lead and instruct me, I universally found it in the highest degree useful.

I found I could not live without enjoying the presence of God; and if at any time a cloud came over me, I could not rest, I could not study, I could not attend to anything with the least satisfaction or benefit, until the medium was again cleared between soul and God."

## METEOROLOGICAL TABLE.

Moses B. Weaver, of Harrison township, has furnished us the following interesting meteorological statistics:

1886.	Clear.	Cloudy.	Rain.	Snow.
January	4	14	3	10
February	4	14	2	6
March	4	18	1	5
April	8	12	8	2
May	12	14	5	
June	10	14	6	
July	19	7	5	
August	11	13	7	
September	11	7	12	
October	18	9	4	
November	8	14	3	5
December	9	10	2	10
Total, '86	120	146	61	38
1885	91	180	65	29
1884	92	176	67	31
1883	93	167	73	32
1882	72	200	75	18
1881	118	155	57	35
1880	114	165	64	23
1879	124	151	57	33
1878	129	143	73	20
1877	172	98	72	23

The highest thermometer in 1886 was on September 7, when it rose to 106 degrees; the lowest January 21, 16 degrees below zero.



## HERALD OF TRUTH.

JOHN F. YUNK, EDITOR.  
J. S. COFFMAN, ASST. EDITOR.

March 15, 1887.

Entered at the Post Office at Elkhart, as second class mail matter.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter stating their P. O., pay up all arrears, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

If you wish your papers changed from one Post Office to another, please always give the Office where you now receive it, as well as the office to which you wish it sent.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their paper regularly, or if any persons who send for books, etc., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THE DATE on the label of your paper gives the time to which your paper is paid. If it is "dec. 87," it is paid to that time, and so of any other date. By this you can always tell if your paper is paid up, or is in arrears. The X on a label shows that your paper is ordered to be stopped at the date on it.

IF THE label on your paper is not changed in the second number after you have sent money for it send us a card stating the case.

USEFUL ADVICE.—When you write a letter, do not fail, under any circumstances to write first of all the name of your post office, county and state, and when you have finished writing be very sure that your full name is written at the close. Careful attention to the above will often save much trouble and time.

DEATH NOTICES.—We ask our friends kindly to bear with us, as during the past several issues of our paper we were, on account of their great number compelled to shorten many of the death notices. We are pleased to see that our friends are so prompt in sending these notices and wish them to give us all facts of interest connected therewith, but simply ask that it be written as briefly as possible.

JOHN C. YODER writes us to send him the *Rundschau*, but gives no address. Please send it and we will promptly give the matter our attention.

FROM KANSAS.—Bro. Jacob Landis, of McPherson Co., Kansas, writes under date of March 7th: "The weather is pleasant, and the neighbors are ploughing. We had a snow four inches deep about the fourth. The brotherhood generally are well; wheat looks poor."

A SORE AFFLICTION.—Pre. William Thielenhouse of Rush Co., Kansas, who has lately been making an extended visit to the Churches in the east, was, during his journey, brought under sore affliction by the hand of the Lord. Two of his children were removed by the hand of death. May the Lord grant him grace that he may bear this affliction in patience and christian resignation to the workings of an all wise Providence.

THE ENGLISH MARTYRS MIRROR is now off the press and in the hands of the binder, and orders for the book will be filled as rapidly as they can be bound. The book has 1093 pages, with thirty-nine illustrations. It is bound in full sheep, with marbled edges, and costs \$5.00. We shall be pleased to see all who have not yet subscribed for this excellent history of the martyrs to do so at once.

SIMPLICITY OF ATTIRE.—In another column will be found a pointed and ably written article on the subject of "Simplicity of Attire an Essential to the Promotion of Social Purity," from the pen of Josiah W. Leeds, a worthy member of the Society of Friends, whose writings have frequently been copied in the *HERALD OF TRUTH*. The article is published in tract form, and may be obtained of the author at 528 Walnut Street, Philadelphia, at five cents a copy.

TWENTY YEARS.—A brother writes us: "I wrote you to discontinue my paper, but I feel such a love to you and the paper, that I am not willing at present to give it up. It is now twenty years that I have read the paper. It was then still printed in Chicago. With kind greetings, your friend," etc.

A SUBSCRIBER, in renewing the *HERALD OF TRUTH*, writes the following: "I am not a subscriber to the *HERALD OF TRUTH* but a reader, as my mother, who takes it lives with us. She is in her eightieth year and although disabled from a paralytic stroke, since August 1884, enjoys reasonably good health for one of her age. She enjoys reading the *HERALD* very much indeed, as well as ourselves. May it find its way into many households where it has heretofore been a stranger is the earnest wish of your unworthy correspondent," etc.

TOO MUCH TRUTH.—One of our patrons who is not a member of the Mennonite Church orders his paper stopped, because, as he says, the *HERALD* brings too many accusations against our Churches. We were not aware of this, and certainly it affords us no pleasure to refer, by way of censure, to any other denomination and we should be very glad if there was no occasion for it. But when for the sake of correcting error or abuse, it becomes necessary to refer to other men's actions and teaching, we do not hesitate to do it and no one should feel hurt when the truth takes its course. The old saying is: "Our best friends are those who tell us of our faults." We freely acknowledge that Mennonites are not "angels," as the writer says, and they do not claim to be, yet we do try and shall continue to try to teach the gospel truth, whatever may oppose.

VISIT IN ILLINOIS.—Bro. Samuel Yoder of this place, left here on Thursday, the 3d of March, to visit the Churches in Whiteside Co., Ill. He arrived at Sterling the same evening and was met at the depot by Bro. Jacob Kerr. On Sunday the 6th he held a meeting at Sterling and in the evening he held another meeting at the same place. Both of these meetings were well attended and a marked attention and interest was manifested. Pre. Reisner who preached in the English language has, on account of failing health, been unable to pursue his calling and the church here is consequently much in need of one who can minister to them in the English language.

Brother Yoder had also intended to visit the Church at Morrison, Whiteside Co., which is under the charge of Bishop Nice; but, taking a severe cold he was unable to do so, returning to Elkhart on the 10th. He reports that he had a pleasant time with the church and feels thankful to the brethren and sisters for their manifestations of love and kindness to him while among them. There is a great field open at that place and there are many young souls there who are still outside of Christ, but who seem to be interested in the welfare of their souls. May God bless this branch of the Church that it may be built up in numbers and in the faith to His glory.

SLAVERY AND THE GOSPEL.—"While practicing law a number of years ago," said Judge Tourgee, "I had a peculiar will case. An old lady who was a slave holder, dying, bequeathed her colored man, John, and her dusky maid, Jane, who sustained to each other the relation of husband and wife, to the trustees of the church, 'to be used as far as possible for the glory of God.' I was curious to know what course was taken, and upon investigation found that after meditation and prayer, the trustees sold their legacy at auction, and with the proceeds sent a missionary to China."

The above shows how strangely men sometimes are led by force of early education or the customs under which they grow up. We could not too severely condemn an act that takes the price that consigns human souls to bondage, and put it in the Lord's treasury, to send the Gospel to the heathen. A strange Christian, it is indeed, that would sanction this.

TEMPERANCE AND HIGH LICENSE.—We are glad to see (as long as nothing better can be done), that in Pennsylvania and several other states, the legislatures are earnestly discussing high license bills, which contain excellent restrictions on those who are engaged in the sorrowful work of dealing out, to their fellow-citizens, the poison which leads sixty thousand human souls to drunkards' graves every year, fills prisons, penitentiaries, and poor-houses and makes thousands of families miserable and wretched for life. We do not intend to enter into any discussion of the political questions of our country or of the several states, but when our law-makers, led by the kind hand of Providence, begin to consider and to legislate upon questions which so intimately relate to the welfare of the human family, and which affect to so large an extent the moral and religious character of the community, and the Christian Church, we cannot but speak a word in favor of moral and religious progress. When we find a pitfall of destruction for human souls at almost every cross road, it gives, at least, some relief to the burdened minds of those concerned for the welfare of humanity, and the salvation of souls, to know that an effort is made to decrease them. May God speed the day when our young shall no longer be exposed to so much temptation, in this direction.

## CHURCH NEWS.

FROM MAHONING CO., O.—Bish. Royer, of Clay Co., Ind., recently visited the Church here, and preached at Oberholtzer's. Pre. Joseph Shoup, of Holmes Co., Ohio, who was recently ordained to the ministry, preached on the 13th inst. He was recently married to Sister Barbara Ziegler of this place. Several young persons have made application to be received into the Church by baptism, and it is to be hoped the Lord will touch the hearts of a great many more, and make them realize the great necessity of making an early choice of the Savior, and that they may feel the danger of standing in darkness when the light is so near and so free.

FROM THE DEEP RUN CHURCH, Bucks Co., Pa.—A brother, under date of March 4th, writes as follows: "On Monday, March the 7th, a Friend (or Quaker) is to preach at the Deep Run Church. His name I have not learned. I hope it may redound to the glory of God, and to the encouragement of the Church. Our Mennonite brethren and the Friends have always been quite closely connected, especially when they first came to America. The Quakers settled in Philadelphia and the Mennonites in Germantown near by. I deem it right that brotherly love should continue with the orthodox Friends. From my own observation I know that Flourtown was settled by the Friends and other portions of the county by Mennonites, so that they lived as it were side by side. The same was the case in Chester county, and also in Lancaster county. Near my own home, in Doylestown township, we had the Friends in Buckingham township as our neighbors, and in principles there is indeed much similarity between our Church and the Friends. May brotherly love ever continue, and may our united efforts be the means of much good in the world." S. G.

FROM BUCKS CO., PA.—Bro. Samuel Godshalk writes us under date of February 7th: "Brother Daniel Royer of Clay Co., Ind., visited his friends in the vicinity of Deep Run. He has been in the neighborhood for about five weeks. He arrived at his brother-in-law's, Abraham Overholt, on the evening of the 6th of January. The next day he was present at Doylestown Meeting-house where an appointment was being filled by Josiah Brewer, of Maryland. This was quite a surprise to us, to be privileged to listen to the two brethren from a distance. On the 9th, Bro. Royer preached at Line Lexington. Then in the meantime visiting friends, he filled an appointment at Deep Run on the 10th. On the 23d he was at Salford and in the evening at Souderton. On the 24th he preached at Franconia; on the 25th at Rockhill, and on the 26th at Blooming Glen. On the 30th he again filled an appointment at Doylestown and

Feb. 1st at Plumstead. On the 6th he spoke for the last time, at Deep Run to a very large congregation. On the 8th he left for Ohio, where he intended to spend a short time and then proceed on his way home. We trust the Lord may have prospered him on his journey."

## CORRESPONDENCE.

VISIT TO SOMERSET CO., PA.—The brethren Pre. William Gabel and John Kurtz of Juniata Co., and Abram Schinder of Blair Co., recently paid us a very pleasant and profitable visit. They were with us one week and during that time they held eleven meetings at different places. The remarks of the brethren were so earnest, pointed and forcible that it was a season of spiritual refreshing appreciated by us all, and He who said, "Whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward," will surely reward the dear brethren for their kindness in visiting and ministering unto us.

Davidsville, Pa. S. GINDELSPERGER.

## OUR JOURNEY.

January 18th, a cold stormy day. We were taken eleven miles to Mansfield, O. by our relatives Christian Imhoff and Henry Imhoff and wife where we took passage for Harrisonburg, Va. We arrived there safely the evening of the next day, notwithstanding that the front trucks of one car had jumped the track while the engineer was trying to gain lost time, causing a delay of three hours more. After an agreeable visit over night in town with an old friend and school-mate James Lineweaver and family, we were met by the Brethren David A. Heatwole and John R. Swope and kindly conveyed to the house of the latter with whom I had been reared in childhood after the death of my parents. This place seemed much like home to me and brought up many endearing recollections. From here we visited my brother-in-law Albert C. Fishback and family with whom I longed to meet for many years, and felt to say with the poet:

"And are we yet alive, and see each others' face?"

Since then we have visited many friends among whom were five widows, Sarah McGuire and Maria Showalter both well stricken in years and feeble in health but looking forward to a better country where old age and infirmities will be unknown and "faithful ones no more be severed." Sister Elizabeth Hartman living with Bro. Samuel Brunk is in good health and very active but has also passed her threescore years and ten. Our visit here we will not soon forget. The other two, our connections, Cousin Susan Cooper



and my step-mother, Mary F. Ruleman live with their families at the foot of the Cooper mountain. It was a treat to us to visit them here and ascend this mountain to its summit and look afar over the valley eastward and scan the great and beautiful range of mountains that hemmed us in for many miles on the west. In thus beholding the beauties of nature and the immense stones, great boulders one upon the other on the mountain's top who can but think of our great Creator and His wonderful works, and even with David cry out, "Let the mountains and hills praise the Lord." R. J. HEATWOLE.

Dale Enterprise, Va.

#### THE JEWISH HOMEWARD MOVEMENT.

A striking change has occurred in the tone of the secular and Jewish press on this point. The *London Spectator* says: "While the question has not yet come within the range of practical politics, yet it has ceased to be what it would have been thought fifty years ago by all but a few students of prophecy—ridiculous."

But most striking is the following from the *Jewish Chronicle*, in which the writer speaks for his own nation:

"Once more we are on the eve of exodus! . . . It wants no prophetic eye to see that the Russian empire is on the eve of one of the greatest revolutions that the world has ever seen. The time has arrived for Israel to depart thence, and for an exodus greater even than the original one to commence. . . . But whitherward shall the steps of the millions of Israel be bound? Shall he again, as in the exodus from Spain, betake himself to other and more friendly lands, to be again, perchance, in the course of time driven from them? No! a thousand times no! For the sake of our unborn posterity, let this be, by God's help, the

#### FINAL EXODUS OF OUR RACE.

The Land of Promise is now subject to a power who can barely struggle against financial difficulties. That power is not unfriendly to Israel; its sovereign rights should be purchased with no niggard hand, and the independence of Israel established under international guarantees. What Israelite worthy of the name would hesitate in giving his quota toward the redemption of the land? Once under a stable and just government, our land would again flow with milk and honey, and Jewish enterprise, capital, and industry, combined with the geographical position and situation of the country, would cause prosperity once more to shine upon it. Italy, Greece, and Egypt are once more numbered among the nations, and the *shopar* which announces the redemption of Israel, the eldest born of the nations, should soon awake the echoes

in the mountains of Judah. . . . And when the day arrives that the nations will be contented to submit their disputes to arbitration instead of to the issue of the sword, from whence will the law be so fitted to go forth as from Jerusalem?"

#### The Liverpool Echo says:

"There be many people in London, and not among the most ignorant either, who are beginning to examine into Scriptural prophecy, and regard its fulfillment as drawing nigh in respect of the restoration of the Jews to Palestine and the rebuilding of the Temple of Jerusalem. It is just announced that Baron Rothschild, of Paris, has placed himself

#### AT THE HEAD OF THE EMIGRATION

of the Jews to the Holy Land. The final establishment and legal recognition of the colony taken out by Jacob Laebel, after the revolt of the Russian people against the Jews, confirms the belief entertained through all ages, of the restoration of the inheritance of Abraham to his descendants, and the Temple of Jerusalem to its glory.

"This colony was brought into great straits on beginning its journey, by being peremptorily refused permission to land upon Turkish ground. The interference of Baron Rothschild, however, has entirely changed the aspect of affairs. As the formal permission of the Turkish government to build upon the ground already bought and paid for near Casarea was purposely delayed from day to day, the Baron ordered a certain number of wooden houses to be constructed in Roumania. Thirty of these houses arrived by sailing vessels, but being much delayed by a stormy passage, could not be transported for some time to Samaria, the name given by the Jews to their colony. A later supply arrived a few weeks ago. They are all built upon a stone foundation, and the cost of each house is about \$400.

Materials for the building of a great synagogue, two schools for the cultivation of the Hebrew language, and public offices of some pretension, have been built of the stones scattered throughout the country from the ruins of cities which have long ago disappeared. Some of these stones are highly ornamented, and have been inserted in the walls of the houses with picturesque effect. The colony being now sufficiently established to take its place with others, Baron Rothschild's first measure has been to give it a name. It is no longer to be called Samaria, but Sachron-Jacob, the first word being "Remembrance" in Hebrew—thus named by the Baron in memory of his father—and the second in honor of Jacob Laebel, with whom originated the grand idea of thus assembling together the persecuted people. Sachron-Jacob already promises to become a prosperous colony.

—The Watchword.

#### WHAT IS HEAVEN?

"What is Heaven?" I asked a little child; "All joy! and in her innocence she smiled.

I asked the aged with her care oppressed: "All suffering o'er, oh! heaven at last, is rest!"

I asked a maiden, meek and tender-eyed: "It must be love!" she modestly replied.

I asked the artist, who adored his art: "Heaven is all beauty!" spoke his raptured heart.

I asked a poet, with his soul afire: "'Tis glory—glory!" and he struck his lyre.

I asked the Christian, waiting her release: A halo around her, low she murmured: "Peace!"

So all may look with hopeful eyes above, 'Tis beauty, glory, joy, rest, peace and love. —Philadelphia Call.

#### PLENTY OF WORK AND SCARCITY OF HANDS.

WANTED FROM NOW TO THE END OF THE WORLD.

A vast number of active young men and women, of "a right spirit," who are not afraid to work—sober, watchful, diligent, and persevering—not slothful in business, but fervent in spirit. In character, meek, patient, and humble, studying to show themselves approved unto God—such as need not be ashamed of their work, "apt to teach"—in meekness instructing the blind and ignorant, till they, through repentance, shall acknowledge the truth. No idlers—no sluggards—none that, "putting their hand to the plow, will look back," but such as will find it "meat and drink to do their Master's will." Plenty of work! Powerful enemies to subdue—great opposition and difficulties to encounter—sin and its attendant wretchedness gaining ground daily with alarming strides—THOUSANDS OF CHILDREN IN THE SUNDAY-SCHOOLS perishing for lack of wisdom, many eager to hear and learn the words of eternal life—in some places fifty or sixty collected together, and none to teach them! Hark, the groans of deep distress from the wretched abodes of poverty and want! See pale sickness stretched languishing on the humble couch of miserable straw! See the death-struck sinner, alarmed at the approach of the king of terrors! With pallid countenance he stretches his nerveless arm, and calls for the soft hand of humanity and Christian love to wipe off the tear of anguish, and point to realms of endless life and bliss. From your lethargy, ye lazy Christians! Arouse, and come to work! Let none say, "I pray thee have me excused; I cannot come." Such as thus plead, let them call to mind their divine instructions—"To do good and to communicate forget not," "for with such sacrifice God is well pleased." Such as cannot give may lend

their time, their money, or their talents of wisdom, and they shall be repaid, receiving fourfold, "good measure meted unto them, pressed down and running over." If not a talent of gold, give a talent of silver; or, as the poor widow, bestow thy two mites into the treasury of the Lord. Something *must* be done—the foundation is laid on "the precious Corner-stone," and the building must be raised, for the Master calls, crying, "Do thy work quickly, for the NIGHT COMETH!" Come ye who would make an offering to the Lord and sacrifice present comforts for future blessings and eternal good—"enduring the cross and despising the shame for the joy set before you." Leave all and follow us. Now is the accepted time. Our Prince goeth to a far country, and say, "Occupy till I come." Hark! He speaks to thee from heaven: "Has no man hired thee?" Enter into My vineyard, ye that "are ready to halt," "of little faith," "doubting." It is the ELEVENTH HOUR. "Forgot the things which are behind," and press forward; for it is "a high calling," and the reward is *sure*; for it is of grace and mercy bestowed. "He will give thee thy wages—"an inheritance," "a kingdom," "a crown!" Peace and joy "in this present evil life," "and in the world to come LIFE EVERLASTING." And this commendation before His Father's face and the angels—"Well done, good and faithful servant, enter thou into the joy of thy Lord."

Such are the terms. For further particulars inquire within your own hearts, and knock at the door of conscience; and for engagement, apply at "the House of Bread in Jerusalem," or in the highways and hedges—to the shed of the widow and fatherless—to the house of poverty and ignorance. *No time* to be lost. We work for ETERNITY!

"FAITH, HOPE, AND CHARITY."

#### A GENUINE LOVE STORY.

A young clergyman and his bride were invited guests at a large party given by a wealthy parishioner. In all the freshness and elegance of her bridal wardrobe the young wife shone among the throng, distinguished by her comeliness and vivacity; and when, during the evening, her young husband drew her aside and whispered to her that she was the most beautiful woman in all the company, and that his heart was bursting with pride and love for her, she thought herself the happiest wife in the world. Ten years later the same husband and wife were guests at the same house, where was gathered a similar gay company. The wife of ten years ago wore the same dress she had worn on the previous occasion; and, of course, it had been altered and re-made, and was old-fashioned and almost

shabby. Toil and care and motherhood and pinched circumstances had taken the roses out of her cheeks and the lithe spring out of her form. She sat apart from the crowd, care-worn and preoccupied. Her small hands, roughened with coarse toil, were ungloved. A little apart the ten-year husband stood and looked at his wife, and as he observed her faded dress and weary attitude a great sense of her patient, loving faithfulness came over his heart. Looking up, she caught his earnest gaze, and noticed that his eyes were filled with tears. She rose and went to him, her questioning eyes mutely asking for an explanation of his emotion; and when he tenderly took her hand, and, placing it on his arm, led her away from the crowd, and told her how he had been thinking of her as she looked, ten years before, when she was a bride, and how much more precious she was to him now, and how much more beautiful, for all her shabby dress and roughened hands, and how he appreciated all her sacrifice and patient toil for him and their children, a great wave of happiness filled her heart, a light shone in her face that gave it more than his youthful beauty, and in all the company there was not so happy a couple as this husband and wife, their hearts and faces aglow from the flaming up of pure sentiment that transfigured and ennobled and glorified all the toils and privations they had endured.

#### THE FOLD AND THE DOOR.

For the greater part of the year, it is not necessary that the sheep should be housed in Palestine. When protection from the weather is essential, the shepherd erects a light booth for himself, and a larger one for the sheep; but in cases where there need only be protection from wild animals and from robbers, it is the usual thing to construct an enclosure of thorn bushes, or of rough stones surrounded by thorns, within which the sheep are led. The door is simply an opening in the enclosure, and when sheep and shepherd are safely within, this is closed by branches of trees. The shepherd keeps watch near this door during the night. The thorn enclosures are generally secure against wild animals, but they are not so secure against the ingenuity of robbers, who, if they get an opportunity, will quietly open a hole in the enclosing wall, and get the sheep away through that. Not to enter by the door is a characteristic of Oriental thieves, from the Nile to the Ganges. When a tent is to be attacked, the common method is to approach it under cover of the darkness, cut a hole large enough to crawl through, and then silently to enter and as silently to retire with the booty. Bolder robbers will occasionally dig through the walls of a house in the same way. The experience of a British officer in India affords a

curious illustration of the skill of Oriental thieves. During the officer's absence in the evening, a man crept quietly up to the tent without attracting the attention of the sentry on guard, cut an opening in the rear of the tent, and began to collect his booty. While he was engaged in this process, the officer returned. The Hindoo instantly fixed himself, silent as a statue, close to the tent wall, with arm drawn up and slightly extended. The officer came in, and proceeded in the half darkness to prepare for rest. Noticing the extended hand of the thief, and mistaking it for a pin of some sort, he hung his helmet and his coat upon it. The thief stood silently holding the helmet and the coat until the officer was asleep, when he retired as he came, taking the helmet and the coat with the rest of his booty. Next morning the hole in the tent and the missing "pin" told the whole story.—S. S. Times.

#### A FUNERAL SERMON.

DELIVERED BY JACOB N. BRUBACHER IN THE MIDDLE CREEK MEETING-HOUSE NEAR LITITZ, PA., AT THE FUNERAL OF LEVI BECKER ON THE 31ST OF JANUARY 1887.

"If thou doest well, shalt thou not be accepted?" (Gen. 4:7.)

Dear assembled funeral attendants: In the first place I wish God's grace and rich blessing upon what we have already heard by the dear brother and hope that God will bless that which is yet to be spoken to us.

A passage has come to my mind which I intend to read to us. We find it recorded in Genesis 4:7, "If thou doest well, shalt thou not be accepted?" Dear friends, these words, and all that is spoken to us are for us, who are yet living and have strength to commit sin or to serve God. For this departed father, friend and acquaintance, who now lies spiritless and powerless before us in the coffin, prepared for the grave, has now to render an account before a just Judge; we do indeed wish his soul the eternal rest, but he is in the hands of the righteous God. "If thou doest well, shalt thou not be accepted?" not if they neighbor or fellow-man doeth well, but "if *thou* doest well, shalt thou not be accepted?" Many people do not take this home to their own hearts, but look upon their neighbor and thereby forget themselves. They perceive mistakes in others and think: "This one or that one does not live right;" but, "if *thou* doest well, shalt thou not be accepted?" Nor can you at all times know what life your neighbor leads. There are people who say, "This one and that one does not lead a pious life and yet he is in this or that church." But all this will not avail you when you come to die; my dear friend, with this you can not excuse your

self. When you appear before the judgment of God you will have to render an account of *yourself*. Therefore do well, live a righteous life, for such only and no others will be accepted at the end. If this or that one belongs to a church and does not lead a godly life he will also not die the death of the righteous. All this will not help you, but, "if thou *doest well*, shalt thou not be accepted?" We are all sinners. By nature no one is godly.

The Apostle says: "For all have sinned, and come short of the glory of God, they are all gone out of the way, they are together become unprofitable, there is none that doeth good, no, not one." For this reason God sent his Son into the world, who brought to us the will of his heavenly Father, and opened for us a way by which we may have access to the Father, that "whosoever will, may come," but by no other way than the one which God has opened for us, namely, by true repentance, by sorrow for our past sins and a living faith in the atoning merits of Christ Jesus, by accepting him as the true Mediator and Savior. And since we have all sinned, therefore we must also be all born again. We do not find the word "*must*" very often in the teachings of the Savior, but in John 3. He says: "Ye *must* be born again." He does not say, ye ought to, but ye *must* be born again. We must all come out of darkness into light, and out of the power of Satan to God if we want to be saved. Then we will not seek to win our neighbors' money and goods for ourselves. Or when we go to the mill or into the store we do not seek to deal fraudulently or in an over-reaching manner. "If thou *doest well*," you will not do *this*.

God said to Cain, "If thou *doest well*, shalt thou not be accepted?" and to Abram He said, "Walk before me and be thou perfect." King David said, "A good man obtaineth favor of the Lord." Therefore my dear hearer, do not procrastinate or delay while you live to become what God wants you to be. Make your peace with God and with your fellow-man. Have peace with all men so far as is possible; death and the grave does not change your deeds, as you live, so will you die, if you do well and live upright and godly you will die a happy death. There are people who claim we cannot know if we are saved or not; they say, we cannot know upon which way we are. We can however know this and *must* know it; for the apostle Paul says plainly that God's spirit gives our spirit witness whereby we know that we are children of God. And if children, then heirs, and joint heirs with Christ. And when we stand before a natural mirror we can see our bodily form if there is nothing between us and the mirror. But if there is something between us and the mirror, we cannot see our form. Similarly the word of God is a mirror, and if nothing is be-

tween us and the word, we can see upon which road we are. But when something is between us and the word then it is dark to us and is not clear. Oh, how important is our time! only once to live and then we must appear before the righteous judgment of God; then we shall be either eternally happy or eternally unhappy; either blest, once and for ever accepted or for ever miserable and rejected. Therefore "blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."

The pious and God-fearing do not spend their time in gay, thoughtless company, they do not frequent the saloons and hotels to play cards, billiards, etc. and drink liquor; such things are not done by godly people. If business however takes them to such places, they attend to it and go their way, for in such places the ungodly alone are found and spend their time, but the godly find no pleasure and see nothing attractive there. Therefore my dear hearer, seek salvation and hold fast to the good; then you shall be saved.

We have heard from the brother that our minds to-day differ very much. Dear sister, mother and widow, your husband, with whom you have lived so long, with whom you have shared the trials and pleasures of life and upon whom you have leaned for support, he has now gone before. Keep close to God, put your whole trust in Him, for He has promised to be with his own unto the end. And you children, to-day you see your dear father lowered into the grave, here you see your father taken from your embrace. Once only can you see your father or mother laid in the grave, therefore consider your time; if you do well you will also be accepted. Obey all the good counsel and advice of your father, and where he has failed and come short of God's will, it is for you to do better. Dear brethren, sisters, friends and neighbors, I wish you all the assisting grace of God to a pious life and a happy death through Jesus Christ. Amen.

(From the German.)

J. H. II.

#### FOR THE LITTLE READERS.

(Continued.)

#### LITTLE MOSES IN THE BASKET OF BULRUSHES.

You have heard how Joseph and his brothers lived happily in Egypt for a long while. At last they grew old and died, but they left a great many children; and their children had a great many children; till at last there were hundreds and thousands. These people were the grand-children of Jacob, and his great-grand children and their children.

Did you know that Jacob had two names?

His other name was Israel. It was a name that God had given him.

All the sons of Jacob were called the children of Israel, or the children of Jacob, and the grand-children of Jacob were called by this same name, "children of Israel." There were many men and many women and many children, and all of them together were called "children of Israel."

They are also called "Israelites," which means the same as "children of Israel." And sometimes they are called "Hebrews," or the "Hebrew nation."

They did not live in Canaan, you remember; they had left Canaan, because no corn grew there for a long while; they lived in Egypt, and took care of their sheep. While the good king Pharaoh lived, they were very happy. At last he died, and there was another king of Egypt: he too was called Pharaoh. If you hear what he did, you will not think he was good.

He knew that the children of Israel had come from a great way off, and he said, "There are so many of them, perhaps they may some day fight against me with swords, and kill me and my servants. I will make them work hard, and I will try to kill them with hard work."

So he ordered them to make a great many bricks, and build very high walls. He sent some of his men to make them work hard.

The children of Israel were used to taking care of sheep, and that is a pleasant employment. Shepherds lead their flocks to the green fields, and by the side of the quiet waters, and they sit under the shade of a tree when the sun is hot. Is not this pleasant?

But now the children of Israel were obliged to dig up the clay, and to make bricks, and to dry them in the sun; and if they did not make a great number of bricks, the men whom Pharaoh had sent beat them. So now they were very unhappy; they often sighed and groaned, and shed many tears.

Yet all this hard work did not kill them; so the king thought of another plan. He said, "Let every boy that is born be thrown into the river." He did not order the girls to be drowned, because they would not be able to fight with swords when they grew up.

Whenever the king heard that one of the children of Israel had a little boy born, he sent his men to throw it into the river.

There was a very good woman who had a little boy babe; she was one of the children of Israel. This woman knew that God would take care of her child, and she prayed to God to take care of it. She hid her babe, so that Pharaoh's men could not find it.

When the child was three months old, she found that she could not hide him any more. What should she do with him?

You have heard of the great river of Egypt. It was called the Nile. Close by that river there grew a great many reeds and bulrushes, much higher and thicker than any that grow in our country. She took some of these thick bulrushes and made them into a large basket.

She wished to make the basket so that the water could not come in; so she got some pitch, and covered the basket with pitch. Then she put her little boy inside, and took the basket in her arms. No one could tell what was in the basket.

She went to the river side, and laid the basket among the great rushes, close by the water. She knew that God would not let the child be killed; and so she left it, trusting in him.

She had a girl older than the babe. This girl stood a great way off, to see what would become of her little brother. Soon she saw some richly dressed young women walking by the river side. One of them was king Pharaoh's daughter.

She was a princess. The other young women were her maids, and they were going with her to some place where she could bathe; for Egypt is a very hot country, and people bathe often in hot countries.

The princess was looking at the high rushes, when she saw something very strange peeping out among them. When she saw it, she said to one of her maids, "Go and see what that is."

So the maid went, and found the basket. She took it up and brought it to the princess. The princess opened the basket, and saw a sweet babe. It was fair and lovely.

It began to weep. Poor infant; it was used to lie in its mother's arms, but now there was no one to feed it or to comfort it.

The princess pitied the child. She had heard that her father had ordered that every Hebrew man-born should be thrown into the river, and she said, "I suppose this is the child of one of the Hebrews." She did not wish it to be thrown into the river.

The babe's sister had come nearer, and had seen what the princess had done. She saw that the princess pitied it; so she said, "If you want a nurse, I could find you one who would nurse the child for you." The princess said, "Go."

Whom did she call? The child's mother. When she had come, the princess said to her, "Take this child, and nurse it for me, and I will give you wages."

How glad the mother was to take care of it. She saw that God had heard her prayers, and saved her child from being drowned.

The mother could teach her little boy about God as soon as he could understand. But she was not allowed to keep him always. When he was a big child, the princess sent for him to come and live with her, and she called him her son.

She gave him a name. "I shall call him Moses," she said; which means, "drawn out," for he was drawn out of the water.

The princess lived in a fine house, and had a great many servants. Moses had beautiful clothes, nice things to eat, and servants to wait upon him. He had no hard work to do, yet he was not idle, but learned a great many things. The princess told wise men to teach him.

He knew the names of the stars, the names of the beasts, birds, and plants. He learned about all these things, and grew very wise. One thing these wise men could not teach him, even about God; for they worshiped idols.

Yet Moses did know about God, for his father and mother knew the true God, and when he was a child, Moses lived with them. Of all the things Moses knew, this was the best. He was wiser than all the men in Egypt, for he knew the true God.

He was brave as well as wise, and the people in Egypt praised him, and paid him respect. Was Moses happy? No; and I will tell you why in the next chapter.

#### MOSES' PIOUS CHOICE.

I have told you how very hard the children of Israel worked, in making bricks. When Moses was grown to be a man, this thought came into his mind: "I live in a fine house, and am as great as a prince. I have no work to do; but my poor brethren the children of Israel are working like slaves. Cruel men are beating them. Cannot I help them?" This thought made him sad.

Do you remember the promise God made to Abraham about his children and children's children?

He had said that they should live in the land of Canaan, that fine land, full of hills and rivers, grass and flowers, sheep and cows, milk and honey. God had said to Abraham, "I will give this land to your children." Not to Isaac, but to his grandchildren, and to their children, and to their children.

Moses had heard of this promise; his mother told him of it. He had heard how he had been saved from being drowned when he was a little babe, and he believed that God would let him bring the children of Israel into Canaan.

Moses wished to save his brethren from being slaves among the wicked people of Egypt, and to make them happy in that pleasant land of Canaan. It was kind in Moses to wish to help the poor children of Israel.

Moses left the king's fine house and all his fine things, and he went to the place where the poor Israelites were working hard.

He wished to see whether they remembered God's promise to Abraham, and whether they wished to go to Canaan.

When Moses came to the place in Egypt where the children of Israel were working, how sad was the sight he saw.

They were laboring in the heat of the sun. They worked from morning to night. They dug up the clay to make bricks; that was hard work. When they made the bricks, they put them in heaps to dry in the sun. Then they carried them to build the great walls for Pharaoh.

They were forced to make a great many bricks, and the cruel men that Pharaoh had sent, beat them when they were tired. They groaned and cried, but still they were made to do their tasks.

For the men set them a task; they said, "You must make so many bricks." They told them to make a great many. If they did not do their task, the men would beat them.

Moses was very sorry to see how the poor children of Israel were treated.

One day he saw one of the Egyptians beating one of the children of Israel. Moses could not bear to see his poor brethren treated so cruelly. Moses looked to see whether there were any more people near: he saw no one. So he killed the Egyptian, and then dug a hole in the ground, and covered his body over with the earth.

Soon king Pharaoh heard of it, and Pharaoh was very angry, and tried to find Moses, that he might have him killed. So Moses was obliged to go into a country a great way off, where the king could not find him. God loved Moses, and took care of him wherever he went.

Moses might have lived always in a fine house, and ridden in a splendid chariot, and had many servants; but you see how much he loved the poor children of Israel. Do you not think that he was like the Lord Jesus, who left his throne in heaven to save us from going to hell?

(To be continued.)

#### Miscellany.

HENRY WARD BEECHER, the most noted pulpit orator of this country, was stricken with paralysis, on Friday March 4th, and died on Tuesday the 8th, in the 74th year of his age. While God had blessed him with powers of intellect far above others, it is greatly to be regretted that they were not used to a better purpose, for he has done perhaps more to lead men away from the simplicity of a pure gospel faith than any other man of his day. It is true he possessed many good qualities, but the "faith once delivered to the saints" and the "religion pure and undefiled before God" gained no supports from his teachings.

THE steamer Zelandia, arriving at San Francisco from Australia and the Sandwich Islands, brings advices of a great eruption of the volcano "Manua Loa," which destroyed a populous section of Hawaii; of a flood at Brisbane, Queensland, by which sixty persons lost their lives, and of the massacre of forty Kaffirs in the diamond fields of South Africa.



## Married.

**ROTH—ROTH**—On the 23d of February, at the residence of the bride's parents, near Wayland, Henry county, Iowa, by S. G. Gerig, Christian Roth to Ellen Roth, both of Henry county, Iowa.

**MUSELMAN—EIGST**—On the 2d of March, at the residence of the bride's father, by Joseph Huey, Joseph J. Museman and Katie C. Eigst, both of Bureau county, Ill.

**BURKHOLDER—LECHTER**—On the 24th of Feb., at the residence of the bride's parents, near Wakarusa, Elkhart county, Ind., by Henry Shaum, William Burkholder, of LaGrange county, and Lovina Lechleimer of the former place.

**HARTZLER—PLANK**—On the 15th of February, near Belleville, Pa., by Michael Yoder, Levi C. Hartzler and Sarah D. Plank.

**WHITEN IN MEMORY OF IDA SHELLENBERGER, WHO DIED ON THE 19th OF FEB. 1887 AT THE AGE OF 21 YEARS.**

Dear Ida, thou hast gone to rest,  
To be forever with the blest;  
Up to those mansions bright and fair,  
Which Jesus promised to prepare.

Thy body sleeps beneath the sod,  
Thy spirit goeth back to God,  
Who knoweth how to judge, and keep  
The ransomed, while they sweetly sleep.

Our hearts indeed would be forlorn,  
Were there no resurrection morn—  
Were there no rays to pierce the gloom  
That doth pervade the silent tomb.

Our hope is fixed on Christ, our King,  
Which causes death to lose its sting  
"To live is Christ: to die is gain."  
For then we're free from death and pain.

Yet, when we see a precious bloom  
Enclined to the silent tomb,  
Oh, "how our aching hearts despair,"  
To see its beauties hidden there!

But Oh, the cheering, blessed thought,  
She, from the grave, will soon be brought!  
The grave must yield the one we love,  
To bloom on golden streets above.

For now on earth, Christ thou dost teach;  
That if we would that bright home reach,  
We first must suffer death and pain,  
For without loss, there is no gain.

Ida, dear, we miss thy face,  
From its once accustomed place,  
And those words, from lips so dear,  
Which were wont our hearts to cheer.

For now thy work on earth is done,  
Which seemed to us had just begun,  
Thy sun had scarcely reached its noon—  
We had to give thee up so soon.

But we can be resigned to this,  
Since thou dost have far greater bliss  
Than all this life could ever give,  
For thou hast gone with Christ to live.

Since our loss is all thy gain,  
We dare not murmur, nor complain;  
But, kneeling at our Master's feet,  
In love divine we'll rest complete.

For we can't always understand  
The dealings of our Father's hand,  
Who knoweth how to bless his own,  
Although the way's to us unknown.

Our hearts are often wrung with fear,  
Because our skies are dark and drear;  
But if our skies were always bright,  
We might forget our Lord of light.

Then, we as children of our God  
Will meekly bear the chastening rod;  
And when we're tried and faithful, prove,  
We shall come forth with greater love.

Riddett, Ill.

MARY R. McCONNELL.

## Died.

**BRENNEMAN**—On the 28th of February, in Moultrie county, Ill., of diphtheria, infant son of Eli and Mary Ann Brenneman, aged 1 year, 3 months and 20 days. Services from 1 Cor. 15.

**STOLL**—On the 24th of February, in Daviess county, Ind., son of Daniel Stoll. He was buried on the 26th. Services by Jacob Graber and Peter Wagler.

**REAM**—On the 20th of February, in Hancock county, Ohio, of croup, David, son of Ephraim and Amanda Ream, aged 1 year, 1 month and 10 days. Buried on the 21st. Services by M. Brenneman from James 4: 14.

**GARIS**—On the 3d of March, near Point Pleasant, Bucks county, Pa., of Cancer, Bro. John Garis, aged about 55 years. He was buried on the 6th at the Plumstead Meeting-house. Services by Samuel Godshalk and J. Moyer. The brother in all his sufferings was patient and manifested a firm trust in God and a hope of eternal life.

**OVERHOLT**—On the 24th of Jan., in Athens, Calhoun county, Mich., at the home of Moses Hilstad, of Parsley, Joseph K. Overholt, aged 82 years, 11 months and 21 days. His remains were taken to Medina county, Ohio for burial, Martin Leatherman and Ephraim Hunsberger officiating. He was a member of the Mennonite Church over 57 years. He was the father of 10 children all of whom survive him. He was born in Northampton county, Pa. Father was so kind and gentle in his declining years, that he won the respect of all who knew him. He was patient in his last illness; his hope was in God and his faith unflinching. He longed to be at rest. Mother died four years ago. Thus our dear parents here passed away. Their memory will be revered by all their children as long as life lasts.

Dearest father, how we miss thee!  
From our home so lately flown;  
Yet we know that thou art blessed  
Standing there before the throne.

Oh! that we, thy loving children,  
Bow submissive to his will;  
Ever singing as we journey  
Up towards fair Zion's hill.  
Ever loving ever working  
In the vineyard of the Lord,  
Until every sheaf be gathered  
And we'll reap the great reward.

M. H.

**MILLER**—On the 19th of February, near Archbold, Fulton Co., Ohio, of the infirmities of old age, Martin Miller, aged 83 years, 11 months and 7 days. He was born in Switzerland and came to America in 1845, settling near Archbold, which was at that time a wilderness, and lived the remainder of his life. He was twice married and leaves 3 children to mourn his departure. Peace to his ashes!

**CLYMER**—On the 14th of Feb., in Chalfont, Bucks county, Pa., of consumption, Mary A. Widow of Clymer and daughter of Abraham Kratz, aged 39 years, 9 months and 4 days. She was buried on the 19th at Line Lexington. Her husband died some years ago and she leaves three orphan children. She will be greatly missed. May the Lord comfort the sorrowing hearts of the bereaved family.

**CLEMMER**—On the 15th of February, near Breslau, Waterloo county, Ontario, of typhoid fever, Sister Lydia, wife of Abraham B. Clem-

mer, aged 61 years, 11 months and 14 days. She was buried on the 18th in Snyder's graveyard near Bloomingdale. Services by A. Martin and J. Woolner. Sister Clemmer was a faithful member of the Mennonite Church for many years and was blessed with general good health throughout her life. She was ever ready to lend assistance to the sick and the needy and will be missed by a large circle of friends. She leaves a husband and four children to mourn their loss. Bro. Clemmer, who has been sickly for some months, was unable to follow the remains of his beloved companion to their last resting place, notwithstanding that he is better than he had been for some time previous to her death.

**YODER**—On the 2d of March, in Bowne Twp., Kent county, Mich., of Paralysis, Sister Lucinda, wife of Stephen Yoder, and daughter of Moses Livingston, aged 43 years, 1 month and 14 days. Buried on the 3d at the Mennonite meeting-house, followed by a large concourse of friends and neighbors. Services by John Speicher and George Long, from Rev. 14: 13.

**MILLER**—On the 15th of February, in Champaign county, Ohio, after many years of affliction, Eva, daughter of John and Hattie Miller, aged 17 years, 4 months and 28 days. She was of a very kind and amiable disposition, and though she was long afflicted, she was always cheerful. A few days before her death she said "I am not afraid to die mother, but you will be lonely without me. Just before death she reached out her hand, bidding all farewell and asking us to meet her in heaven."

"Dearest daughter, thou hast left us;  
Here thy loss we deeply feel;  
But 'tis God that hath bereft us,  
He can all our sorrows heal."

**STAUFFER**—On the 19th of February, near Newtown, Lancaster county, Pa., Sister Anna N., wife of Bro. Peter H. Stauffer, aged 56 years, 8 months and 2 days. Funeral on the 23d. Text, Isaiah 35: 10. Buried at Kraybill's Meeting-house. Sister Stauffer suffered many years of rheumatism. A large congregation assembled to pay the last tribute of respect for the dear sister.

**RODES**—On the 25th of Feb., at Clarence Centre, Erie county, New York, of consumption, Annie, wife of John Rodes, aged 69 years, 10 months and 7 days. She was the daughter of Abraham and Maria Martin, and was born in Lancaster county, Pa. She leaves her husband, 4 daughters and 20 grandchildren to mourn their loss. She was a faithful member of the "River Brethren" denomination. Services by Asa Beasly, of Ont. (Canada).

**YODER**—On the 9th of Feb., on Elkhart prairie, Elkhart county, Ind., of lung fever, Lydia, wife of David Joseph Yoder, formerly of Bristol, Ind., aged 63 years, 8 months and 26 days. She married in August, 1842, her surviving husband, who, with five children, now mourns the loss of a dear companion and a loving mother. She was a consistent member of the Amish Mennonite church for 47 years. During her illness she evidently suffered much, which however she bore with much patience and Christian resignation.

About half an hour before her death she requested that we should pray for her, which we did, and she passed away quietly to awake in glory. Funeral services were held at the Amish church at Hawpach by Jonathan Troyer and D. J. Johns from Isa. 40: 6-8 and Isa. 35: 10.

"Companion dear, I left you here,  
In solitude, and gloom, and tears;  
But all in mercy Lord has come,  
To take me to my heavenly home."

Weep not for me, since 'tis in vain,  
I will no more return again;  
My home from earth is far away,  
And here is my delight to stay.

**BLOOMER**—On the 2d of March, at the residence of her son-in-law, James Brumbaugh, in Elkhart county, Ind., Polly, widow of Christian Blough (who died some eight years ago), aged 74 years, 11 months and 20 days. She was buried on the 4th at the Brethren's Meeting house, west of Goshen, where services were held by J. P. Fink and Daniel Higgle from Rev. 14: 13. The funeral was very largely attended, and we trust the aged mother has passed from the sufferings and conflicts of this life to the joys of the life to come. She leaves eight children and a number of grandchildren to mourn her death. Peace to her ashes.

**OVERHOLTZER**—On the 24th of February, in Berlin, Waterloo county, Ontario, of consumption, Bro. Isaac Overholtzer, aged 48 years and 9 months. He was buried on the 26th at Eby's meeting-house in Berlin. Services by Noah Stauffer and Samuel Bowman from 2 Tim. 4: 6-8 and Rom. 8: 1. He leaves a deeply bereaved wife and five children to mourn the death of a dearly beloved husband and father. May God in his love and mercy comfort the bereaved sister and children.

**DERSTEIN**—On the 1st of February, in Montgomery Co., Pa., of inflammation of the bowels, Elizabeth Derstein, daughter of Jacob Detweiler, aged 67 years, 5 months and 2 days. She was buried on the 7th in the Rockhill graveyard. Services by Abel Horning and Samuel Detweiler from Rev. 14: 13 and Pet. 1: 23.

**DETWEILER**—On the 6th of February, in Hilltown Twp., Bucks county Pa., Bernard Detweiler, aged 33 years, 11 months and 3 days. Buried on the 9th in Rock Hill graveyard followed to the grave by many relatives and friends as well as by his sorrowing wife and her children.

**DETWEILER**—On the 27th of Jan., in Hilltown, Bucks Co., Pa., daughter of Bernard and Detweiler, aged 2 years, 8 months and 1 day. Buried on the 29th. Services by Abram Moyer and Abel Horning.

**DETWEILER**—On the 26th of Jan., in Hilltown, Bucks county, Pa., of inflammation of the brain, Catharine (Sauder) Detweiler, aged 29 years, 2 months and 6 days. She was sick only 2 days. She leaves a husband and 2 children to mourn her death, besides parents, brothers, sisters and friends. Services by Abel Horning and Josiah Clemmer from Jeremiah 1: 16.

**RINGENBERG**—On the 7th of Feb., in Bureau county, Ill., William Arthur, son of John and Leua Ringenberg, aged 2 months. He was buried on the 8th in the Amish Mennonite graveyard. Services by Joseph Burkey and Andrew Eash.

**YODER**—On the 3d of February, near Middlebury, Elkhart Co., Ind., of the infirmities of old age, Henry C. Yoder, aged 74 years, 1 month and 14 days. During his long sickness in which he was unable to attend public worship, he kept a steadfast hope in the merits of his Redeemer, and prayed much to God who gave him sweet peace. He longed to change the mortal life with the immortal. He was buried on the 5th in Hochstetler's graveyard. Services by A. A. Troyer and D. S. Kauffman from John 5: 19-20 and 2 Cor. 1: 10. He leaves 7 children and a number of grandchildren.

**BRENNEMAN**—On the 16th of February, near Arthur, Moultrie county, Ill., of sore throat, Catharine, oldest daughter of Eli and Mary Ann Brenneman, aged 2 years, 6 months and 25 days.

**KING**—On the 9th of Feb., in Chase county, Kan., of brain fever, Elva E., son of Chr. and Maria King, aged 3 years and 3 months. Buried on the 11th. Services by David Stoltzfus and J. P. Stucky from Mark 10: 13-16. Thus we see again that the young may die as well as the old.

**WEAVER**—On the 2d of March, in Elkhart county, Ind., of consumption, Christiana Blough, wife of William Weaver, aged 61 years, 10 months and 26 days. She was buried on the 4th in the Clinton graveyard, followed by a large circle of relatives and friends. Services by J. J. Weaver and Peter Lichman from Heb. 4: 1, 2. May the husband and children by this bereavement be brought close to the Savior and meet the dear companion and mother in heaven.

**RUSSELL**—On the 21st of Sept., 1886, in LaGrange county, Ind., Cinderella A., daughter of R. L. and E. C. Russell. Buried on the 23d in the Clinton graveyard Elkhart county. Services by J. J. Weaver. May there be a happy meeting of parents and children in heaven.

**GERHARD**—On the 4th of March, in Miami Co., Ind., of catarrhal fever, George Eda (?), only child of Frederic and Elizabeth Gerhard, aged 1 year, 3 months and 9 days. She was buried on the 5th in Schrock's graveyard. Services by Andrew Troyer.

**STAUFFER**—On the 3d of March, in Earl Twp., Lancaster county, Pa., of Diphtheria, Isaac B., son of Enos and Anna Stauffer, aged 9 years, 2 months and 26 days. He was buried on the 6th. Services by Samuel and Moses Weber and Joseph Brubacher from Ephesians 4: 22-24.

**STONER**—On the 25th of Dec., in East Petersburg, Lancaster Co., Pa., Elizabeth, wife of Isaac Stoner, aged 33 years, 9 months and 15 days. Text, Phil. 1: 21. Services by John Brubacher, Daniel Shank, and Amos Shank. Sister Stoner was a faithful member of the Mennonite Church for many years. She bore her affliction with patience, and longed to go to her Savior.

**HOCHSTETLER**—On the 17th of Jan., in LaGrange county, Ind., of consumption, Elizabeth, wife of Jacob Hochstetler, aged 31 years, 10 months and 17 days. She bore her affliction with Christian fortitude and a short time before her departure she partook of the bread and wine in remembrance of the sufferings of our Savior. Then she expressed herself as being ready and told her friends not to weep for her but for themselves. She passed away quietly in a living hope. She was buried on the 19th at Forest Grove. Services were held by Eli S. Miller and D. J. Johns from 1 Cor. 15: 38-1.

**PLETCHER**—On the 25th of Jan., in Elkhart county, Ind., of lung fever, Elmer, son of Henry and Anna Fletcher, aged 4 years, 5 months and 27 days. Little Elmer suffered very severely, but the night before he died he often said, I am ready, I am a little lamb. Buried on the 27th. Services by John Feldhouse and D. J. Johns from John 16: 16.

**NEWCOMER**—On the 16th of October, 1886, in Wadsworth, Medina county, Ohio, Peter Newcomer, aged 80 years, 11 months and 23 days. Funeral services at the South Mennonite Church in Wadsworth by Henry Beery from Rev. 14: 13. Deceased was a faithful member of the Mennonite Church for over 31 years.

**NEWCOMER**—On the 3d of Jan., in Medina county, Ohio, Daniel Newcomer, son of Peter and Mary Newcomer, aged 41 years, 2 months and 8 days.

**STAHLY**—On the 10th of Feb., in McLean Co., Ill., Helena Stahly, aged 82 years and 10 months. She was born in 1804 in Canton

Nuremberg, Switzerland; was married in 1829 to Chr. Stahly who died in 1858. In 1864 she came with her 10 children to America. She now leaves 8 children, 64 grandchildren and 17 great grandchildren. She was buried on the 12th. Services by Peter Tschantz and John Kinsinger.

**RUBY**—On the 8d of Feb., in Perth county, Ont., Magdalena (Roth) Ruby, aged 63 years, 6 months and 20 days. She leaves a husband, 8 children and 46 grandchildren to mourn her death; yet they have the assurance that it is well with her. She was a member of the Amish Mennonite Church over 50 years. She was buried on the 6th, followed to the grave by a large concourse of relatives and friends. Services in the Amish Mennonite Church by Chr. Litwiler and Jacob Bender from 1 Thessalonians 6: 12 and John 5: 21-26.

**BRUBAKER**—On the 4th of Feb., near Smithville, Wayne county, Ohio, Verna M., infant daughter of David and Lydia Brubaker, aged 12 days. Buried on the 5th in the Paradise graveyard. Services by D. C. Hochstetler and Josiah Hochstetler from Matt. 18: 2-4.

Little Verna is gone to rest,  
To the mansions of the blest,  
Where no earthly cares annoy;  
Filled with pleasure, peace and joy.

**MINNICH**—On Feb. 11th, in Landisville, Lancaster county, Pa., John W., youngest child of Bro. and Sister Simon B. Minnich, aged 2 years, 3 months and 17 days. Services by Jacob Brubaker and John Landis from Gen. 3: 19.

"A precious one from us has gone;  
A voice we loved is stilled;  
A place is vacant in our home  
Which never can be filled.  
God, in his wisdom has recalled  
The boon his love has given;  
And though the body moulders here,  
The soul is safe in heaven."

**MAST**—On the 18th of Feb., in Howard Co., Ind., of consumption and lung fever, Elizabeth, wife of Moses Mast, aged 67 years, 4 months and 16 days. The deceased was a faithful sister of the Amish Church. She leaves a husband and 6 children to mourn her loss, but we have reason to believe that she has gone to that blessed land where she may wear the crown prepared for her and live forever. She was buried on the 20th in the presence of many friends. Funeral services by Cornelius Hochstetler from 1 Cor. 15: 13-18.

**GERHARD**—On the 14th of Feb., in Miami county, of consumption, Margaret, widow of Michael Gerhard, aged 65 years, 4 months and 23 days. Michael Gerhard moved from Holmes county, Ohio, to this place in the year 1850, but was called away a few years ago. The widow leaves 8 children and 4 step-children to mourn their loss. She was a member of the Reformed Church. She was buried on the 15th in the presence of many friends. Funeral services by Andrew Troyer, from 2 Corinthians 5: 1-10.

## Letters Received.

## WITH MONEY.

A—Daniel Acker.

B—William Brindle, A. H. Brenneman, Benjamin Brenneman, Daniel Brubaker, Samuel Bricker, Joseph Bowers, Abm Bowman, M. J. Bechtel, C. L. Bate, Lizzie A. Burkholder, Frank Binkley, Jacob Binkley, Elizabeth Ester, Henry H. Bate, Rachel Bantz, W. C. Bowman, Harvey D. Brown, Jacob Bausman.

C—Henry Cockey, N. H. Cockey, John W. Croun, John C. Cockey, Joseph Cressman, Barbara Cuckley, J. W. Clemmer.

D—Jacob Deisinger, August E. Doering, Peter Dick.



### TIME TABLE.

poor the gospel is preached." He gave no direct answer to their question, but reminded them of all the great things that were taking place, that this should be satisfactory evidence to every one who had studied the Bible concerning the prophecies of old that this was the Savior of the world who had come to seek and to save that which was lost.

And now, dear friends, we see the unbelief and doubt which had prevailed in those days, because it seems that to some it seemed impossible that the Savior should be so humble as to walk with the lowest classes. But to us who are now living the coming of the Savior is of as much importance as it was to them, and it concerns us just as much as it did the Jews, and though Jesus is not with us in bodily form as he was then, yet we believe, are under greater obligations to believe in him than were the people of that time. Not only do we read of the miracles which he performed upon the people in that day and age of the world, but we see that he to-day opens the ears of those who are spiritually deaf, that he opens the eyes of those who are spiritually blind, he cleanses us from the leprosy of sin, raises us up from the spiritual death and gives us eternal life. All this he will do if we believe in him.

There are however many to-day who seem to be like many of old were, satisfied in looking on. They feel satisfied in thinking and believing that Jesus was born, that he did many miracles and that he was crucified and that he arose and ascended into heaven, but such a faith, my beloved friends will not save us. It is not enough to know that he has done all these things; we must have a faith like the centurion had, a "faith that worketh by love." It must be a living faith and must show works; it must be a faith that will save. James says, "Faith if it hath not works, is dead, being alone. Yes, a man may say, Thou hast faith and I have works: Show me thy faith without thy works, and I will show thee my faith by my works." We must have a faith that will manifest itself; a mere belief that Christ healed the blind and cleansed the lepers and raised the dead will not save us. We must have a living faith in Christ as being our personal Savior and then our faith will manifest itself in our works.

We have ample evidence that the Savior was in the world to bring us nigh to God. We had become enemies to God and transgressed his divine law, and in this condition of things it became necessary for him to come and redeem us from our iniquities, and free us from the curse of the law. As soon as a child grows up and learns to know right from wrong, and does wrong it becomes an enemy to God and if it would be saved it must come to God in true repentance and wrestle with God in prayer and hold to the prom-

ise like Jacob did. Then we, like him, will receive a new name. Instead of being condemned sinners we will be made members in the family of Israel, and we will be the sons and daughters of God. We must come to God and be steadfast and constant in prayer, like the woman who came to the judge. Here Christ teaches us the lesson "that men ought always to pray and not to faint." This widow came before the judge and begged him to avenge her of her adversary. Some person had perhaps done her much wrong and she wished the judge to free her from her enemy. But as the judge would not listen to her plea, she came again and again, wrestling, as it were, like Jacob did, and at last the judge said: "Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me." The Savior gives this example and then tells his disciples: "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily."

We have also an adversary, but this adversary is an enemy of our souls and and if we would be freed from this adversary we must come to God and he will avenge us of our enemy and that speedily. But we must feel confident in our hearts that God can and will, through Jesus Christ, redeem us and free us from our enemy sin, we must have faith. We find no instance where God turned a deaf ear unto the cry of his people and he never will, and if we rely on the redeeming merits of Jesus and put our trust in him, and follow him, he will lead us to the mansions of glory. Christ knows what our trials and cares are for he himself had to bear them. Paul tells us that Jesus was tempted and tried as we are, yet without sin. We find that when Jesus had been baptized he was led into the wilderness and was there tempted of the devil. Satan used all kinds of agents to destroy Christ's mission. Once when he was hungry this enemy of souls tempted him saying that if he were the Son of God he should cause the stones to become bread. Even at the birth of Christ, Satan had an agent in king Herod. This king yielded himself into the service of Satan and Paul said, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" The king was determined to take the life of Christ; and although the wise men were warned by divine impulse, to go "round by another way," yet the angry king only the more sought to make sure of Christ's death by commanding all the little babes to be put to death. This was done by obeying the enemy of souls. Here therefore Satan attempted to "deceive the very elect" by telling him to command the stones to be made

bread. But Christ quickly rebuked him, saying: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Satan then took Jesus up to the pinnacle of the temple, and again into a high mountain and showed him all the kingdoms of the world telling him that all these should be his if he would fall down and worship him. But Jesus said: "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." By this we find in the first place, that not a word of God was spoken in vain; and that we are not to take a part of its teaching but the whole. This was commanded to the apostles, and it reaches us. In the second place, dear friends, this teaches us that we are in duty bound to love and serve God alone, for the Savior also says that we cannot serve two masters; we must love one and despise the other, we must cling to one and reject the other. We cannot serve God and mammon. If we serve God we are led by his Spirit and he will care for us. It is therefore not enough that we merely believe in the existence of Christ, but we must accept him as our Savior, for the devils believe in Christ and in their belief they are made to tremble.

Thus we have every evidence that Jesus came into the world and that he is our Savior and will save us if we trust in him. If we have come to him we are now commanded to watch, "for the Son of man cometh at such an hour as ye think not." He came once as a poor babe, but his disciples were told that "this same Jesus which is taken up from you into heaven shall come in like manner as ye have seen him go into heaven." Let us then, dear friends, come to him with all our cares and trials and troubles, for he can lighten our burdens and deliver us from evil. Let us continue steadfast in him and not grow weary, but fight manfully against the power of darkness, for the crown is not promised us in the beginning nor in the middle, but those that hold out faithfully to the end shall receive the crown of life.

We have, as I have already said, far greater and better reason for believing in Christ than the Jews had. We find that the law of Moses differed widely from the law which Christ gave us. Under the Mosaic law, if a man committed certain sins he was put to death, like the person who gathered sticks on the Sabbath and was stoned. That was the law of justice, but Jesus instituted the law of love. The Mosaic law said, "Love thy neighbor and hate thine enemy," but Jesus says, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you." We are to show love and forbearance to all men and forgive those that injure us even if it be seventy times seven times a day as the Lord told Peter. But as this

For the Herald of Truth.

### A MORE CONVENIENT TIME.

was directly contrary to the teachings of the law of Moses, the Jews were in general not ready to believe in Christ's doctrines.

Now since it is far easier for us to believe in Christ than it was for the people in the ancient times of the world, we are also held more responsible for our faith than they were. We are told that the men of Nineveh repented at the preaching of Jonah who was but a man. Again we are told that the queen of the South shall rise up in the judgment against this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon," but his teaching was only that of a man. Christ also tells us that it shall be more tolerable for Sodom than for the people of this generation, for if the men of Sodom had seen the works of Christ they would have repented, and the city would have remained undestroyed.

We have every opportunity to turn to God and to serve him; but notwithstanding all this there are many who live along in the world as if there were no heaven to win and no hell to shun. Let us remember, dear friends, that the Son of man has come to save sinners, that he has come to redeem us from our iniquities, that he has come to bless those who call upon him and that he has come to help those who feel that they need his assistance. All this and more he will do for us if we believe in him with a living faith and put all our trust in him. Let us trust him now, for death is in our land and to-day we may yet be saved, while to-morrow may find us before our Judge. "Work while it is called to-day, for the night cometh when no man can work." There is no repentance and no forgiveness of sins in the grave.

"Art thou he that should come? or look we for another?" Dear friends, we know that he is Christ; we look for no other. We know that he has gone to heaven, to prepare a home for us, therefore we look for that new home in heaven; this earth is not our home, therefore we must prepare for our future home. If we know this, then it is wise for us to make our salvation sure. The apostle tells us that "to him that knoweth to do good, and doeth it not, to him it is sin."

Let us then, dear friends, be earnest, for God wants our whole service, and if we do our utmost we will not do more than our duty, and will only be saved by grace. When we know this to be so, then let us renew our zeal and serve God with a full purpose of heart, "for if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" Our path will, it is true, lead us through trial, tribulation, and care, but Jesus will be with us to comfort, strengthen and assist us, and will at last reward us in the mansions of glory. May God bless these few thoughts, is the prayer of your unworthy servant.

How many are to-day halting "between two opinions"? How many decide to wait for a more convenient time to give their hearts to Jesus? I would like to ask such: When do you expect to find a more convenient time, than now? To-day, this very hour alone is your own. Why then should you wait? It will suit you no better in five, ten, twenty, or even fifty years hence; it will never suit you better than to-day, whether you be young, middle-aged, or old. Delay is dangerous. If you are young and just coming to years of manhood and discretion, you will never find a better time to commence this new life. "Youth is the time to serve the Lord." If you would like to wait a few years longer, and think after such a time that I have enjoyed some of the pleasures of this world, then I will accept of this proffered grace, go and ask your friends that are anywhere from one to sixty or seventy years older than yourself, whether they ever saw a time when they could have repented of, and forsaken their sins better than in their youth. They will all tell you "no." The older a person becomes, the more he will wish he had heeded the admonition of the wise man: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." The importance of an early repentance of sin and a conversion to the faith in Christ, must be apparent to all. First because the present alone is ours. To-day we have the invitation, the call of the Spirit, the promise of acceptance, if we will only come. We know not what to-morrow may bring forth. You may deny that you are not quite ready, but you thank yourself and crucify "the flesh with the affections and lusts." And this you can never do better than now, when the Spirit is calling. Then beware how you trifle, lest if you harden your heart against the strivings of the Spirit, against the most convincing thoughts, and favorable opportunities, you will find the calls of the Spirit to become fainter and fainter until they pass away entirely, and woe to the man that hardeneth his heart so as to drive away the Holy Spirit. "Quench not the Spirit," says the apostle Paul, and remember, dear reader, while you are waiting for a more convenient time you are doing that very thing. Come, then, all of you that yet live in sin, whether young or old, do not try to stifle the voice of conscience any longer, do not let the call of the Holy Spirit pass unheeded, but arouse to your duty. Offer yourself a living sacrifice holy and acceptable unto God. Now, to-day, while it "is yet the accepted time." To-day if you will let His voice harden not your hearts. To-day while he is knocking, open the door of

your heart and welcome your Redeemer in. "Put on the whole armor of God," and "fight the good fight" of faith and a crown awaits you, an immortal crown that fadeth not away, an eternal home, a house not made with hands, eternal in the heavens.

I will remember when, as a boy, I would read about the crucifixion, how the people preferred the murderer to the immaculate Son of God, and when Pilate asked what shall I do with him, who is called King of the Jews, they cried, Crucify him, Crucify him, I would think that those people were extremely wicked, and I often think that we now are too apt to look upon those people as to have been more wicked than any people that have ever lived. Truly their blindness is to be deplored. Truly has it been said, Eyes have they and see not. But our blessed Redeemer with his dying breath asked their forgiveness because they knew not what they did. Then, my dear reader, if you are not yet in the ark of safety, but laboring under a conviction of sin, delay no longer; since you have all those actions of those people of old, recorded on undisputed pages for a warning, and if you know these things, and do them not, it will be more tolerable in the day of judgment for the murderers of our Lord than for you.

"Now is the accepted time. To-day is the day of salvation." "Seek ye first the Kingdom of God, and His righteousness." "Be ye also ready," lest the thread of life be cut asunder, and you be summoned to appear before the judgment-seat, without an advocate to plead your cause, and then you would be as the guest without a wedding garment, who, when asked how he came in could not answer, and he was cast out into outer darkness, where there shall be wailing and gnashing of teeth.

Hasten, sinner, to return;  
Stay not for to-morrow's sun,  
Lest thy lamp should fail to burn,  
Ere salvation's work is done.

Churchtown, Pa.

W.

For the Herald of Truth.

### GOING TO CHURCH.

"I was glad when they said unto me, Let us go into the house of the Lord." Ps. 122:1.

It was David that said this. He was glad when the time came to go to the worship of God. This is the way in which every one should feel in reference to the church. God's people have always had places or houses in which they gathered to worship Him regularly, and He has always blessed them when they met together in His name. Now, a great many think it is a task, a hardship, to come to church. Instead of saying, "I was glad when they said unto me. Let us go into the house of the Lord," they say,



"I don't care much about going to church; the sermons are so long, and so dry, and the minister reads such long chapters, I feel very tired, and I don't like to go to church anyway."

There are a great many boys and girls, and some older people, who feel just that way; I know how they feel. The trouble with boys and girls is that they think that the church is a meeting from which people can stay away if they choose. They see that a good many stay at home on Sunday, and they get the idea that there is no obligation on them or on any one else to attend. But if any person stays away from God's house without good reason, he is doing very wrong.

We come to church not simply to hear the minister preach. His sermons are a small part of the whole service. I want you to remember that churches are not merely for men to preach in, but that they are for God's people to gather in to hear His word read, and to sing His praise and offer up prayers to Him, as well as to listen to the preaching of the minister.

You often hear people say, "I liked that sermon," or "I did not like that sermon this morning." Did you ever hear any say, "I enjoyed that psalm or chapter that the minister read this morning, and the hymns and the prayers?" If you remember that in church you are in a place dedicated to God for His worship—that we come here to pray, to sing praises and to hear what God has to say to us, rather than what a man may say—you will see that all ought to come to church every Sunday. All who are not detained at home by being sick, or to take care of the sick, or by other necessary things, should be there to worship God and to learn His will.

All ought to come to church, because God meets us here in a special way and blesses us as he blesses nowhere else. It is here that God speaks to us in His blessed word, and through His spirit, and gives us evidence that he pardons our sins, and will keep us from temptation. Here we learn what God wants us to do, and if we love God, we will seek to learn what he desires us to do to please him.

Be sure to come to God's house every Sunday when it is possible for you to be here. Come here remembering that it is God's house; that here we hear God's book read; that here we pray with God's people; that here we sing praises to God. Do not think of the minister and the sermons he preaches so much as you do of God and what He says to us. In this way you will soon learn to love God's house. Instead of wanting to stay away, you will be glad to come to the place where God is worshipped.

A SISTER.

A holy act strengthens the inward holiness. It is a seed of life growing into more life.—Robertson.

For the Herald of Truth.

## TO THE WATCHMEN OF ZION.

"Go ye into all the world and preach the gospel to every creature." Mark 16:15.

These words were spoken by our dear Savior to His disciples, shortly before he was taken up to Heaven, where he now sitteth on the right hand of God. They were to abide in Jerusalem, till they had received the Holy Ghost. Then they went forth and preached everywhere, (the Lord working with them).

What a contrast between the apostles and our ministers of the present age! As soon as the apostles had the Word spoken to them, and were filled with the Holy Ghost, they began to speak with other tongues, as the Spirit gave utterance; and how marvelous it appeared to them all. How marvelous it would be to the people, if our ministers of the present age, would be so in earnest in teaching the way of salvation, as the apostles were. How they toiled and labored day and night! What a love they showed toward their master! But how is it to-day? No such toiling and laboring as the apostles did. No, not at all.

If one tries to labor for Christ, here comes a cold professor and says: We have not been used to work in this way, and it is not necessary now. Our fathers did not worship in this way, and they were good men too. Well, I have nothing to say as to how our fathers did worship, those who are dead and gone.

This I say: We must worship God in spirit and in truth, and we must also labor for him; for he commands us to do so, and says: "If ye love me, keep my commandments. Now, he commands us to labor, and we should take every means we can, and try to win souls for God's kingdom. It should be the chief object of every true Christian to live and labor for Jesus. We dare not think the ministers are to do all the work themselves. No, especially not as they are at the present day, afraid they will do too much if they preach more than once every Sabbath. Oh, no! We all have a work to do, and if we do not set about it, how is it to be done? The enemy of souls will do it. What will become of us if we do not live up to our profession? Just the same as if we had never professed Christ. Oh, do not let us be afraid to stand for our master! Do not let us be ashamed of him. If we are, he will also be ashamed of us. We can labor in many ways. If we should even be bound as Paul was when in prison; he labored; he did not cease, but he spoke to them who had authority over him, and also said, the word of God is not bound; neither can it be to-day. It is free, and we should use it freely. Oh, what a responsibility is resting upon the watchmen of Zion, as we can read in Ezekiel 33d chapter, where

it says: "If the watchmen see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken in his iniquity; but his blood will I require at the watchman's hand. So thou, O, son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O, wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity but his blood will I require at thy hands. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity, but thou hast delivered thy soul."

Therefore, O, thou son of man, speak unto the house of Israel; thus ye speak, saying: if our transgressions and our sins be upon us, and we pine away in them, how should we then live? Say unto them; As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O, house of Israel? Cry aloud, and spare not; lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins. Isaiah 58:1. "I have set the watchman upon thy walls, O, Jerusalem, which shall never hold their peace day nor night; ye that make mention of the Lord keep not silence." Isaiah 62:6. We do not need to be afraid to labor for Christ in the day nor in the night; but we are commanded to do so. We find in Acts 20:31, that Paul for the space of three years ceased not to warn every one, night and day with tears. Can there be a minister of the gospel who thinks there is no necessity for it! Can there really?

Let us be careful that we may not bring against us the accusation of the prophet when he says, (Isaiah 56:10, 11), "His watchmen are blind; they are all ignorant, they are all dumb dogs, they can not bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs, which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain, from his quarter."

ISAAC A. WAMBOLD.

WHEN once thy foot enters the church, beware, God is more there than thou; for thou art there only by His permission. Then beware, and make thyself all reverence and fear. Let vain and busy thoughts have there no part. Bring not thy plough, thy plot, thy pleasure thither, Christ purged His temple—so must thou thy heart! All worldly thoughts are but thieves met together to cozen thee. Look at thy actions well, for churches either are our heaven or hell.—Herbert.

For the Herald of Truth.

## REST.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest."

The Savior promises rest to penitent sinners, those who labor and are heavy laden on account of sin, if they come unto him. The Savior says: "Come unto me." We must come unto him in faith and prayer, and humble ourselves at his feet with Mary of old, and give up our all to him. We must come to him and then obey the teachings of his word. But if we reject Christ, and wander away from God, we will have to perish, and cannot be saved. Perhaps some seek relief through some corrupt means or other, to dispel their convictions when they become burdened with sin. By so doing this necessary sense and feeling is very often driven away. The spirit is quenched, and thereby the poor sinner deprives himself of that eternal rest which all will desire when they come to die.

The laborer longs to rest; the weary traveler longs for rest; every living creature requires rest, for which the night is designed. And how appreciative and comforting is the temporal rest; when our bodies become fatigued from the duties and labors of the day that we can obtain rest, and become refreshed, in body and mind. But that rest which Christ gives is far superior, and is eternal. It gives peace to the mind and the soul.

The Savior says: "Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." By taking the gospel yoke upon us and searching therein diligently, with zeal and earnestness, and giving heed unto the teachings of the word, we learn of the Savior, of the meekness, the condescension, the love, the earnestness and divinity of his nature. This is what we will learn; and we also will become of the same nature more or less, if we accept him in our hearts. The Savior says: "Search ye the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me." Dear fellow traveler, we have no promise of that rest of conscience or of the soul, or of the mansions of bliss unless we come before God in prayer and faith, and putting all our trust in the redeeming merits of his dear Son, and obeying his commandments. Christ says: "My yoke is easy and my burden is light." Take away the old Adamic nature in man, and partake in its stead of the divine nature of Christ, and the Christian's burden will be light. The Heavenly rest is promised unto every one who will have it. But it must be sought in Christ through the Spirit by becoming truly penitent, by forsaking self and following in his footsteps to the end of life.

Lancaster, Pa. J. D. HERSHEY.

## SHALL OUR CHILDREN DANCE?

BY THE REV. J. T. CRANE, D. D.

There was a time when the Christian church was compelled to defend the very centres and citadels of her faith against the avowed atheist and the infidel. Hume, Hobbes, and others of the same class, appealed to the intelligent part of the community, while Paine wrote for "lewd fellows of the baser sort." That contest is over. Satan has changed his strategy. Instead of carrying on open war, he disguises his emissaries and sends them into the Christian camp, where they seek to take part in our counsels, declaring that the Bible is indeed true, but vehemently insisting that its doctrines are misunderstood, and that its morals especially have been suffering long by a too narrow, "fanatical" construction. All the skeptics of the land consent that men shall be religious, provided the obligations of the new life are not made too onerous, too trying to fallen human nature.

To this showy, shallow "liberalism," I can not but attribute the tendency of certain minds to pronounce allowable some things which our pious ancestors held in abhorrence. "Shall our children dance?" "Certainly," answers the superficial thinker, who imagines that poetry and piety are the same; "the leaves dance on the trees, the insects in the sunbeams, the ripples on the river. The gospel is good news. The whole Christian life should accord with joyous sentiment. By all means let the children dance."

At the risk of disturbing sensitive nerves, I am constrained to say that I do not believe that the Christian church will be able to make dancing religiously useful.

1. The motives which underlie it are not religious. Some like dancing for the mere hubbub and excitement of the thing. Others love it because it takes them into company. Some love smitten youth may highly prize it because its customs entitle him to lay hands upon the one he adores in a style which, under other circumstances, would be deemed too familiar to be agreeable. But the chief motive is display—a literal "trotting out" of personal charms. Now I do not condemn dancing merely because the performers fancy that it makes them look graceful and attractive. I state the fact because it is a fact. Do the votaries of the amusement ever dance when alone, except as a rehearsal for public performances? They know that the chief aim is to attract the eyes and win the admiration of others, and thus vanity is cultivated.

2. Dancing, as generally practiced, wars against health. It delights in night, and gas light, crowds, and excitement. It reverses all rational habits of life, beginning its salutations at the very hour when people ought to be going to sleep,

administers an indigestible meal two hours past midnight, when people ought not to eat at all, and sends its votaries home, weary and worn out, at the very hour of the morning when they ought to rise refreshed, to begin the day. The style of dress deemed proper for the occasion, the sudden transitions from the heated atmosphere of the room to the cold air of the street, after violent exercise, make the danger greater still. Instead of being adapted to strengthen feeble constitutions, it requires a frame of iron to endure its hardships.

3. It is an absurd mode of spending time.

The fishes playing in the brook, the lambs gamboling in the meadow, do not seem ridiculous, because the brute intellect is not capable of any nobler employment. If any young gentleman pleads for the privilege of dancing, on the same ground, confessing that in powers of conversation he is just equal to a fish, we feel the force of the argument. But for a company of cultivated young people to devote their evenings not to intelligent social converse, but to mere animal motions, would provoke the derision of the very ones who now defend it, if custom did not blind their eyes to the folly. Is it not ridiculous for a large number of people to get together, and spend the precious hours in sliding and twirling and prancing and cantering about the room?

4. When we cease to oppose dancing, we make a concession to the spirit of the world.

We do not argue for an exclusiveness which would shut out the society of Christians all, however moral of life, who do not profess Christ. Still, Christians should not leave their own ground, and go over to the world.

5. Dancing tends to render character light and frivolous.

It scatters serious thought. It nifts the mind for solemn emotion. The practice does not accord with the spirit of penitence, or faith, or prayer, or devotion. They who are determined to work out their salvation "with fear and trembling," will find little time and less inclination to dance.

We are so accustomed to the use of the Lord's Prayer that there is danger of overlooking the full meaning of its petitions. How much, for instance, is comprehended in, "Thy kingdom come?" With what intense longing we should utter it if we remembered that its fulfillment implies that all bitter cries of the onetime poor would cease, that all swords would be beaten into pruning-hooks, and that in every heart now tempest-tossed and stirred to its utmost depths, peace would reign undisturbed.



## WONDERS OF DREAMS.

A prominent Philadelphia physician, who, as a specialist in diseases of the brain has a wide reputation, is engaged in writing a little book about dreams and dreamers. In a discursive mood the doctor talks about the psychological phenomenon commonly spoken of as dreams in a most entertaining way. "Generally," said he, the other evening, "we think of nothing so swift as the electric current, and yet a flash of lightning is a slow coach compared with the rapidity with which, upon occasions, the human brain operates. Nothing shows this in so striking a manner as the wonderful performances of the mind in dreams. The events of years to the most minute detail, are recalled in a second, and purely imaginary events, covering years and decades, are pictured so as to retain permanently upon the mind, and are conjured up in the hundredth part of a minute. Some years ago a friend of mine related to me the particulars of a striking proof of this fact. He had been nursing another friend whose illness was such that he required constant watching. My friend had been at his bedside for nearly ten hours. A little French clock stood in an adjoining room which struck the half hours, and thus gave notice of the time to administer the patient's medicines. At two o'clock a dose of morphia had to be given the sick man, and the nurse was waiting for the little clock to strike. He was very sleepy and could with difficulty keep his eyes open. Presently the first tinkling stroke of the hour sounded. At that moment my friend fell asleep in his chair. He dreamed a most wonderful dream, the details of which it would be tedious to relate just now. The events in the dream were spread over three years, during which time he had been to Paris, to London, to New Orleans, and made innumerable brief trips by land, lake and river. His vision began with an execution, when the dreamer saw his own wife hanged. The most minute details of life and travel and adventure were distinctly portrayed, and my friend estimated that a novel of two big volumes could be written in merely outlining the events of the vision. When he awoke with a start at the climax of the execution he heard the French clock strike one. Supposing that he had been asleep several hours, he felt some alarm. His patient, however, was sleeping quietly, and when he went into the other room to look at the clock he was astonished and incredulous to find that the stroke of the clock he had heard upon awaking was but the second stroke of two o'clock, and that his wonderful dream had occurred between the two strokes of the hour. But this is not at all an unprecedented occurrence. It is related of an English clergyman, who fell asleep in his pulpit during the singing of a psalm be-

fore the sermon, that he dreamed the events of a life before he awoke, to find that his slumber had lasted only during the singing of a single line. Canon Knox Little, of Manchester, dreamed that he wrote a hymn. Remembering it upon waking up, he wrote it down on the fly-leaf of a handy book. He then fell asleep again. When he awoke the second time he had forgotten the words of the hymn, and supposing that all of the incident had been a dream, but when he looked at the fly-leaf in the book, he found there, sure enough, the verses he had written down, and which are now incorporated in several hymn-books in England."—*Philadelphia Record*.

## UNCONSCIOUS INFLUENCE.

THE SUTLE LIFE WHICH FLOWS FROM THE MAN FILLED WITH GOD'S SPIRIT.

Any one who carefully notes the comparative value of lives in a community, will soon learn that the element which counts for the most is that subtle thing which we call personal influence. One may give much money to religious and charitable objects; another may be an eloquent talker, and his voice may often be heard at public meetings; another may be enterprising, foremost in all progressive movements; another may be scholarly, a writer, an author, an oracle on all questions of learning; another may represent the best things in art, in taste, in whatever is beautiful and refined—yet not one of these may impress himself on the community as does some quiet man, without either wealth or eloquence, or public spirit or scholarship, but who possesses that mysterious, indescribable power—a beneficent personal influence. There is something in him more subtle than money or speech, or activity, or beauty—a spiritual force, which flows out from his life, and touches all other lives, and strangely affects them. It is to him what fragrance is to a flower, what light is to a lamp; it is part of himself, and yet it reaches outside and beyond himself.

It is, so to speak, the projection of the man's own character, the flowing out of his own life into other lives; it is the energy of the man's spirit working, as it were, beyond his body, and working without hands. In the good man, it is goodness—goodness dwelling in his soul, and pouring out like light from the windows of a cottage on a dark night. In the Christian, there is more than mere human goodness; God's spirit dwells in him. Every true Christian is in a sense a new incarnation. Paul said: "Christ liveth in me," and he prayed for others that they might "be filled with all the fullness of God." The lamp that burns in a Christian's heart is the flame of the Divine Spirit, and the personal influence of a Christian becomes spiritual power.

Every good life is constantly scattering these unconscious, unperceived influences. A mother works hard all day in her home, keeping her house in order, preparing comforts for her family, watching over her children. She can tell in the evening just how many garments she has mended, how many rooms she has swept, and the entire day's history; but all day long she was patient, gentle, kind. At every turn she had a bright smile for her children; she had cheering words and fond attention for her husband; she had a pleasant welcome for the friends who called; in all these things she was unconsciously scattering seeds that will spring up in sweet flowers in other hearts and lives. Who doubts which of these two ministries is in reality the richer and the more effective? Yet the tired woman does not think of counting the wayside influences and services at all in her retrospect of the day's work. If she could do so, it would greatly cheer her, and strengthen her for a new day's life when it begins.

We do not realize the importance of this unconscience part of our life ministry. In every greeting we give to another on the street, in every moment's conversation, in every letter we write, in every contact with other lives, there is a subtle influence that goes from us that often reaches farther, and leaves a deeper impression, than the things themselves that we are doing at the time. After all, it is life itself, sanctified life, that is God's holiest and most effective ministry in this world—pure, sweet, patient, earnest, unselfish, loving life. It is not so much what we do in this world as what we are, that tells in spiritual results and impression. A good life is like a flower, which, though it neither toil nor spin, yet ever pours out a rich perfume, and thus performs a holy ministry.—*J. R. Miller, in Silent Time.*

## KEEP UP THE SABBATH-SCHOOL.

John Bright, the Quaker English statesman, said to Gen. Clinton B. Fisk: "There is nothing that is going to give such stability to this government as the religious instruction of our children in the Protestant Sunday-schools of the realm; and I have read all about them in your country, and your people are going to be safe if you only stand by your Sunday-school men and train up your children in the ways of the Lord."

If we only did this, if we would only do this, how strong as a nation we yet might become; but too many of our schools are largely formal without the loving life that will lead to that glorious result, training up the children in the ways of the Lord.

## REMEMBER THE POOR.

Let us be mindful of the poor. We need not go far to find them; for the children of want are in every place. Speak a kind word, stretch forth the open hand of charity, and you will not lose your reward. Some there are whose poverty comes through misfortune. Business is dull, wages are small, there is sickness in the family, and death takes away the husband and the father, on whom the others leaned for support. Hard is then the struggle to provide bread for the table and fuel for the stove. Harder still, and more bitter far, is it for such to beg for help. Those who most deserve help are those who cannot ask for it in loud and importunate tones; but they suffer in silence. Blame not too harshly the sensitiveness of those who will suffer rather than beg. Call it not pride, for it may spring, often does spring, from self-respect. Try to find such out, and help them with a sympathetic, Christ-like spirit.

Some there are whose poverty comes through crime. Vice has brought them to want. Dissipation has thrown them out of a good situation, broken their health, and ruined their characters. Do not, in their wretchedness, oppress them with harsh words. They suffer. Help them first; warn them or reprove them afterward. Show that you have a heart which beats tenderly toward them, and try to win them to a better way by kindness. Oh! think of the power, the redeeming power, there is in human sympathy and love. Those who are in trouble cannot forget the kindness which is then shown them, but will ever recall it with gratitude. Thus you may have an influence which may lead some to Jesus.

Learn, like good scholars, one of the most useful and joyous of all arts—the art of alms-giving. It is not enough to give to the needy. Give intelligently, so as not to encourage vice or laziness. Give to all, but especially unto those who are of "the household of faith." Give freely and willingly, that you may receive a blessing as well as those on whom your bounty rests. Above all, with the gift let there be personal sympathy. It is not the value of the gift, but the kindness of the giver, which arouses gratitude. Not money, but love, awakens love. Do good, not that you may be thanked, but because of the promptings of your better nature; and let "the blessing of Him that was ready to perish" rest on you. Then, though no trumpet may sound your fame, in the last great day you will hear the Judge say: "I was an hungry, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

## PASSING AWAY.

Every day of our lives we are reminded of this fact. While on our pilgrimage through this life, as days, months and years pass away, as we look around us and behold and meditate how vain and transient all things that we can cast our eyes upon are, and as our friends one by one are called away, and we follow them to the grave, does it not very forcibly remind us of the fact that we, too, are passing away? And when we think of the uncertainty of life, and the certainty of death, should it not awaken in us a strong desire after eternal life, since we are taught in holy writ, that our portion, after crossing the river of death, will either be eternal life or eternal death? How important that we feel concerned about this matter, and inquire after the way of salvation, and what we must do to obtain eternal life. We should ever bear in mind that we are passing away, and that there is danger of us neglecting our eternal salvation. Dear reader, what is your condition? As you read over these lines, stop and meditate and let the important question arise in your heart. "Who am I serving, God or mammon? Am I ready for the solemn change? If the call would come to me to-day, would all be well? Would the angels come to bear my spirit home?" Bear in mind that we are all passing away.

*Elida, O. MOSES BRENNEMAN.*

## GOD'S SPARROWS.

A Christian woman was visiting among the poor in London one cold winter's day. She was trying to open the door of a third story in a wretched looking house, when she heard a little voice inside say: "Pull the string up high." She looked up and saw the string. She pulled it when it lifted the latch; and the door opened into a room where she found two little half naked children all alone. They looked cold and hungry.

"Do you take care of yourselves, little ones?" asked the woman.  
"No, ma'am; God takes care of us," replied the elder of the children.  
"You have no fire, on this cold day. Are you very cold?"

"Oh, when we are very cold we creep under the quilt, and I put my arms around Tommy, and he puts his arms around me, and then we say, 'Now I lay me down to sleep, I'll sing my Maker's praise,' and sleep we get warm," said the little girl.  
"And what have you to eat, pray?" asked the visitor.

"When granny comes home she brings us something. Granny says we are God's sparrows, and he has enough for us; and so we say, 'Our Father and 'daily bread' every day. God is our Father.'—*Faithful Witness.*

## HOW DO YOU KEEP YOUR ROOM?

A look into the chamber of a boy or girl will give you an idea of what kind of a man or woman he or she will probably become. A boy who keeps his clothes hung up neatly, or a girl whose room is always neat, will be likely to make a successful man or woman. Order and neatness are essential to our comfort as well as to that of others about us. A boy who throws down his cap or books anywhere will never keep his accounts in shape; he will do things in a slovenly, careless way, and will not be long wanted in any position. A girl who does not make her bed until after dinner, unless it be for airing the bed clothes, which is very beneficial, and she should always do it herself, rather than have a servant do it, and throws her dress or bonnet down on a chair, will make a poor wife in nine cases out of ten. If the world could see how a girl keeps her dressing room, many unhappy marriages would be saved or avoided.

## THE MOURNER'S FRIEND.

Many of you have been in the house of mourning, and have been with your friends when they have gone to the grave and looked at the loved one for the last time. There is scarcely one who has not lost some beloved one. I never went to a funeral and saw a mother take the last look at her child but it has pierced my heart, and I could not help my tears at the sight. Friends, let me say to you whose hearts are aching, you need a friend like Jesus. He is just the friend every poor bleeding heart needs. He will have compassion on you, and will bind up your wounded, bleeding heart, if you will only come to Him just as you are. He will receive you, without upbraiding or chastising, to His loving bosom, and say, "Peace, be still," and you will be able to walk in the unclouded sunlight of His love from that time forth. Christ will be worth more to you than all the world besides. He is just the friend you need and I pray God you may know Him thus as your Savior and your Friend.

No person or thing can do our character as much harm as we can do ourselves. For men may put stumbling-blocks in our way, but it is we who make them stumbling-blocks.—*Union Signal.*

Nor a day passes over the earth but men and women of no note do great deeds, speak great words, and suffer noble sorrows. Of these obscure heroes, philosophers and martyrs the greater part will never be known till that hour when many that were great shall be small and the small great.—*Charles Reade.*

## HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.  
J. S. COFFMAN, ASST. EDITOR.

April 1, 1887.

Entered at the Post Office at Elkhart, as second class matter.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter stating their P. O., pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

If you wish your papers changed from one Post Office to another, please always give the OFFICE where you now receive it, as well as the office to which you wish it sent.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their paper regularly, or if any persons who send for books, etc., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THE DATE on the label of your paper gives the time to which your paper is paid. If it is "dec. 87" it is paid to that time, and so of any other date. By this you can always tell if your paper is paid up, or is in arrears. The X on a label shows that your paper is ordered to be stopped at the date on it.

If the label on your paper is not changed in the second number after you have sent money for it send us a card stating the case.

THE ENGLISH MARTYRS MIRROR.—The English Martyrs Mirror is now being bound, and a number of orders have already been sent out, and we are proceeding to fill all our orders as rapidly as possible. We hope our friends will have patience until their turn comes. And others who have not yet ordered should do so without delay.

SUNDAY SCHOOL SUPPLIES.—The time for the opening of Sunday Schools is again at hand, and we refer our friends again to our series of Question Books, which together with the Bible and Testament we consider the best that can be used.

Our Question Books have given excellent satisfaction and for the prices we refer them to the advertisement, see page 111.

We have added this year to our Sunday School supplies a small paper called "Welcome Tidings." This paper is 7 x 10 inches, four pages or half the size of the Words of Cheer, and will cost 10 copies for 5 cents; 20 copies for 10 cents, and 100 for 50 cents. Those who get the Words of Cheer can use that for one Sunday and if they wish a paper for every Sunday they can fill out the intervening Sundays, with "Welcome Tidings." This little paper is illustrated and is filled

with excellent reading adapted to the young and old. It will be just the thing for Sunday Schools and general distribution. We hope to receive liberal orders. Mennonite Publishing Co., Elkhart, Ind.

In ordering the Martyrs Mirror by mail sixty cents must be enclosed to pay postage. \$5.60 is the price of the English Martyrs Mirror, by mail, postage paid.

BRO. E. M. SHELLENBERGER, late of Stephenson Co., Ill., has removed from there to near Newton, Kansas. His correspondents will please hereafter address him, Newton, Harvey Co., Kansas. He lives eight miles north of that place.

INFORMATION WANTED.—Any person knowing the whereabouts of Jacob King, a young man between 19 and 20 years of age will please give information through the Herald of Truth or send word to Jacob K. Yoder, Bellefontaine, Logan Co., Ohio.

BRO. J. S. COFFMAN, who has been on an extended trip visiting the churches and scattered members in Missouri, Illinois and Hamilton and Howard Co's., Indiana, will return home about the 30th of March, and our readers may expect a more extended account of his trip in the next number. He reports a pleasant and profitable visit.

JOSEPH W. LEEDS.—Author of the tract "Simplicity of Attire an Essential to the Promotion of Social Parity," desires to state that at the request of Frances E. Willard he has given permission to the Women's Temperance Publication Association to reprint said tract, and that it has just been issued as No. 4 of the Social Parity Series. Its price is three (not five) cents per copy, or \$2 per hundred. Write to the Association, 161 La Salle Street, Chicago. J. W. L. has no pecuniary interest in the tract.

BRO. ADAM WENGER, of Oblong, Crawford county, Illinois, desires very much that brethren, and especially ministers, in traveling back and forth to and from the west, might visit him and strengthen him and his in the most holy faith. He has no opportunity to enjoy any church privileges from those of his own faith, and we know from experience,

the blessings there are contained in true spiritual communion with those, with whom we are of the same mind, and with whom we can enjoy full fellowship of soul.

A BROTHER MINISTER from Lancaster county, Pa., writes: "We are very much encouraged in our ministerial work by many accessions to the church, in our district this Spring, and still the awakening continues. But we do not wish to boast, but desire to give all honor and praise to God."

May God bless the good work, and may many souls be gathered into the kingdom. We are glad to hear from various points that there is a good interest in our Church and we should humble ourselves still more and pray the more earnestly that the Lord might still with his spirit do yet greater works in our midst and that many souls might be saved.

PRE. JOSEPH DETWEILER, who has been residing near Knoxville, Tenn., writes us that he removed about March 1st, to Huntsville, Logan Co., Ohio. He writes further as follows:

"I will write a few more words for the HERALD. I had been a great sufferer nearly all last summer from a fall that I received while working on a house last spring. I could not attend the meetings until a few weeks ago. I have reason upon reason to be very thankful to God the Father of all mercies that I can say I have almost entirely recovered from the injuries I received through the fall. I may write some for the HERALD OF TRUTH after I get moved to Huntsville, Ohio, if the Lord spares me. Very respectfully your friend."

JOSEPH DETWEILER.

HERALDS FOR THE POOR.—We have always made it a rule not to refuse sending the HERALD to the poor, and as a result, from nearly all parts of the country we have had appeals to send the paper free; in fact many, when there was a poor family or a poor person in the neighborhood, who they thought would be benefited by reading the paper, without any hesitation or further thought, made an appeal to the publishers to have the paper sent free, which we, with few exceptions, have done. As a natural consequence, we are to-day sending hundreds of copies

to persons of this kind without remuneration. We are glad to do this as far as we are able; we wish we could send more, but in justice to ourselves, we are compelled to put a limit to it, as the burden is becoming heavier than we can bear.

Several years ago when we appealed to our friends we received some help from well-to-do and charitable brethren and sisters, for which we indeed feel very grateful, and in order to carry this work on further, and not debar any who would desire a benefit from reading the paper, and are not able to pay for it, and at the same time not make the burden too heavy on ourselves, we propose to establish a "poor fund," and any one who feels so disposed may give any amount that they see fit, and we will credit it to this account, and at any time when demands are made for free papers we will charge them to the same account. We hope some, at least, who feel an interest in this work, will assist the cause by giving something for this purpose.

THE COPY OF THE MARTYRS MIRROR.—The manuscript copy of the translation of the Martyrs Mirror just published, consisted of over 9150 closely written note-size pages. Our readers can have no correct idea of the immense amount of labor it cost to bring this great work before the public, without knowing the different processes through which it had to pass. Every word of this immense book had first to be read by the translator, in the Holland language, then in his mind (if not audibly) formed into English words, then with a pen, written on paper, then read over, sentence by sentence in Dutch and likewise in English in order to compare it; then read over again, in order to detect any errors or omissions that might have been overlooked. After this, the copy being now ready for the compositors, every letter must be picked up separately and set into its place, in type; then it must pass through not less than four readings before it could go to press and be printed.

Thus the entire work had to be gone over, word for word, eleven times, making it equal to one man reading not less than one hundred thousand pages, to say nothing of the fact that the translating, setting the type and writing, each requiring at least four times as much time as a simple reading. And when we consider the time

and labor required aside from this, in looking up references, citations, etc., and in harmonizing ambiguous expressions, obsolete phrases, and the names of places that are now no longer in existence or have changed, no one, aside from those who have done the work, can form any idea of the amount of hard study, and close and continued application it required to complete the work.

We have now by the grace of God, in our weakness, completed the work—may it be the means of good to the Church and to the world, and may God bless it to the salvation of souls and to the glory of his own great and adorable name.

It may be further observed that this book, containing 1093 pages, contains about twelve hundred and fifty thousand words, or three million ems of type, and at the rate of 5,000 ems a day, would have taken one man just two years to put it into type. The translator crossed the ocean four times while at work on it, and translated a part of it in his home, in Austria, near Innsbruck, where some of the persecutions recorded in it took place.

## CHURCH NEWS.

FROM BUCKS CO., PA.—The district Conference in charge of the bishops Isaac Oberholtzer and Samuel Gross, was held on the 21st of March, and communion services were appointed as follows: April 24th at Doylestown; May 1st at Deep Run; May 8th at Blooming Glen.

## CORRESPONDENCE.

FROM CASS CO., MO.—The brethren, J. S. Coffman, of Elkhart, and D. J. Johns, of the Clinton Church, Elkhart Co., Ind., were with us during the past week, and held a number of meetings. The weather being fine, the people congregated in large numbers, and the house was generally crowded. There seemed to be a hungering after righteousness. The meetings were profitable, and instructive, and there are now eighteen applicants for baptism, mostly young persons who have been led to see their need of a Savior, and confessed their willingness to live for the Lord.

On Sunday, March 13th, several persons were received into the church, one by baptism. May God give these dear souls grace and strength, that they may remain steadfast unto the end, and may the dear Lord be with the dear brethren, and give them the power of the spirit, that they may labor faithfully in the cause of Christ, and be instruments in

the hands of God, to the saving of many souls. To God be all the honor and glory. E.

## CONFERENCES.

THE SEMI-ANNUAL CONFERENCE in Lancaster Co., Pa., will be held in Brubacher's Meeting house on the Friday before Good Friday.

THE SEMI-ANNUAL CONFERENCE in Montgomery Co., Pa., will be held in the Franconia Meeting-house on the first Thursday in May.

THE ANNUAL CONFERENCE in Ohio will be held as usual on the third Friday in May.

Bishops and ministers in the different churches will please send in the dates and places of their conferences as soon as they conveniently can.

## A LATE DISCOVERY.

A great interest is now being taken in exploring Bible lands, and such efforts are being rewarded with great success in discovering things that prove the history of the Bible to be true.

Hitherto the skeptic pointed to various passages in the Bible and asserted their falsity, and the believer in the holy book could only apologize in reply. One after another of assertions of this class have been refuted by recent discoveries and the holy word is mounting up higher and higher in its grandeur as a book of entire truthfulness as a historical document. As infidelity becomes more brazen in its assaults the more powerful become the proofs of the divine origin of the Christian's Bible.

A discovery some time ago proved a statement found in Daniel to be true which was apparently untrue compared with uninspired history covering the same period. It was in regard to the rulers of the kingdom. A cylinder or column was discovered that showed that there were two rulers in the kingdom by the same name, and Daniel was made the third. So the use of the name as found in Daniel, applies to two different persons, and the inscription on the cylinder sustained the Bible and proved the critics to be false in the conclusions drawn from secular history.

A question of similar character existed about the bondage of the Children of Israel in Egypt. They, according to the Bible narrative, made brick in Egypt, and it is reasonable to suppose that buildings were made of them, and such being the truth, why should not the remains of the buildings exist at this time? The account of the Bible is very minute. Straw was put in some of them and some were made without straw; and some were laid



with mortar and some without mortar. The record is so precise that there could be no mistake made, should the real spot be found. The Egyptian exploration Society dug a series of trenches just off the Suez Canal on the eastern side of the Delta of the River Nile, and there the remains of a city were found. There walls were found which contained brick made with straw, with stubble, and without either; and they were laid, some without mortar and some with mortar.

There never was any ground for unbelief in the Scriptures and there is still less now. The man who has a heart thirsting after righteousness has every needful support to sustain him in exercising the strongest faith. Not only has he the promises and oath of God, but there is an abundance of corroborative evidence that what the Bible declares will come to pass. This should give the Christian additional confidence in the Word which is his spiritual father, and his consolation in the gospel should be full. The promises are exceeding great and precious, and no evidence that can be reasonably asked is lacking to show that they will be obtained.—*Exchange.*

#### TEACHING IN CHILDHOOD.

It was a quaint fancy of certain early modern philosophers to think of the child's mind as if it were a clear tablet, as yet untouched by the stylus of the writer. We smile now at the use of such language in the name of philosophy; but we need not forget that there is a truth beneath the figure, after all. How many things, never to be effaced, are written upon the white tablet of the child's mind by mother and teacher, before the child is seven years old. Much of what is written in after years upon that tablet will be as that which is written upon the shifting sand; but these first writings will never be wholly obliterated. How important, then, is it that mother and teacher should see that the pure white tablet be covered in these early years with God's teachings for human life; that all the empty space be filled with lessons of love, faith and purity. Happy the child whose mind is thus pre-occupied by the good. Humanly speaking, there is no better preparation for the building of a noble Christian life than right foundations laid thus early by Christian mother and Christian teacher.—*S. S. Times.*

CAN a man or woman choose duties? No more than they can choose their birthplace, or their father and mother.—*Geo. Eliot.*

ALL human discoveries seem to be made for the purpose of confirming more strongly the truths come from on high, and contained in the sacred writings.—*Herschel.*

#### VICTORY OVER DEATH.

We must all die. We bear away to the voracious tomb the bodies of those we love, and with bursting hearts lower them into their narrow, cold bed. From the anguish of our souls we cry out, "O cruel death! O greedy grave!" We anxiously ask with Job, "If a man die, shall he live again?" The answer comes to us from the lips of Jesus Christ, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." And this, "The hour is coming in the which all that are in the graves shall hear his voice, and shall come forth." Jesus raised from the dead the son of the widow of Nain, Jairus' daughter, and Lazarus, who had lain four days in the sepulcher. Jesus himself rose from the dead on the third day after his crucifixion. Thus we have a demonstration of the fact that God has the power to bring back to life those who have died, which would in itself be enough to give us ground to hope that he might raise those long dead, whose bodies had moldered back to their mother dust. But we have the above positive declaration of Christ, besides many more, not that they may, but that they *shall* be resurrected. We are told by Paul something of the nature of the resurrection bodies. "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." So also John says, "It doth not yet appear what we shall be: but we know that when he shall appear we shall be like him, for we shall see him as he is." These scriptures make the doctrine of the resurrection one of the most cheering and gratifying doctrines of the Bible. Our dead shall rise; we shall rise. This doctrine receives its finest exposition in this fifteenth chapter of the first epistle to the Corinthians at the hands of Paul. It is a strong proof of the truth of our holy Christianity. Among the Greeks the idea of the resurrection of the dead was regarded as ridiculous and absurd, and among the Jews the sect called Sadducees treated it with contempt and utterly denied it. From v. 12 of this chapter it appears that the subject was agitated at Corinth and disturbed the faith of some. In 2 Tim. 2: 18 we learn, too, that some held that the resurrection was already past; that it is nothing but a spiritual event—a resurrection from the death of sin to the life of holiness. This Paul here combats, and gives an authoritative statement and exposition of the doctrine. He proves that Christ rose from the dead. Then he proceeds to show from this fact the possibility and also the certainty of the resurrection of his people. He then treats of the nature of the resurrection body, and of the change which shall take

place in the bodies of those living at the time of the resurrection, and then exhorts believers to faithfulness and diligence in the service of God on account of the great reward awaiting them.

Our labor will be rewarded. The reward for our faith in Christ, and obedience to him, will be a glorious resurrection from the dead and eternal life in heaven.

#### PLAYING SALOON.

"I hear that Smith has sold out his saloon," said one of a couple of middle-aged men, who sat sipping their beer and eating a bit of cheese in a Smithfield Street saloon last Friday night. "Yes," responded the other, rather slowly.

"What was the reason? I thought he was just coining money there."

The other nibbled a cracker abstractedly for a moment, and then said: "It's rather a funny story. Smith, you know, lives on Mount Washington, right near me, where he has an excellent wife, a nice home, and three as pretty children as ever played out doors. All boys, you know, the oldest not over nine, and all about the same size. Smith is a pretty respectable sort of a citizen, never drinks or gambles, and thinks the world of his family."

"Well, he went home one afternoon last week, and found his wife out shopping or something of that sort. He went on through the house into the back yard; and there, under an apple-tree, were the little fellows playing. They had a bench and some bottles and tumblers, and were playing 'keep saloon.' He noticed that they were drinking something out of a pail, and that they acted tipsy. The youngest, who was behind the bar, had a towel tied around his waist, and was setting the drinks up pretty free. Smith walked over and looked in the pail. It was beer, and two of the boys were so drunk that they staggered. A neighbor's boy, a couple of years older, lay asleep behind the tree."

"My boys, you must not drink that," he said, as he lifted the six-year-old from behind the bench.

"We's playin' s'loon, papa, an' I was a sellin' it just like you," said the little fellow. Smith poured out the beer, carried the drunken boy home, and then took his own boys in and put them to bed. When his wife came back, she found him crying like a child. He came back down town that night, gave up his business, and says he will never sell or drink another drop of liquor. His wife told mine about it, and she broke down crying while she told it. This is a true story, but the name was not Smith.—*Pittsburg Dispatch.*

THERE can be no place in human life without the contempt of all events. He that troubles his head with drawing consequences from mere contingencies shall never be at rest.—*L'Estrange.*

#### STEP BY STEP.

As God leads me will I go,  
Nor choose my way;  
Let him choose the joy or woe  
Of every day.  
They cannot hurt my soul,  
Because in his control;  
I leave to him the whole:  
His children may.

As God leads me, I am still  
Within his hand;  
Though his purpose my self-will  
Doth oft withstand.  
Yet I wish that none  
But his will be done  
Till the end be won  
That he hath planned.

As God leads, I am content:  
He will take care:  
All things by his will are sent  
That I must bear.  
To him I take my fear,  
My wishes, while I'm here:  
The way will all seem clear  
When I am there.

As God leads me, it is mine  
To follow him;  
Soon all shall wonderfully shine  
Which now seems dim.  
Fulfilled be his decree!  
What he shall choose for me,  
That shall my portion be,  
Up to the brim.

As God leads me, so my heart  
In faith shall rest;  
Nor grief nor fear my soul shall part  
From Jesus' breast.  
O sweet belief I know  
What way my life doth go:  
Since God permiteth so,  
That must be best.

"THEY KNOW HIS VOICE."—A good illustration of this, in the case of other domestic animals, is given by Barrow in his story of his journeys in Africa. The quotation given below is translated from Rosenmuller's German: "Toward sundown the whole plain was covered with cattle, which upon a certain sign, consisting of a quite peculiar piping tone made by the mouth, came together from all quarters. Upon another piping, the milk kine separated themselves from the herd, and came together to be milked. In the morning, the herds go off to the pastures upon another similar signal. Indeed, the Kaffirs and their cattle seem to understand each other perfectly." A better instance, in the present case, is given by Schulz in his description of a visit to Bedween camp, near Nazareth: "There came a shepherd, blowing upon a pipe (*Schalmei*), and behind him more than two hundred sheep, which moved according to the tone of the pipe, as if they understood everything. They knelt immediately upon their forelegs, stood for a moment upon their hinder feet, then fell down upon all four, at the sound of the pipe."—*S. S. Times.*

#### WHAT TO DO.

The writer, as he was leaving a meeting, saw a young lady, dressed in deep mourning, standing weeping. The tears were slowly rolling down her cheeks, and she would wipe them away as if she were unconscious of their falling.

"Here is a lady," said a man, "to whom I wish you would say a few words. She says she is uncertain what to do."

"Why are you uncertain what to do?" I inquired.

"I do not understand the next step to be taken," she said.

"Where are you now?" I asked.

"I have been coming to the meeting for four weeks, and all that time I have felt anxious about my soul; but all I do does not seem to make my case any better."

"And what do you try to do?"

"I try to convince myself that I am a sinner—as I know I am. But I would have a deeper conviction."

"Your mistake is a very common one. Your next step, and only step, is to go to Christ just as you are. Go to him at once. You can do nothing. Christ, as a Savior, gives all the help you need."

"Is that all?"

"Yes, that is all. You must stop trying to do anything, and believe on the Lord Jesus Christ. Go to him who says, 'Him that cometh unto me I will in no wise cast out.'"

"O," said she, "is that my next step?"

"Not your next step, it is your first and only step. He does not say, 'Come to conviction—come to a deeper sense of sin'; but he says, 'Come unto me.'"

"O, I see it now. I have been refusing Christ, while all this time I thought I was preparing to come to Him."

"Will you go to Jesus just now?"

"I will," she said, and just then trusted her soul to the care of Jesus and found peace. Her tears were now tears of joy. She had learned what to do; it was only to stop trying, and leave it all to Jesus.—*Good Words.*

SELF supreme will blight life, self subdued will find life. The true source of power to help us to overcome selfishness is the life, cross and spirit of Jesus Christ.—*Dr. R. R. Booth.*

THE Failures of science are among its richest contributions to Christianity—it has failed to discover any clue to the ultimate history of origins, any clue which can compete for a moment with the view of theology.—*Drummond.*

NONE have more pride than those who dream that they have none. You may labor against vain glory till you conceive that you are humble, and the fond conceit of your humanity will prove to be pride in full bloom.—*Spurgeon.*

#### FOR THE LITTLE READERS.

(Continued.)

#### THE BURNING BUSH.

Moses was grieved to leave the poor children of Israel groaning in Egypt, but he was forced to hide himself from Pharaoh.

He took nothing with him on his journey—no servant, no ass. But God was with him. Though he could not see him Moses knew he was near him, and this was his comfort.

At last Moses came to the land of Midian, where there was much grass and a great many sheep. He sat down by the side of a well, for he had taken a long journey.

Soon there came seven girls to the well. They were sisters, and they took care of their father's sheep. They brought their sheep with them to give them water.

First they let down some buckets into the well, and then poured the water into some great troughs that stood near. And the sheep drank out of the troughs.

While they were doing this, some shepherds came to the well, and tried to drive them away, that their own sheep might drink water out of the troughs; but the poor girls had filled the troughs with water, and it was very unfair to take the water from their sheep. But the men were stronger than they were, and often behaved in this way to them.

Moses did not like to see weak people ill treated; so he stood up, and would not let the shepherds send the girls away, but helped them to draw water for their sheep.

The poor girls thought that Moses was very kind, because he was only a stranger, and yet he had helped them.

When they came home to their father, whose name was Jethro, he said, "How is it that you are come home so soon today?" And they said, "A stranger was by the well, and he would not let the shepherds drive us away, and he drew water for our sheep."

The father then answered, "Where is the man? Call him, and ask him to come and eat bread with us." So the girls called Moses, and asked him to come to their house.

It was God who put it into the man's heart to be kind to Moses.

Jethro asked Moses to live with him and his daughters; and Moses said he would. Moses took care of Jethro's sheep, and he married one of the seven girls. So Jethro became Moses' father-in-law.

Moses had once been a fine prince, and had ridden in a chariot, but now he led his sheep to eat grass among the green hills.

There was one thing that most have made Moses sad. What was that? He

knew that the children of Israel were still groaning at their hard work. Could he be happy while they were so miserable? You know that he could not because Moses loved his poor people.

The children of Israel were indeed working hard. King Pharaoh had died, but there was another king Pharaoh as wicked as he had been.

At last the children of Israel cried to God to help them, and God heard their prayers; he remembered the promise made to Abraham, and he determined to save them; now you shall hear what God did to help them.

One day, after Moses had been forty years in the land of Midian, he was with the sheep among the high hills. He was quite alone. He looked up, and saw a bush on fire. He went on looking, and the bush was still burning, but was not more burnt away than at first.

The sight surprised him very much, and he said, "I will go and look at the bush, and see why it is not burnt up."

He was just going up to it, when he heard some one speaking to him. The voice came out of the bush. Whose voice could it be? It was the voice of God, who said to him, "Moses, Moses!"

He answered, "Here am I." Then God said, "Come not near this place, for I am here. I have heard the children of Israel crying to me in their trouble, and I remember that I promised Abraham that his children should live in Canaan, and I am going to send them to Canaan. Moses, you must go to Pharaoh and tell him to let them go."

Was not this a hard thing for Moses to do? But God said, "I will be with you, and help you."

Then Moses said, "But perhaps the children of Israel will not choose to come out of Egypt. They will say, We will not go with you, Moses; you are not speaking the truth; God has not really spoken to you. What shall I do then?" said Moses.

Then God said that he would give him the power to do wonderful things. God said, "What do you hold in your hand?"

Now Moses had a long stick in his hand, called a rod. He used to help his sheep get out of holes with his rod, and when he climbed high hills, he leaned upon his rod. So when God said, "What do you hold in your hand?" Moses answered, "A rod."

"Throw it upon the ground," said the Lord.

Moses did so, and it was turned into a serpent. Moses was afraid of the serpent, and began to run away from it.

Then God said, "Take hold of it by the tail." So Moses took hold of it, and it was turned again into a rod.

God said to Moses, "When you go to Egypt, do this wonderful thing before the children of Israel, to show them that I have sent you: but if they will not be-

lieve you, do this thing too that I will show you. Put your hand into your bosom.

So Moses put in his hand, and then he drew it out, and it was leprous, that is, it was all covered over with white spots. What a frightful sight this was.

Then God said, "Put your hand in again;" and he put it in, and pulled it out again and then it was as well as before.

Then God said to Moses, "If the children of Israel do not believe that I have really spoken to you, let them see you do this wonder."

"But," said Moses, "I cannot speak well; I do not know what words to say." Then God told Moses that Aaron, his brother, should go with him, and speak for him. Aaron could speak well, and he was a good man, and loved God.

Moses went back to Jethro, his father-in-law, and told him that he must go back to Egypt, and he took his wife and his two little sons with him upon an ass.

As Moses was going to Egypt, he met his brother Aaron, and Aaron was glad to see him and kissed him. Then Moses and Aaron went together to the land of Egypt.

They found the poor Israelites at their hard work, crying and groaning. Aaron said to them, "God has sent us to tell Pharaoh to let you go to the land of Canaan. Then Aaron did the wonders that God had shown Moses when he spoke to him from the bush. You know what wonders I mean."

Did the children of Israel believe what Aaron said? Did they wish to go to the land of Canaan? Yes, they did; and they thanked God for having heard their prayers.

You have often been told, my dear young friends, about God's hearing the prayers of his people. I hope that you will always pray to him when you are unhappy.

The children of Israel did believe, and they said, "We will go;" and they bowed their heads, and thanked God for his goodness.

But Moses could not take them out of Egypt till Pharaoh had given him leave.

(To be continued.)

They who carefully study the Bible do not at once become convinced of its plain teachings and doctrines. We feel that if feet-washing is the greatest error the church falls into, it will not be far from the truth.

The colored sunsets and the starry heavens, the beautiful mountains and the shining seas, the fragrant woods and the painted flowers, they are not half so beautiful as a soul that is serving Jesus out of love, in the wear and tear of common, unpoetic life.—*Faber.*

## THE "WOULD-BE" CHRISTIAN.

SOME professed Christians seem to lay at religion: they act as if Christ came into the world to save them from all further care about their souls, and set them free to enjoy themselves. They go in and out of our assemblies, and frisk about as if the whole business was a very nice amusement. They enjoy a spirited meet-

ing and admire a great speech; but as to bending their necks to the yoke of Christ, they have never tried it and never will. They are the rabbits of the church. The oxen are ploughing the fields, and the rabbits are hiding in the burrows or sporting in the grass. Ask these professors to do something or give something. Off they go. Dear timid creatures! merely to whisper service is to alarm them. Brother, does this apply to you? If so, change your way of life immediately. It is a mean thing to be trifling while others are toiling. It is dishonorable to yourself, injurious to the church, and ungrateful to your Savior, to be wasting time and opportunity. The consequence of wasting one hour of time it would not be possible to foresee. A moment may be the hinge of eternity to those around you. O, brother, there is much to be done. UP AND AT IT.—*Spurgeon.*

## Married.

BERGMAN—WEGLE.—On the 27th of February, at Jansen, Jefferson Co., Neb., at the residence of the bride's parents, by Bishop Henry Yother, Bernhart Bergman and Margaret Wegle. Both from Russia, Europe.

NAFFINGER—STAUFFER.—On the 17th of March, at the residence of the bride's father, in Bureau Co., Ill., by Joseph Bernky, Joseph Naffinger and Emma Stauffer, both of Bureau Co., Ill.

BULLARD—CHRISTOPHEL.—On the 6th of March, at the residence of Henry A. Miller, in LaGrange county, Ind., by the same, Bro. Phillips Bullard of Elkhart county, and Sister Sarah Christophel of LaGrange county, Ind.

SCHWITZER—CRENSMAN.—On the 8th of March, at the residence of the bride's parents near Strasburg, Waterloo county, Ontario, by Pre. Jacob B. Bowman, Samuel Schweitzer and Barbara Cressman, both of Waterloo Co.

## Died.

HOLDEMAN.—On the 11th of Feb., Sister Elizabeth Holdeman, aged 66 years, 3 months and 29 days. She left three daughters to mourn the loss of a kind and loving mother. For her humble submission to the divine will, the christian patience with which she bore her sufferings, and her pious conversation during her illness assuring her friends that God was afflicting her to purify her for eternal rest, fills the hearts of those who mourn their loss with the glorious hope that she is now enjoying the rest of the people of God. She lived a very consistent christian life for about forty years.

SHELLENBERGER.—On the 18th of February, in Stephenson county, Ill., of consumption, Ida B., daughter of E. M. and Rebecca Shellenberger, aged 31 years, 2 months and 16 days. She was buried on the 21st. Services by A. A. Haede and Abr. Myers. She died trusting in her Savior.

MYERS.—On the 6th of March, in Bucks county, Pa., of cancer, John S. Myers, aged 73 years, 3 months and 16 days. He was buried on the 10th at the Deep Run Mennonite Church. Services by S. Godshalk and John Gross from Isaiah 38: 10.

PITTSBURGER.—On the 11th of March, in Allen county, Ohio, of consumption, Elizabeth Pittsburger, aged 24 years, 6 months and 11 days. She was buried on the 12th. Services by C. B. Brenneman and Wm. E. Bay. She leaves a husband and one child to mourn their loss.

LAUVER.—On the 11th of March, near Buchanan, Mich., whither she had gone on a visit to her brother and other friends, of consumption, Sarah Diehl, wife of Gideon Laver, aged 40 years, 10 months and 5 days. The corpse was brought back to her home, three miles east of Elkhart, where the funeral services were held in the Rowe Church, by J. F. Funk and Samuel Yoder from 2 Corinthians 5: 1. She was formerly from Snyder county, Pa., and leaves a sorrowing husband and seven children. She had been afflicted about six months. May God comfort the sorrowing hearts of the bereaved ones.

GOOD.—On the 16th of Feb., in Harrison Twp., Elkhart county, Indiana, of paralysis, Christian Good, aged 52 years, 4 months and 10 days. He was a minister of the River Brethren Church for some years. He was buried at Yellow Creek Mennonite burying-ground, where services were held by Henry Davidson and others.

EMIG.—On the 9th of February, near York City, York county, Pa., of apoplexy, Mattie, wife of Emanuel Emig, aged 58 years, 11 months and 13 days. Text, Matthew 24: 44. Buried on the 13th in the family graveyard. Many friends assembled to sympathize with the bereft family.

BRUBACHER.—On the 14th of February, in Salungo, Lancaster county, Pa., suddenly, Abraham S. Brubacher, aged 58 years, 8 months and 15 days. Buried on the 17th at the residence of the bride's parents, by Rev. J. A. Large congregation assembled in respect for the deceased, and to sympathize with the bereft widow.

EBERSOLE.—On the 8th of March, in Lancaster county, Pa., of consumption, David Ebersole, aged 47 years, 5 months and 11 days. He was buried near Monterey. Services by Henry Soltzhus from Rev. 12: 13. Deceased was a member of the Amish branch of the church and leaves a widow and six children, besides many friends and relatives to mourn their loss.

BECK.—On the 11th of March, near Honeytown, Wayne county, Ohio, of catarrh in the stomach, Sister Sarah Beck, aged 76 years, 5 months and 3 days. She was buried on the 13th in the Lutheran graveyard near Honeytown. She leaves a husband and three children to mourn their loss, but who feel that it is her eternal gain. Services by A. H. Brenneman from Amos 4: 12.

McFANN.—On the 12th of February, near East Union, Wayne county, Ohio, of brain fever, Byron Orrie, only son of Nathaniel and Elizabeth McFann, aged 7 months and 11 days. Buried on the 14th in the Lutheran graveyard near Honeytown. Services by A. H. Brenneman and D. M. Irvin from Matthew 18: 34.

SHELLENBERGER.—On the 18th of February, in Stephenson county, Ill., of consumption, Ida B., daughter of E. M. and Rebecca Shellenberger, aged 31 years, 2 months and 16 days. She was buried on the 21st. Services by A. A. Haede and Abr. Myers. She died trusting in her Savior.

WILLI.—On the 15th of March, at White Oak, Lancaster county, Pa., of croup, Alvine S., youngest son of Peter and Lizzie N. Will, aged 1 year, 4 months and 28 days. Buried on the 17th at Hernly's Meeting-house. Text, Rev. 3: 19.

CULP.—On the 14th of March, in Elkhart county, Indiana, Daniel F., son of Anthony J. and Sarah N. Culp, aged 1 month and 23 days. The little babe followed its mother, who died only six weeks ago.

MILLER.—On the 14th of March, in Miami county, Indiana, of consumption, Bro. Silas Miller, aged 23 years, 4 months and 23 days. He was sick about two years and had ample time to consider the welfare of his soul, although he waited long before he gave himself up to God; after which he was baptized by Bro. Daniel L. Miller. He leaves a widow, two children, father, brothers and sisters and many friends to mourn his death. He was buried on the 15th in Moses Mast's graveyard. Services by D. L. Miller and Nobert Sproll from Matt. 19: 16-30 and Heb. 9: 27.

YODER.—On the 13th of March, in Douglas county, Ill., of diphtheria, Lydia, daughter of Widow Anna Yoder, aged 5 years, 11 months and 27 days.

EICHER.—On the 3d of March, in Rome, Iowa, of cancer in the stomach, John Eicher, aged 67 years. He leaves eleven children to mourn his death. Services by Jonathan Lee and Stephen Miller.

DOYLE.—On the 10th of February, at the residence of Bro. Jacob Landis, near Hainbridge, Lancaster county, Pa., Daniel Doyle of Maryland, aged 20 years, 2 months and 15 days. Funeral on the 11th. Text, Isaiah 55: 8. His remains were taken to his home in Maryland for burial. The deceased was highly esteemed. A solemn call to the young!

BEILER.—On the 13th of March, in Woodford county, Ill., of the infirmities of old age, Sister Barbara Beiler, widow of Peter Beiler, aged about 79 years. She was buried on the 15th in Bachman's graveyard, followed by many friends. Services by Joseph Wagner, Joseph Ackerman and John P. Schmitt from 1 Cor. 15. The departed sister often wished to depart this life and be with Christ, and she passed away quietly.

BURKY.—On the 1st of March, in Woodford county, Ill., of cancer in the stomach and lung fever, Bro. Jacob Burky, aged about 72 years. He was buried on the 3d. Services by Chr. Risser, John P. Schmitt and Peter Hochstetler from 1 Cor. 15 and John 5: 24. The deceased suffered much pain for several years, but he bore it all patiently.

GEIL.—On the 12th of March, in Buckingham Twp., Bucks county, Pa., Mary, widow of Henry Geil, aged 88 years, 7 months and 16 days. Buried at Doylestown Mennonite Meeting-house.

LANDIS.—On the 13th of March, in Dublin, Bucks county, Pa., Eliza, widow of Joseph Landis, aged 95 years and 9 months.

SCHWARTZENTRUBER.—On the 15th of Dec., near Hubbard, Marion Co., Oregon, of cancer, Elizabeth, wife of Christian Schwartzentruber, aged 58 years, 2 months and 12 days. She was a faithful member of the Amish Mennonite Church. She was buried on the 17th in Miller's graveyard. Services by Bishop Jonas Kauffman from 1 Cor. 15.

OYLER.—On the 8th of February, near Hanover, York county, Pa., Josiah J. Oyler, aged 49 years, 4 months and 27 days. He was buried on the 10th. Services from Hebrews 11: 10.

ROHBAUGH.—On the 19th of February, in Hanover, York county, Pa., William J. Rohbaugh, aged 7 months and 14 days. Services from Luke 18: 16.

"Fond parents, calm the heaving breast,  
The Savior called him home;  
Grieve not, your darling is at rest,  
Beyond this vale of gloom."

LAPP.—On the 7th of March, in Union Twp., Elkhart county, Ind., of consumption, Mary, wife of Scott Lapp, aged 27 years, 3 months and 6 days. A few days before her death she was led to see the necessity of giving herself to the Lord, and was received into the Mennonite Church by baptism, expressing forgiveness and acceptance with God. She also at the same time partook the Lord's Supper, and four days later passed away. She leaves a husband and one child.

## Letters Received.

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C—George Culp Jr., Solomon Culp, D. F. Christner, C. Conrad, Daniel Christophel.

D—John R. Duack, Wm. Dahlen, Cornelius Duack, E. Mary C. Ebersole, Jacob Ebersole, John Eshleman, Henry Est, J. R. Sollenman, Jacob Egly, Jacob Eberhard, Henry Euns, Jacob Eshleman, Wm. Ewert, Esther Ebersole, Margaret Epp, F. Julius Eriesen, Leonard Franz, Amos Fridig, C. H. Feisby, David W. Ferry, Lizzie Foreman.

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Y—Rebecca H. Yoder.

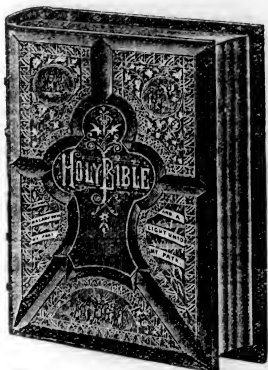
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Vol. 24.—No. 8.

ELKHART, IND., APRIL 15, 1887.

Whole No. 344.

For the Herald of Truth.

## AWAKE!

Awake, thou slumbering soul,  
List to the voice of God;  
He calls, awake from sin's long sleep,  
Life's battles must be fought.  
The day will soon approach.  
When Christ the Lord shall come,  
With angels sounding trumpets loud,  
To call the ransomed home.

But guilty sinner, where  
Do you expect to find  
A rescue in that day, when God  
Will reckon with mankind?  
The mountains cannot shield,  
Though you to them may cry;  
Nor hills, nor caves, nor dens will hide  
You from God's searching eye.

Then hasten to awake,  
Before that awful day  
Shall break, and find you still asleep—  
Why longer yet delay?  
You cannot God deceive,  
Nor lengthen out your day;  
Not otherwise can you escape,  
But through the narrow way!

You all must surely die,  
And give a strict account,  
Of all the wicked deeds and thoughts  
That in your heart were found;  
The righteous then shall shine,  
Bright as the stars on high;  
But sinners will be doomed to death,  
To weep, lament, and cry!

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## CHRIST OUR REFUGE.

"Believe in the Lord Jesus Christ,  
and thou shalt be saved." Acts 16:31.

A full and perfect salvation is promised to all who believe in the Lord Jesus Christ as the Son of God, and who confess him as the Savior sent from God, that whosoever believeth in him should not perish, but have everlasting life. Jesus is both able and willing to save all who come to him in faith believing. Without faith it is impossible to please God. It must be the faith of the heart. "If thou wilt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.

To believe in Jesus means to trust in Him. To trust in Him as a Savior, as one who is mighty to save, is to trust in Him alone for salvation. In the language of the apostle, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." 2 Tim. 1:12. He was assured of the reality of his belief. From the knowledge of Christ which the apostle had, and his faith in the Savior, he was confident that Christ in whom he trusted was able to keep that which he had intrusted to him who is declared to be "able to serve them to the uttermost" that come unto God by him, seeing he ever liveth to make intercessions for them. By Him are given to us exceeding great and precious promises. Reader, have you entrusted your all to the Savior, or do you not yet know the Savior? The Savior Himself says, This knowledge is eternal life. To know the Savior as the son of God, and the son of man is the most excellent knowledge. This is life eternal, that we might know the only true God, and Jesus Christ whom he has sent. The apostle sets light by all that he accounted precious for the "excellency of the knowledge of Christ."

Oh the unsearchable depths of Christ's love to sinners! Jesus came to rescue perishing sinners. He offers himself a refuge. Whosoever believeth in him shall be saved. Fearful shall their end be found on whom God's wrath shall fall. To the unbelievers God has reprobated his part to eternal and unavoidable woe and misery; but those that believe he makes heirs of his immeasurable riches, and are made "partakers of the inheritance of the saints in light;" an inheritance that fadeth not away, in the home which Christ hath prepared for those who faithfully do his will.

Sinner, are you aware of the danger your soul is in while distant from Jesus? Oh then flee from the wrath to come, and find refuge in Christ; resting your sin-burdened soul on Him! Christ is the only refuge; flee to Him for safety, and say as Peter did when he began to sink, "Save, Lord, or I perish." Or as the Jailor to the apostles, "What must I do to be saved?" "Believe in the Lord Jesus Christ, and thou shalt be saved, is the only, and is a sufficient answer to every

sinner seeking refuge. Jesus is made to us righteousness; in Jesus all fullness dwells. "Behold the Lamb of God which taketh away the sin of the world." "Look unto me and be ye saved."

"Those who to Christ for refuge flee,  
Should in his footsteps tread;  
Our Prophet, Priest and King should be  
Both trusted and obeyed."

SUSAN M. HERSHEY.

For the Herald of Truth.

## THINK ON YOUR WAY.

These words keep ringing in my ears ever since one of the brethren on the 2d of January preached from the text, "I thought on my ways, and turned my feet unto thy testimonies." Ps. 119:59.

We had been thinking all summer and even for the last three or four years, over the work in our neighborhood and the need of earnest work in our church. But still it is necessary again to get to "thinking on our way." Are we doing what we can, and what God requires of us? Are we praying night and day for God to revive his work in us? Are we wrestling in prayer in behalf of our unsaved children and neighbors?

"My drowsy powers, why sleep you so?  
Awake my sluggish soul;  
Nothing has half thy work to do,  
Yet nothing's half so dull.

The little ants, for one poor grain,  
Labor, and tug, and strive;  
Yet we who have a heaven to obtain,  
How negligent we live!"

Our sleepless nights, spent in thinking and prayer, will not be all in vain. Let us remember we have only once to live and after that the judgment; and what is undone then will be undone forever.

What can be done to rouse the church and the members personally to action? O Lord, come, and revive us again. We are encouraged when the good Lord wakes up our children and converts them, still more soldiers to step into the ranks to fight the battles for king Emmanuel. But our hearts fail us again when we think of the many soldiers who have fallen from the ranks in the past years who had



no doubt been thinking on their way, until they became weary of the burden of life and the Lord took them home to himself. Others who were watchmen on the walls and began to cry aloud and seemed determined not to spare we hear no more, and others are selected in their stead. It is indeed necessary when God does convert our children that we be anxious for them and fervent in prayer in their behalf, lest in these perilous times they be led away again into the transitory pleasures of this world as many others have been in the last few years, making shipreck of their faith.

There is still another reason for "thinking on our way." Our two meeting houses in Union township are so poor and old that they are no more fit to hold meetings in during the cold winter season. So we stand much in need of a new house about midway between the old ones. Oh for more Gideons to take hold, and encourage us in the work, to build both the church and houses of worship.

I see now that this letter is made up of complaints instead of encouragements as I had intended it at first. But brothers and sisters, let us take courage and go forth in the name of the Lord, laboring in his harvest, praying the good Lord for the increase, remembering that the prayer of the righteous availeth much. To God the Father and our Lord and Savior Jesus Christ be all the honor and glory.

For the Herald of Truth.

#### THE LORD WILL FIND HIS MAN.

There are a great many persons concerned about the fact that the Lord will not be able to find the men that he especially desires to work for him. But I think there is no need of any fear on that score. The Lord will find his man. When he wanted to find a man to lead his people out of Egypt he found Moses; when he needed a king he first found Saul and then David, the least of all his brethren—when he wanted a man to preach to the Gentiles he found Paul—when he needed a man against papal power to establish again the pure work of God on gospel principles he found a Menno Simon—and so in all ages he finds his.

Reader if you think you are called for a certain work and the Lord has not yet found you—do not be concerned—the Lord knows exactly the work he has to do—he knows your capacity—your endeavors your faithfulness—your aptness for the place—and when he is ready, if he wants you, your name will be called—and you will be there—if he don't call your name you may be sure he don't need you yet—but always be ready when he calls you, not only in that which you think you ought to do but also that which you are now doing.

F.

#### For the Herald of Truth. TO THE YOUNG.

This morning when I awoke I could not help thinking of the all-merciful God. It seemed as though he was reflecting his all-atoning grace in at my window. Such a beautiful morning I had not seen for quite a while. It seemed as though the Lord was nearer than usual.

Dear reader, did you thank the Lord this morning for his kindness in keeping you safe and secure from all evil? Did you ever thank him for sending his only begotten Son into the world? Only think! if it were not for the blessed Savior, how could we ever enjoy this life or the life to come. May the dear Savior draw you nigh unto him. Or will you not accept that precious call which would save you at the end of time!

If we serve the Lord while on earth we need not be afraid that he will not save us in heaven, for Jesus has told us plainly that whosoever keeps his commandments loves him; and those who love the Savior and will come to him with their whole heart, he will surely not reject. For Jesus says, Whosoever believes and is baptized shall be saved, but whosoever believeth not shall be lost. Dear readers, I hope you may not be tempted to wander so far from the good Lord.

The Lord told Noah to build an ark; and he preached to the people, and all those who would gladly receive into the ark. But how few were there who went into the ark. Think, reader, if there were only eight persons saved from so many thousands of people we can think that it was then and is now as the Lord said in Matt. 7:14. "Straight is the gate and narrow is the way, which leadeth unto life, and few there be that find it."

Noah tried by the help of God to get the people to repent and go with him into the ark and he saved from the flood, but they made sport and laughed at him all the hundred and twenty years that he was building the ark. So it is to-day. There are many who reject the Savior's call until too late.

In the time of Noah the ark was prepared to keep safe all the people who would believe and repent, but now it is through the church that all those who believe in the Lord Jesus shall be saved. We must believe and be baptized, and become one of his disciples before he will take us into his church as his children.

When I think of so many beautiful promises which the Lord presents to us and see so many out of his church, my heart grows sad. I entreat you to "come and taste and see that the Lord is good." Come before too late. Come and the angels in heaven will glory in your coming, and when time ends you will always be happy in praising the Lord.

A YOUNG DISCIPLE.

#### For the Herald of Truth. COME BOLDLY.

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:16.

You who have received Christ in your hearts, hear the exhortation of the apostle Paul in the above text. It is for you; it is for us all who believe. Come boldly. The Lord does not wish us to be timid or fearful. He has made the offer of grace, and he wants us to come boldly and receive the benefits he offers us. He does not want us to shrink from taking boldly his grace because of the cross we must bear. Come boldly, take up the cross, and follow our master. Those who have never tasted, and found that the Lord is good, know not how pleasant it is to work for Jesus in the strength of that grace which he gives us. How pleasant it is to be rid of the world's vanities and pride. Come boldly while time is yours, for you know not what hour the death angel may come to call us from time to eternity. How sad if we were then not prepared for the home of the redeemed in heaven, but would have to hear the Savior say, "I never knew you."

The promise to us is that if we come boldly we shall obtain mercy and find grace to help in time of need. We who have found this promise true since we have made our vow to serve God, and hold dear the name of Jesus above every other name, let us have the boldness to hold fast our profession, and shine as a light to the world, and be an example for those whom we wish to have follow in our footsteps. Jesus says, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

Dear young friends, come boldly, and give your hearts to God while you are yet in your tender years. You will find it much easier now than if you wait until Satan has led you far away from God. He is trying to deceive us in every possible way to hold us away from God until we shall be so taken up with the pleasures of sin and the vanities of the world that we have no desire for sacred things. The enemy aims at our destruction, and will surely accomplish it if we but allow him to lead us.

You who are out of Christ cannot know how pleasant it is to travel on the way that leads to heaven. You have not denied yourselves, taken up the cross and followed Jesus. This is the only way to obtain eternal life. Christ is the way the truth and the life, and he has said, "No man cometh to the Father but by me."

Come boldly to the throne of grace, And there to serve the Lord, For he will give to you a place Which ever shall remain.

Cherry Boz, Mo. ANNIE DETWEILER.

#### For the Herald of Truth. TO PARENTS.

The object of training a child "in the way he should go," is truly of great importance, and should engage our serious consideration. No one is sufficient for this work without wisdom from God; for in the same family each child differs somewhat from another and needs peculiar training. That some of our forefathers have been rather severe or strict is admitted, but that this should be the excuse for the almost universal error on the other extreme is unreasonable. It is like the extremely narrow view which some take of the gospel, leading others to reject it altogether. There is no record in the Bible of too strict discipline. It is not so much the discipline, as the manner in which it is applied.

Children, like older people, can not be driven, they must be led. If the erring is ever restored, it must be in a spirit of meekness, and as the apostle says, none but the spiritual can do it. We must build up character from within. First the parent should have a knowledge of the nature of wrong and all its consequences. This should be kept fresh before the child every day. It will not sour, for every truth commends itself, and brings its own conviction. No one can fully escape from truth and right when administered in a right spirit. Evil will indeed go apace, but truth will finally triumph, for God is in it. To administer truth in an unseasoned spirit, only hardens the heart. Why do persons loathe some articles of food? They remember of a time that they ate a little too much of it, or at an improper time. They will likely never relish it again. Just so with the mind.

There is but little use in correcting a child when it is angry, or "out of fix," when very likely the parent is more or less in the same fix. Better let things pass for that time. Watch your time; when pleasantness and good will prevails all around, then speak of the misdemeanor with tenderness and meekness. Make full acknowledgments of your own faults in the case, if you were not directly at fault it may have been by your lack of timely warning or proper treatment. This has a wonderful effect upon the child.

We need much patience; children are forgetful and short sighted. They often do evil when least intending it. They are full of life, and act before they think. They are easily provoked, but as easily forgotten again. Restraint for fear of punishment dwarfs the mind and sours the spirit. It does not build up character. Inwardly there is a feeling in the soul that says, "Wait till I am my own master, I shall then do as I please." Let us avoid treatment that fosters such a spirit.

I do not say that corporal punishment should be altogether abandoned; it may

be necessary sometimes, it is better than much scolding. But we can train or build up character by kindness and sound judgment only; and by being ourselves examples of true piety. Example speaks louder than words. Children, as well as older ones, better not hear much truth when it comes accompanied by unkind and bitter feelings. These will set them against it, and they can not help it if they would. It is often easier to make Christians out of the rawest material than of those who are early in life prejudiced against religion.

A READER.

#### For the Herald of Truth. COME, AND BE HEALED.

"When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him, that he would come down and heal his son. For he was at the point of death." John 4:7.

How many of our sons and daughters are at the point of death in their sins! O could we but persuade them to go to Jesus and be healed. Many times they hear the word preached so plainly. Yet they will not go and be healed.

When you are bodily sick, dear friend, you send for a physician at once, that he may come and heal you. But you suffer spiritual sickness, even to the danger of eternal death. Why not, when you know that you are out of Christ and unsaved, go to the great physician, Jesus, who can heal all diseases if you will only come to him. Yes, "Come to Jesus, Come to Jesus just now."

Think how many prayers are offered for you who are sick spiritually nigh unto death. Your parents are praying for you dear children when they know not where you are spending your hours. Think of your dear Christian mothers, who send her petitions to heaven for you and in pleading with God for you says in the anguish of her soul, "Where is my wandering boy to-night." How blessed if that boy is doing that which is pleasing to God!

Let us dear parents not grow weary in going to the great physician in behalf of our children. Let us not selfishly remember only our children, but pray as well for our dear friends around us who are at the point of death. If our prayers are not answered at once, if they are offered in faith, they will be answered in the Lord's own good time.

Let us remember that the man noticed in our text went to Jesus in behalf of his son. Let this be a lesson to us parents whose children are surely dying the spiritual death unless they receive the help of the healing power of Jesus. Perhaps if we go to Jesus in their behalf as we should, they will be fond of him. Let us be lights to bring them to Jesus,

not darkness over which they must stumble and be forever lost. Let us be sure of this one truth, "The fervent effectual prayer availeth much."

E. S.

#### For the Herald of Truth. REJOICE.

"I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robes of righteousness." Isaiah 61:10.

The above words were spoken by the Prophet Isaiah, who prophesied much of the coming of Christ, and of the blessings that should be upon his people, of which we all can be partakers. Greatly, too, can we rejoice, who have, like the prodigal son, returned to the Father and received the best robe. We too have felt that unless we would return we would perish. We saw that our garments were polluted and stained with sin.

The blessed Bible told us that our righteousness is as filthy rags in the sight of God. Therefore we returned, we repented, and, according to his holy word, found favor and acceptance with him. And now our souls greatly rejoice, because he has clothed us with the garments of salvation. He hath covered us with the robe of righteousness, which is the righteousness Jesus Christ, who, in our stead, bore our sins, and atoned for all. On him, we are told, was laid the iniquity of us all. The chastisement of our peace was upon him, and by his stripes we are healed; and now we are free, for Christ has become our righteousness, which makes us acceptable in the sight of God.

Happy people whose joy and rejoicing is in God; whose happiness is found and sought for, alone in Christ. Such shall be blessed in time and in eternity. They have peace with God, which causes them greatly to rejoice, and to value it more than anything this earth could afford; for it is a satisfying portion. The soul is satisfied.

Sinner, how is it with you? You are seeking your happiness in the perishable, things of this world. Look about you and see yourself stained with sin. Oh return with the prodigal to the Father; and you shall be clothed with the garments of salvation, and your soul shall be joyful in God. EMMA W. WAMBOLD.

"In the defense of her young the animal mother becomes a heroine. The young lady mother who attends party, ball or theater, turning over her infant child to a wet nurse, stands beneath the animal mother, who, with a fidelity that challenges admiration, watches her offspring and nourishes it."

For the Herald of Truth.  
COME, HELP US.

On New Year's night of eighty-seven  
Our minds were filled with thoughts of heaven,  
While it was our delight to hear  
Our minister we love so dear.

The subject was, "What lack I yet?"  
And I believe it surely fit  
All those that came together there,  
Who in God's kingdom want a share.

We love our preachers all, indeed,  
But sometimes feel we stand in need  
Of more to come and cheer us up,  
For bitter sometimes is our cup.

How pleased to have one come along  
And aid us in our prayers and song,  
And lend us all a helping hand  
To lead us to that better land!

My plea would be to one and all,  
Come to us, make a friendly call,  
And preach God's word without a fear,  
Like brother did the first this year.

M. FISHER.

For the Herald of Truth.  
THE MERCIFUL.

"Blessed are the merciful; for they  
shall obtain mercy." Mat. 5: 7.

God requires his children to be merciful as he is merciful. They must be kind and charitable and strictly upright in all their dealings with their fellow-men. Yet how many there are, even of those who profess Christianity, that are most always unkind to those around them, and are continually scolding or pouting when their will is crossed.

We can not read that Jesus was ever unkind to any one. The word says, "If any man have not the spirit of Christ, he is none of his." "Little deeds of kindness," how powerful, how telling they are. A single word may disquiet an entire family for a whole day. One surly glance may cast a gloom over the household, while a smile, like a gleam of sunshine, may lighten up the darkest, weariest hours. Kindness gains more friends than can be gained in any other way.

If one of our members falls into an error, and it has been known to us, and is talked of by almost every one, are we merciful, and search diligently, to see if these things be true or not? If they are not true, we will rejoice with them, and be bound closer together than ever. But if we find that there is sin existing, what shall we do? Jesus says, Luke, 17: 3, "Take heed to yourselves." "If thy brother trespass against thee, rebuke him, and if he repent, forgive him." He does not say that we shall forgive him unless he repents of his sins, and wants to be forgiven. But he says, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you," and "if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Jesus has told us

to watch and pray that we enter not into temptation.

Often we hear the remark, "Some one ought to tell," or "I would like to tell this or that one of their errors, but I afraid they would get cross." Such do not seem to know how truthful a true God-fearing child is if told of his errors and shown the way more clearly. It is only the self-willed that do not like to be told of their errors. But we are to be merciful and tell the erring in love and kindness. The wise and teachable are always thankful to those who in a kind and quiet way show them their mistakes. But not if they tell it in a haughty, contemptuous, or conceited manner, and not for the purpose of doing good.

It is one of the easiest things to perceive, when our mistakes are pointed out, whether it is done with the view of doing us good, or to let off their impatience with us in our short comings. Shall we not become willing to have the same forbearance with one another as our heavenly Father promises to us? We must forgive all from whom we have received injuries, before we can expect pardon for our transgressions. We may then offer our gift, and go in peace, because we have the promise that if we forgive, our heavenly Father will also forgive us. The spirit of Christ and the spirit of revenge are antagonistic, they can not dwell together. We must put off all anger, wrath, malice and hypocrisy, and put on as the elect of God, holy and beloved kindness, humbleness of mind, meekness and long suffering. Fearing one another, and forgiving one another, even as Christ forgives us. When we compare our unprofitable life with the frequent and wonderful mercies we receive, it shames us, and leaves us inexcusable. If we are God's children, we owe him our most tender affection, and dutiful obedience for all the tender mercies we continually receive, for all our lives have been filled with mercies.

When we think of the afflictions and suffering which abounds in this life, it is a wonder that any will give way to jealousy or anger. Much rather should men overlook the failings of others, remembering that all have need of forgiveness.

Let us then all strive to live as branches of the true vine, that we may be enabled to carry out the good work which we have begun, for the reward will truly be great. Though we sow in tears, yet in due time we shall reap with joy. Ere long our trials will cease, and in its stead there will be a day of rest that shall continue forever, for there shall be no night there. "And God shall wipe away all tears from our eyes." The Lord says, "He that overcometh shall inherit all things, and I will be his God, and he shall be my son." Rev. 21: 7.

A SISTER.

For the Herald of Truth.  
THE HAPPINESS OF CHRISTIANS.

The happiness promised in the word of God to Christians is not obtained through worldly pleasures and worldly amusements wherein the worldling seeks it. It is not in the power of earthly things to make us truly happy. These always terminate in sorrow. The wise man Solomon looked at worldly pleasure and said, It is vanity.

All men seek happiness in some way, but only those who are taught by the Spirit of God according to his word know in what their happiness exists and how it is obtained and enjoyed. Since happiness is so inseparably connected with religion, none can be happy without religion either in this world or the next, and we need not fear that we will fail of it if we truly attend to it and seek for it in Christ's appointed way. Christ declared in the beginning of his ministry that the poor in spirit, the mourners, the meek, the thirsty, the peacemakers, the merciful, and the persecuted are the blessed of God. Happy is he then who knows this and feels his poverty of spirit and his helpless condition, solely depending for aid and assistance upon God who promised it. This promise brings happiness to those who feel their helpless condition and solely depend on God for strength.

Without God's aid we are destitute of holiness, righteousness, strength, or wisdom, are deep in debt without any thing to pay, and according to divine justice liable to be punished. Happy are we if we know this to be our state and condition and then flee to Christ for pardon with a penitent and contrite heart, and find the words of the Savior true for us when he says, He that cometh to him he will in no wise cast out. Happy is he then who comes to him in full assurance of faith.

But those who feel sufficient in themselves and are of a haughty and independent spirit will come short of the glory of God and therefore can not be happy. If we feel our weakness and inability to help ourselves trusting in the atoning merits of a once crucified Savior for salvation, having the spirit corresponding to the kingdom to which we profess to belong, we are happy in the hope of being saved by faith in Jesus. This leads us into a meek and humble frame of mind and tends to a peaceful enjoyment of life; giving us confidence in the promise of God and the holy Spirit, enabling us to look into the future for the enjoyment of true happiness. To be truly happy we must by faith in the gospel get to Christ who endured the cross for the joy that was set before him. Dear friends, let us be engaged in seeking happiness where it is promised to us. Then we can be for ever happy, yes, happy in eternity.

ADAM BARR.

For the Herald of Truth.  
LOOK BEYOND YOUR TRIALS

It is through the grace of God that we were permitted to enter into another year and spend so much of it with his favor. I doubt not that many of the dear brothers and sisters with me, have passed through many a dark cloud, through many a severe trial and temptation, and sore affliction, in the past year. But we have one glorious thought and promise in the word of God. We shall not be tempted above that we can endure. For there is not a sorrow, or trouble, or affliction that we must endure here, but what the Lord knows all about it. And he is the same to-day, and forever. He will not break a bruised reed, nor quench the smoking flax. Christ says, "Those who sow in tears, shall reap in joy," etc.

Dear fellow pilgrims, and readers of the HERALD OF TRUTH, I can rejoice in my Redeemer's love for what he has done to my soul in past times, for the sanctifying and healing powers, that he is a helper in the time of need, and a comforter in time of trouble. He is the one, that can cut the wounds and heal them up again. He has a "balm in Gilead" and a herb in Judea to heal the sick and wounded hearts. We also read in the fifty-third chapter of Isaiah, "He was wounded for our transgressions. He was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed," etc.

Paul in Hebrews 12: 11, says, "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless after wards it yieldeth the peaceable fruit of righteousness to them that are exercised thereby." O what a blessed experience to get into the spirit of perfect willingness to obey in all things! Let us go into an experience where we can offer the same prayer, not only when there is no cross before us, but when the deepest sorrows of our lives overtake us. O who does not long to be "dissolved" and to be where after death, sorrow, pain and tribulations, eternal treasures and happiness shall make us glad forever. Perhaps we are not far away from the time where pain and conflict will end, and a crown of glory, and the splendor of heaven await us, there to meet our dear departed ones, who have gone on before. It may not be long till we can go to join in with them, to sing the song of Moses and the Lamb, to give eternal honor, glory and blessing to him who has redeemed and saved us.

Dear fellow pilgrims, let us fight on, ere long we shall reach that happy shore, where afflictions and sorrows will forever disappear, and our mourning will be turned into a glad song of praise that we have come out of tribulation into our Fatherland, the home of the glorified saints,—into our everlasting rest. O what

a glorious thought it is to know that our names are written in the book of life! Then often we have a desire, with Paul, to depart, which is far better. Then to die is our gain. It is our blessed privilege, if we are Christians, to know that our names are written in heaven, and to rejoice in it. Christ said, "I go to prepare a place for you, and if I go to prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." I. H. MOYER.

Ontario.

For the Herald of Truth.  
WORDS OF WARNING.

John M. Wilson, who was recently hanged in Montgomery County, Pa., for the murder of Anthony W. Dealy wrote a sketch of his life, giving an account of his downward course, and again how through much hardship and suffering, and terrible tortments of conscience, he was led to a confession of his crime and finally to conversion, which has been published, and from the reading of which and the impressions made on his mind by the same, one of our correspondents makes the following remarks:

A Full History of The Eventful Life Crimes Confessions Repentance and Death on The Gallows of John M. Wilson who was hung at Norristown, Pa., Jan., 13, 1887 for the murder of *Anthony W. Dealy*. This book contains 110 pages. Price post-paid 25 cents.

This book was written by the doomed man while in prison, giving a description of his career through life—the danger and pitfalls to which he exposed himself, his fatal mistakes in life, both direct and indirect that led to his crimes and final doom in this world. His object in writing this was, he says, to give to the world an impartial history of his life, crimes, &c., that some soul might be profited by his mistakes and be saved from a fate like his.

The life of this man should be a strong appeal:

First: To parents and teachers to diligently instruct and train the children in their charge, in the way of righteousness, and the consequences that are sure to follow in taking an opposite course; for starting on a downward course in sin is like starting a stone down a steep hill, there is no telling when it will stop, if allowed to go unchecked will increase in momentum as it pursues its course.

Although this young man through failure to follow the good advice of his parents, duty and light, and by stifling his convictions from God, lulled his conscience to sleep, which resulted in his falling into error, darkness and to the committing of some of the darkest crimes that human souls are guilty of; was again awakened and brought into activity,

alone he says, from the effects of his thorough teaching in the way of righteousness by his parents and teachers in his earlier life.

Second: To children to always obey their parents in the Lord, knowing that one disobedience leads to another, and that the only safety is in the Lord.

Young man! Young woman! from the sins of thy youth, if you do not stop now in the way of sin, you know not what a catalogue of crimes may be numbered against you before you will stop.

Third: To Christian people to give all the influence in their power in favor of temperance and to the abolishing of the liquor traffic, knowing as we do that through its influence, thousands of precious souls go down to destruction annually, and if allowed to go on, who knows but what your son, your brother, your father, may fall a victim to this same demon (strong drink) to which this doomed man owed as the direct cause of his downfall and shameful crime.

For the Herald of Truth.  
JOURNEYING.

"We are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good." Num. 10: 29.

Journeying means advancing. Many Christians are so slow in their progress toward the land of which the Lord said, "I will give it you," that the world can not see any progress; hence the work of the Lord is retarded. By this we not only wrong ourselves, but are a stumbling-block to the world. Why is this? The natural body needs food at regular intervals, and not too far apart—just so that the digestive organs can dispose of it properly. So it is spiritually. We very often do not take spiritual food at regular intervals, or the intervals are so far apart that our poor souls are almost starved before the next supply comes. Then our souls are in such a condition as not to digest the food which we take; hence it produces no growth, and we are not enabled to journey. If the growth and journeying of God's children were a matter that would be more manifested in deed, and not so much in word only, there would be a great deal more power and unity in the churches to-day.

The place of which the Lord said, "I will give it you," was the earthly Canaan, and was promised to the children of Israel, but the place promised to us as the spiritual Israel is the heavenly Canaan. Let us then march onward, being armed with the whole armor of God, and having a commander that knows no retreat. Let us push onward, taking one stronghold after another, till at last we come to the Jordan of death and can cross into the Promised Land.



Moses said to Hobab, "Come thou with us, and we will do thee good." My dear fellow Christian, to how many have we said, "Come thou with us;" and to how many have we promised a helping hand by saying, "we will do thee good?" This was an individual conversation between Moses and Hobab, and that is the kind of work that we want to-day. Make the sinner feel that we are interested in him. Do not think that if the minister tells it from the pulpit, that is sufficient. This is a matter at which we can all work, even the weakest of God's servants.

Let us go out into the highways and hedges, and among the tall weeds and thorns, and see whether there are not some halt, lame, or blind there, to whom a few words of encouragement from some one, filled with the love of God, might be the means of setting aright and starting on the narrow path. By thus fulfilling our promise to them "we will do thee good." They will be helped along till they too reach the land beyond the chilling tide and be joined with those who have come up out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.

J. S. HARTZLER.

For the Herald of Truth.

#### QUIETNESS AND ASSURANCE.

To the considerate mind the wondrous power and goodness of God are not so grandly displayed in the noisy thunder, the howling tempest, and the roaring cataract, as in the more quiet workings continually seen in operation all around us.

The silent power of gravitation, the golden sunbeam, the gentle shower, the sparkling dew, the balmy breezes; the gathering, combining, and secreting of the elements in vegetation, the digestion and assimilation of food in human and animal life, and many equally almost noiseless transactions, are the principal means by which the earth is sustained, clothed and animated.

As in the natural, so also in the moral and religious world, it is not the noisy, the intemperate, and the irritable, but the quiet, the temperate, and the meek who prosper and prevail. "Better is a dry morsel and quietness therewith, than a house full of sacrifices with strife." Prov. 17:1. It is sad indeed when strife and confusion rend the household of faith.

The ungodly repair to the noisy ball, the bar-room, the theatre, or the circus to smother the thoughts

which the good Spirit, that silent yet powerful pleader, is presenting to them; while the pious heart occasionally welcomes solitude, that it may hold undisturbed communion with its Lord.

We are admonished to "lead a quiet and peaceable life in all godliness and honesty." 1 Tim. 2:2. Let us therefore "Study to be quiet, and adorn ourselves with the ornament of a meek and quiet spirit." 1 Thess. 4:11 and 1 Pet. 3:4.

The gospel prophet says, "The work of righteousness is peace, and the effect of righteousness is quietness and assurance forever." How frail and fleeting are all things earthly. Man's life may indeed be compared to the flowers of the grass which soon wither, or to a vapor that vanisheth away. How fearful, and insecure should the ungodly feel. Every changing scene, every falling leaf, every fellow-mortal dropping in the grave by their side, and every beating pulse, which leaves but the number less, should remind them that they are hastening to the future world, where, if they arrive without any real personal hold on the Savior, the final judgment will find them without that wedding garment of the righteousness of Christ. Their portion shall then be weeping and gnashing of teeth.

But you question, Can the Christian be sure? When the time of his dissolution approaches is he secure? The apostle Paul says, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. Many professing Christians have doubts, which arise from their imperfections. Perhaps they are not as devoted as they should be; or perhaps some former sins like the former inhabitants of Canaan have not been slain and remain as thorns in their flesh.

Labor then, oh! Christian; it is your privilege, to be assured. For in 1 John 3:18, 19, we read, "My little children, let us not love in word, neither in tongue, but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him."

Let us then, dear Christian workers, crucify every lust, lay hold on the promises of God, and work the work of righteousness till we be assured that Christ is our portion

and heaven our home; then watch and pray, lest we enter into temptation. H. B. HEER.

For the Herald of Truth.

#### MATHEW 6: 9-13.

"Our Father which art in heaven, hallowed be thy name." We are commanded when we pray to say, "Our Father." By creation we are his children, but by disobedience man wandered away from God until he became a stranger to God and an alien to his government, and will remain so till he is born again, regenerated and remodeled by the Holy Spirit. After we know that God has remodeled us through the Holy Spirit we can say of a truth that God is our Father and not before.

"Hallowed be thy name." We should not praise God with unhallowed lips, but we become holy at heart. Then our lips will become holy, and anything that is unbecoming is removed, for out of the abundance of the heart the mouth speaketh.

"Thy kingdom come." We have reason to believe that Christ's kingdom did come when he came to earth, but in this prayer he says, Thy kingdom come. His kingdom must come into our hearts and abide there. If Christ reigns supremely in our hearts all unholy things will be cast out of the heart, and God will reign supremely there. Then only shall God's will be done on earth as in heaven. If there would be more true repentance and men and women would take the yoke of Christ more readily, there would be more striving to do God's will.

"Give us this day our daily bread." We need natural bread to sustain our natural bodies and the good giver knows this. But he wants the honor of his children by having them ask him to bestow it and wants us to thank him for it. There is another principle in us that needs nourishment as well as the body, and that is the soul which must be fed or it will become lean and weak. The soul is nourished day by day through the Holy Spirit, if we love Christ the hope of glory formed within us.

"And forgive us our debts as we forgive our debtors." Here is a point that we should be very careful to

observe. If we are not willing to forgive, we should not ask God to do for us that which we are not willing to do for others. We sometimes see a sad state of affairs among brethren. When they get at variance with one another, it is so hard to forgive one another. So long as they stay in this condition they can not say that they are God's children; he is not their Father. God is love, and hatred comes from the prince of darkness. John says, "Whosoever hateth his brother is in darkness even until now." So long as we are God's children we walk in the light, for God is light. Whosoever walketh in darkness has not his light, therefore it behooves us to walk in the light. The world then knows that we are God's children and he is our Father.

"Lead us not into temptation, but deliver us from evil." Here is a thought that often perplexed me. I could not understand that a just God who has forgiven our sins, and set us free from the law of sin, would then lead us into temptation again. Studying and praying over it I found these passages which say, "God tempts no man," and "If we are tempted, it is through our own lusts." Then I saw plainly that God permits temptation to try our faith. But God never lays a temptation in our way to make us stumble and fall. Christ prayed his Father earnestly that he should not take them out of the world, but that he should keep them from the evil that is in the world. If God sometimes permits us to be tempted, he has the power to keep us from sin, if we only fully trust him. But sometimes if we are tempted, we reason why it is that God suffers this temptation, and we become gloomy. This should not be so, but we should look to God who is able to make a way of escape, and is able to keep us from committing sin. It is the duty of the child of God, when temptation comes, to get behind the cross, and pray God to keep him until the storm is over. There you can rest safely; when the clouds have passed away the sun will shine more brightly than before the darkness. After deliverance has come it is the duty of every child of God to go into the closet and thank God with all his heart. How often does my heart swell with gratitude that there is power in the Holy Spirit to save and keep us from the

snare of Satan, if we desire to be kept.

"Thine is the kingdom." Our hearts are his kingdom if Christ reigns there. But if Christ does not reign there we do not belong to his kingdom. If Christ reigns in our hearts there is power there, and that power will be manifested to others also, for where the spirit of God is there is a blending of hearts together.

"And the glory." If I meditate on the glory of God in this world, what will it be when we, his children, will behold him in his glory in its fullness. I often think what a joy it will be to the redeemed to see him in his glory. But what horror it will be to the sinner when Christ comes in his glory! Therefore sinner, haste, haste, for why will you die? Come to Christ and live.

DANIEL B. SHELLY.

For the Herald of Truth.

#### THE GOOD PART.

"But one thing is needful, and Mary hath chosen that good part, which shall not be taken away from her." Luke 10:42.

When Jesus came to the house of the sisters and Lazarus, Martha was cumbered about many things, but Mary sat down at the feet of Jesus to listen to his blessed words. Her sister thought Mary should help her, and finally came to Jesus and said, "Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me." Then Jesus said unto her, "Martha, Martha, thou art cumbered about many things, but one thing is needful, and Mary hath chosen that good part which shall not be taken away from her."

One thing is also needful for us as it was for Martha. But how often do we get cumbered about the toils and cares of the world, and thereby forget the one thing that it is needful. We are cumbered with the care of this world or look so much after our temporal welfare that we forget what we owe to our master. Perhaps we also ask those who are engaged in the work of the Lord to help us.

Let us take heed that we are not too much engaged with these perishable things of this world and forget what we owe to our heavenly Father, that we may spend our time to his

name's honor and glory. We have the promise of an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for us. Let us therefore come boldly to the throne of grace, and try to discharge our duties towards God and towards all mankind, by our honest and upright life, showing to the world that we seek to do the one thing needful, and that we are no more taken up with all the vanities of this world, with the lust of the flesh, the lust of the eyes, and the pride of life. But let us, who have turned our back to the world, forget what is behind us, and go forward and do our Master's will, which is the one thing needful. Let us remember what great responsibilities we have resting on us. We have promised to forsake sin, Satan, and all carnality, and to be faithful in the doctrine of Jesus Christ unto the end.

To those who have not started out to serve the Lord, I would say, Do not put the most important matter off for the last. But if the spirit of the Lord calls you do not resist him. Remember that as long as you live in sin and rebellion against him you are without God in the world, and without hope of eternal life. Therefore come to the Lord before it is forever too late.

T. H.

#### TO MINISTERS OF THE GOSPEL.

"I appeal to you, ministers of the gospel of peace. Do you say that you preach the gospel, which is sufficient to bring about the millennium, and therefore there is no need of Peace Societies. I demand an answer to these two questions. If the gospel does indeed allow nations to settle their differences by an appeal to arms, how can the preaching of the gospel produce peace? and if the gospel does not allow of war, why are not Christians told so by their ministers? Are not Christian nations the most blood-thirsty and ferocious of any nation under heaven—the terror of Pagans, and the scoff of Jews and infidels? But ministers have preached; yes, and they have prayed. Prayers have ascended to God from chaplains of contending armies and fleets, prayer against prayer. Nevertheless, I do indeed believe that the preaching of the gospel is the most efficient means of bringing about the millennium; but it must be preached in a different manner from what it has been preached for the last fifteen hundred years." WILLIAM LADD.

## HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.  
J. S. COFFMAN, ASST. EDITOR.

April 15, 1887.

Entered at the Post Office at Elkhart, Ind., as second class mail matter.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter stating their R. O., pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

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THE SPIRITUAL LABYRINTH is printed on a sheet 16 x 21 and is a source of enjoyment to all who read it, while at the same time it serves to edification. Price, 5 cents per copy; 50 cents per dozen; \$3.00 per 100.

"MODERN SPIRITUALISM EXPOSED, THE MARK TORN OFF," by William H. Claggett of St. Louis, is the title of a 38 pagged pamphlet, which is well worth being read by all who are interested in the subject. He discusses the subject in the light of the Scriptures in a very masterly way, and shows very distinctly and pointedly the light in which this "Doctrine of devils" should be held by the Christians of the present day.

NO NAME.—We have received several articles from which the writers have withheld their names. We have frequently given notice that it is our rule not to publish an article unless the writer gives us his name. The address should also in every case accompany articles that are intended for publication. Names of writers are not published with articles when they desire them withheld, but it is best for editors to know who their writers are, and where they are located. We would be pleased to have H. D. Yoder send us his address.

ALMANAC CALCULATIONS.—We have just received from Bro. L. J. Heatwole, Astronomer and Weather Observer, Dale Enterprise, Rockingham county, Va., the Calculations for our Family Almanac, for 1888, and from these calculations we expect to give our patrons an almanac for the coming year superior even to our former editions, adding several new features, the most important of which will be the weather prognostications for each day. Bro. Heatwole has given this subject much attention, and has acquired a marked proficiency in his weather forecasts. We recommend Bro. Heatwole to any of our friends and patrons who desire astronomical calculations, etc., for almanacs, as reliable and efficient in his work, and reasonable in his charges.

BRO. HENRY EYMAN has changed his residence and moved to his farm in Kent county, Michigan. He left Elkhart with his family, on the 29th of March. His Post Office address hereafter will be Caledonia, Kent Co., Michigan.

THOMAS AND DAVID NUNEMAKER, of Elkhart Co., Ind., returned on Saturday, April 9th, from a visit to Bucks county, Pa., whither they were called to attend the funeral of their sister Mary, widow of John Moyer, near Lawn Dale, who died on the 20th of March, and was buried on the 25th.

FROM BUCKS CO., PA.—We are glad to learn that the brethren at the Line Lexington Church, Bucks Co., Pa., have decided to hold English services also in connection with the German. There seems already a greater interest to be manifested and quite a number have presented themselves for church membership. May the Lord bless the work, and lead many precious souls in the true way of life.

A CORRESPONDENT from Lancaster writes: "We held our Conference at Brubacher's Meeting-house, on Friday, April 1st. A goodly number of ministers were present. Everything was concluded in peace. We very much missed our dear old brother, Benjamin Herr, who was absent for the first time in many years. He is in somewhat feeble health, and as the weather was cold and snowy, he did not venture out. His life truly was one of great usefulness, and he has done

much to build up the Church, but it appears his time is drawing to a close. May God grant him that grace which he needs in the evening of his life."

A FRIENDLY VISIT.—On Saturday afternoon, March 12th, we learn from the York, Pa., Daily, Bro. Jacob N. Brubacher and eleven others, from Rapho and East Hempfield townships, Lancaster Co., Pa., paid a friendly visit to Rachel Bahn, at Hellam, York Co., who for many years has been an invalid, and who in the years gone by favored the HERALD with a number of poems, as no doubt many of our readers will remember. The visitors sang a number of hymns and Bro. Brubacher made some remarks in which he spoke words of comfort and encouragement to the patient sufferer and engaged in prayer. It was very comforting and consoling to her who had been prostrated on a bed of pain these many years, and who is always glad when her friends come to see her and entertain her so pleasantly. These kind friends brought her a number of presents, which were very acceptable.

## CHURCH NEWS.

FRIENDS VISITING MENNONITE MEETINGS.—Several members from the Society of Friends of Philadelphia visited Hilltown and Franconia townships lately. On Sunday last they attended the Mennonite meetings at Gehman's and Souderton, the former in the morning and the latter in the afternoon. On Monday they visited the meetings at Franconia Square and Towamensing. These are all strongholds of the Mennonites, and at each place they addressed large audiences.—Bucks Co., Pa., Daily Intelligencer.

FROM THE HAWPATCH, LA GRANGE CO., IND.—On Sunday, March 27th, eleven persons were received into the church by baptism on the Hawpatch, LaGrange county, Ind., known as the Amish Mennonite Church. J. P. SNUCKER.

Nappanee Ind.

## CORRESPONDENCE.

FROM CASS CO., MO.—Brother Driver, from Morgan county, Mo., was in this vicinity and held several meetings in the Clear Fork Meeting-house. On Sunday, April 3d, eight young persons were baptized and several others received into the church. May the Lord bless these dear souls that they may be faithful and obedient members of His church.

On the same day the brethren of the Sycamore Grove Church organized Sunday-school to be held every Sunday in the Sycamore Grove Meeting-house. We hope that all the brethren and sisters with their children will faithfully attend and strive to make the Sunday-school what it should be; that it may conduce to the honor and glory of God, and the upbuilding of His kingdom on earth. E.

FROM CLARINDA, PAGE CO., IOWA.—We expect to have our communion meeting the first Sunday in May. We cordially invite all or any of our ministering brethren in the faith to meet with us on that day. If any that are coming, will let us know, we will meet them at the railroad station at Clarinda on the C. B. & Q. Railroad. We also have meeting on Saturday previous.

HENRY L. HOFFMAN.

## CONFERENCES.

THE SEMI-ANNUAL CONFERENCE in Montgomery Co., Pa., will be held in the Franconia Meeting-house on the first Thursday in May.

At Cayuga, Haldimand Co., Ont., on Friday, the 6th of May.

At Clarence Centre, Erie Co., N. Y., on Friday, the 13th of May.

At Eby's Meeting-house, Berlin, Waterloo Co., Ont., on Friday, the 27th of May.

In Martin's Meeting-house, near Orrville, Wayne Co., Ohio, on the third Friday (20th) in May. Ministers and deacons and others cordially invited.

## NOTES ON MY TRIP.

On the 26th of January Brother Christian Wenger, of Kent county, Michigan, accompanied me from Elkhart, Indiana, to Cullom, Ill. Three meetings, which were well attended for the unfavorable weather, were held with the brethren here. The church here has had but few meetings since the first week in December. Bro. Henry Shelley, who usually preaches for them every two weeks, has been sick most of the winter, and could not attend. There are seven applicants here for membership, one person having made application at the last meeting of this visit.

On Monday the 28th we went to Washington, Tazewell Co., Ill., Bro. E. M. Hartman met us. He is in charge here of a small congregation, which has of late become much more interested in the good work than it was in time past. Last fall the brethren with the help of some interested friends moved the meeting-house from the old site near Washington to the burying ground near Bro. Hartman. Since then the meetings, which are held every two weeks, are much more

largely attended. They have a number of young people and children in the neighborhood for whose benefit they expect to organize a Sunday School early in the season. Bro. Hartman has an interesting field here to labor in, and I can not see why with proper effort and the blessing of God he should not succeed in a few years in building up a strong church here. We held three meetings here which were attended with deep interest.

Here we spent a pleasant season with our aged sister Agnes Hartman, the mother of our ministering Brother. Her mind is clear and strong, and seems to dwell almost continually on the theories that most interested her when she was in the vigor of life, and was caring for the temporal and spiritual welfare of her household. This she had to do without the aid of the father and husband, as death had early made her a lone widow. She is a great sufferer of palsy. She is almost helpless, and spends her days and much of the night on her chair, her children, grand-children and friends caring for her, almost continually awaying her rocking chair to allay her pains. She said, in her helpless condition, she is often reminded of the Savior's words to Peter, "When thou wast young, thou girdedst thyself, and walkest whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not."

On the morning of March 3d, we arrived at Tipton, Mo., and were met by Bro. D. D. Kauffman, who took us to the meeting at Mt. Zion in Morgan Co., at 11 o'clock. We had three well attended meetings here, and found the brethren and sisters enjoying good spiritual interest. There are certainly some truly consecrated prayerful souls here, whose labor and prayers must yet be answered in a great ingathering of souls; though they have great opposition here to contend against. Bro. Wenger staid with the friends here till the 7th.

After the meeting on Friday the 4th, I hurried to the station to take the afternoon train at Fortuna. When I got on the cars at Tipton I found our ministering Brother and Sister D. J. Johns, of Goshen, Indiana, who accompanied me to East Lynne, Cass Co., Mo. Meetings were held every evening and several times in the day time till Sunday evening the 13th at the new church house, the old church-house, and at Hough's school-house. There was large attendance and deep interest. On Sunday 13th there was a meeting in both church-houses, which were filled with attentive hearers. Eighteen young persons have made application to unite with the church, the most of them with Bro. Kenagy's church of the Amish congregation, and some with the church under the charge of the Missouri

conference. Two persons were received (one by baptism) into the last named church, and nine others who have been baptized made application to unite with the same church. It is sincerely to be hoped that these dear souls will labor together as becometh truly regenerated and wholly consecrated souls.

On Thursday the 8th I went to Olathe, Kansas, to the neighborhood of Samuel Ernst of the *Waffenlose Wachter*, leaving the meeting in Cass county in the care of the Brethren Johns and Wenger. At Olathe I found a few members and one person who desires to unite with the church at the earliest opportunity. There are several others who are much interested and seem to be not far from the kingdom. At this place there would be a prospect for us to build up a congregation if the proper work was done soon.

On the 10th Bro. C. Wenger left Cass Co. for Kansas where he expected to spend a few days at Peabody and Newton, and then go to Harper county and spend some time with the members there. I have since heard that he held a number of meetings. We hope that, though young in the work, his labors were edifying and instructive.

On Sunday the 13th Bro. Johns went to Johnson county and expected to go from there to Kansas and Iowa before he returned to his home.

I spent one day with the family of Henry Kettering, at Filston, Calloway county, Mo., and held one meeting. Sister Kettering is the only member we have at this place. Their neighbors are mostly members of the United Brethren Church.

On Thursday the 17th I stopped with Jacob Burkholder in Clark county, Ill., near McKee, on the Vandalia Railroad, and spent two days with him and his family. We held two meetings. I was pleased to see with how much interest these people listened to the doctrine of the Bible as we teach it. There are precious souls here to save, and it seemed to me they could soon be taught to see that non-resistance, separation from the world, etc., are the true doctrines of the Bible and correspond with spirit and life of our dear Savior. There is a hunger and thirst here for the righteousness of Christ; who will go and give the bread of life and the wine of His joy to these precious souls?

On Saturday, the 19th I stopped at Arcadia, Hamilton county, Ind. There are only a few members here, the remnant of a church that was started years ago. But it seems to me there are precious souls here who love the Lord and the doctrine of His word, and that the church might yet be built here. But it would take earnest continued work. We had three meetings all of which were well attended. This is a place that should not be passed by when our traveling ministers are within reach. A few sermons are a great



comfort to the brethren there, but it will take more than this to gather in those who are unlearned in the doctrine of Christ as we teach it.

The last place I visited was the church in Howard and Miami counties, Ind., near Pleons P. O. There is a considerable membership here of Amish brethren in the care of Daniel C. Miller. His helpers are Robert Sproll and Emmanuel Mast. There are only two families here holding to the Mennonite church in the care of the Indiana conference. A number of meetings were held, and at nearly all of them the church-house was densely crowded. In this neighborhood I attended three funerals—William Oswald, a lad of 14 years, a little child of Bro. Frank Maust, and Benjamin Mishler, a brother over fifty years well known to many of our members. There has not been so much of spirituality manifested here (though much of the form of Christianity has been taught), as would be best for the prosperity of the church. Yet there are many precious, earnest souls here, apparently full of the love of God. There has not been that harmony between the older members and some of the younger ones that should exist. But it is my hope that the young will have consideration for the wisdom and experience of age, and that the older ones will have respect for the zeal and devotion of those younger than themselves. Let all labor harmoniously together in all the churches the old and the young each feeling that they can not do without the other in the good work. May the Lord bless every consecrated soul, and may sinners be converted from the error of their ways. J. S. COFFMAN.

#### SAY COME.

Behold, I will send my messenger, and he shall prepare the way before me; and the Lord whom you seek, shall suddenly come to his temple. Mal. 3:1.

And Jesus said unto him; I will come and heal him. Matt. 8:7.

And he said unto them all: If any man will come after me, let him deny himself, and take up his cross daily, and follow me. Luke 9:23.

And ye will not come to me that ye might have life. John 5:40.

And his name through faith in his name hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all. Acts 3:16.

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. Rev. 22:17.

#### FOR THE HERALD OF TRUTH. FORGIVE US OUR DEBTS, AS WE FORGIVE OUR DEBTORS.

While we depend so entirely on mercy and forgiveness from God and frequently ask forgiveness, we should not feel backward in forgiving every brother his trespasses, however numerous. Let us not think that any offense or provocation will give us room to harbor resentment or revenge in any wise. If we sincerely consider the matter, how often we have offended our God, our daily Benefactor, and how often upon true repentance and godly sorrow has he forgiven us all. If he would call us to account or enter upon judgment with us, he would surely have a great debt against us which we would never be able to pay; and from the just punishment we deserve there would be no escape if God would carry out strictly his justice. This the humble sinner perceives and acknowledges, and will only rely on free abounding grace and mercy through the atoning merits of Jesus, hoping in this way to have his sins blotted out and buried in the depth of the sea of forgetfulness.

This gentle, forgiving and compassionate spirit and conduct of God towards us poor sinners should move us to apply the same forgiveness which he has manifested towards us in forgiving our trespasses. We should forgive every brother his trespasses, and so fulfill the law of Christ. But the proud professor often betrays himself by a harsh judgment, an unforgiving spirit, and unmerciful behavior against those who caused one offense. They are ready to pass the severest judgment upon them, thus grieving true believers. But it is possible in this way to deceive themselves and to offend their God who will shortly come and deliver them to the tormentors till they shall pay all their own debt.

Beloved brethren and sisters, let us frequently ask ourselves whether our conduct against those who offended us is according to the rule of him whom we shall resemble in mercy and forgiveness. Let us seek more of his renewing grace to teach us to forgive others, even as we desire and hope God to forgive us in all things through Christ; for he shall have judgment without mercy that has shown no mercy. Let us not deceive ourselves and think forgiveness is after punishment. God forgives, and remits punishment. If we feel that God has forgiven us our great debt, and has remitted our just punishment, we should from our hearts forgive every brother his trespasses, and remit the punishment upon true repentance and godly sorrow. God will surely call us to account and require the whole debt without mercy or compassion if we forgive not our brother. Let us therefore be merciful as our heavenly Father also is merciful. As we do with

our fellow-men, so God will do toward us. Let us behold the goodness and severity of God before passing judgment. "Forgive, and ye shall be forgiven." A. BARR.

#### FOR THE HERALD OF TRUTH. REST IN JESUS.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Matt. 11:28, 29.

Our Savior calls unto us all, and invites us to come unto him for rest. This is a blessed invitation, such as no one now upon earth can give. Many times has my heart rejoiced to see so many coming to Christ for that rest which the world cannot give—that rest which comes alone through the shepherd of our souls, who invites us into the fold of his rest.

We might imagine that we know what rest is, but we likely know little about it till we grow weary of life and have then a little foretaste of heaven by entering into a blessed rest in Jesus. Rest to the body, though it may be sweet and pleasant, cannot be compared to the rest we find in Jesus, nor the rest we shall have in heaven.

The apostle says, "He that is entered into his rest, he also hath ceased from his own works, as God did from his." Let us enter into God's rest now, and when done with earth enter it in fullness. No tongue can describe the joy of that rest. The Psalmist says, "Return O my soul, into thy rest, for the Lord hath dealt bountifully with thee."

Let us trust the Lord and rest in him, and he will lead us safely through the dark valley of the shadow of death, and take us to the fullness of his rest in the mansions prepared for those who love God. Let your prayers ascend to God in earnest for the poor lost souls around us, that God may hear and save, and that there may be joy in heaven over their returning sinner.

O the joy and rest of heaven, how sweet it must be! for there shall be no night there; and they need no candle, neither light of the sun, for the Lord God giveth them light, and they shall reign forever and ever. Remember your unworthy friend in your prayers.

Virginia. SAMUEL CARPENTER.

Don't forget, young man, the world never draws towards Christians, and it can not do so, for its own nature cannot allow it; but Christians may, to their own loss, draw near the world, because the old man is still in them. How necessary then for us to be continually on our guard that the world may have no drawing influence upon us. Never before have the temptations of the evil one been presented in such an enticing and attractive manner as to-day.—*The Watchman.*

#### FOR THE HERALD OF TRUTH. SHALL WE ADVANCE?

Stand still! We cannot, for we dare not stand here idle, else we retrograde. Then let us advance. In order to do this we must work with all our might for the success that awaits the faithful laborer. We must run with patience the race that is set before us. We must put on the breast-plate of faith and love.

How can we advance? Many of us are yet in that stage of existence which does not allow us to fight the battles of life alone. We have some one as an overseer. We are yet under the protection of our parents. But in a short time we will be called to fight the battles alone, as far as man's help is concerned. Man does not live for himself and his own interests, he must make some advancement for blessing to others.

We should study everything in general to make advancement. It will be of advantage to study our own and one another's characters. We can all accomplish something. Success is the result of energy. To be successful in life we must be energetic and advance in our work, whether it be mental or physical labor. Not a day passes but we have some chance to make advancement by doing good. The way lies open for all to work for Christ. Work while it is day, while you have the opportunity to work. Soon you may be called away, and the night of death overtake you.

Perhaps some are waiting to have a kind word spoken to them. How many are there of us that have the opportunity to speak a kind word to some poor unsaved soul. Yet, how many pass them by on the other side unheeded! Instead of this we might help some poor soul out of great trouble.

Let us work for the cause of Christ while we are yet in our youth. Let us be an actual shepherd to guide to Jesus those who have no spiritual guidance. "Seek ye the Lord while he may be found, call ye upon him while he is near." "To-day, if ye will hear his voice, harden not your hearts." E. A. M.

Mt. Cory, Ohio.

#### FOR THE HERALD OF TRUTH. LOVE NOT THE WORLD.

"Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him." 1 John 2:15.

Let us consider this text and not follow the world neither the things that are in the world. To obey this we must not follow the fashions of this world but, instead we will always follow the Lord and his ways of righteousness, for if we obey the true word of God, we will not follow the world and her wickedness. If we

follow the world, we can not be pleasing in the sight of God our Father; but if we forsake the world in all things, and love and obey the commandments, surely we are loved by our heavenly Father who watches over us at all times, and takes care of us.

Let us all who believe forsake the vanities and the lust of this world, and be loving children of God. We can not love the world and the Father; for if we love the Father the love of the world is not in us, and if we love the world the love of the Father is not in us. Which will we choose to do, love the Father or love the world? I would say, Let every one of us follow the ways of the Father, and not the world, with her wickedness and her dangerous roads. I hope that many who are yet in the world, will turn before it is everlastingly too late for the Father does not want one to be lost, but that all should be saved.

I will again say, Let us not follow the world and her wickedness that we may have eternal joy and peace with our Father in heaven. LIZZIE L. BRUBAKER.

#### FOR THE HERALD OF TRUTH. TRUST HIS PROMISES.

I have been meditating on the goodness of God, considering how ungrateful I have been for his blessings, and how slow to thank him for his mercies and the kindness which he has manifested to his children. For what richer promise could we look than that if we ask him for any blessing in faith believing that he will give to us what we ask. But to get into such favor and blessing with God that he will hear and answer our prayers, we must first comply with his conditions. We must believe on him with a loving trust that takes him at his word. He has asked us to forsake the world, or we can not be his disciples. It might seem hard to forsake all for Christ if we had not the comfort and help of God.

Without this trust in God and his promises we must fail of meeting Jesus where he has gone, and of meeting our dear friends who have lived for Jesus, in the place he has prepared for us. It is a sad thought as we think that we might miss the bliss which God has done so much to prepare for us. Let us only trust his promises, and then obey his word in our weakness, and the Lord will care for us that we are happy here, and we shall not miss heaven when we are done with this life.

JOHN STOFER.

#### FOR THE HERALD OF TRUTH. THE CROSS AND YOKE—WHAT ARE THEY?

I think the writer of the article entitled, *The Cross and Yoke*, knows what a cross is, and what a yoke is, and what is meant by their mention in the Scriptures better than I have the ability to write of them. There are however different kinds of crosses and also different kinds of yokes.

I feel that I have not the ability to answer his questions, so I will briefly state what a cross is and what a yoke is.

A cross is two objects passing over each other contrariwise. This forms a cross. Gal. 5:17. The flesh lusteth against the spirit and the spirit against the flesh, and these are contrary the one with the other; this then forms a cross.

A yoke is fitted on the shoulder to bear heavy burdens. Jesus said, "Take my yoke upon you, and learn of me," take his word, the Bible; there we learn from him, again; "My yoke is easy and my burden light." This yoke is meant to bear burdens with. Faith in his word will help us to bear burdens. He says, "My yoke is easy." His word is easy. Whoever doubts this, let him come and fit his word to his shoulder, and he will find it easy, and the burden will become much lighter.

The question was asked, Who is the Porter? As the editor did not answer I will write a short answer if you will accept it. Jesus is the door, and the shepherd, and through his word and by his spirit the door of the fold is opened unto us, therefore Jesus is all in all.

Zurich, (ont). H. WAMBOLD.

#### FOR THE HERALD OF TRUTH. NEED OF THE WRITTEN WORD.

When Jesus sent the apostles out to teach the people of all nations it appears that they understood the necessity of doing so not only by preaching the Word, but by writing also. They received the Holy Spirit to teach them what to speak and what to write. Their speaking is forgotten, as they and those who heard them are long ago dead, but their writings still live, and can be read by the millions who have believed on Jesus through their teachings. We can readily understand why the Lord directed the apostle John to write the Revelations, the future history of the church. A. HATSHBERGER.

# "BY WORKS WAS FAITH MADE PERFECT."

James 2:22.

"Tired!" well, and what of that? Didst fancy life was spent in beds of ease, Fluttering the rose leaves scattered by the breeze? Come, rouse thee! work while it is called to-  
Coward, arise, go forth thy way!

"Lonely!" well, and what of that? Some must be lonely; 'tis not given to all To feel a heart responsive rise and fall, To blend another life into its own. Work may be done in loneliness; work on!

"Dark!" well, and what of that? Didst fondly dream the sun would never set? Dost fear to lose thy way? Take courage yet. Learn thou to walk by faith and not by sight, Thy steps will guided be, and guided right.

"Hard!" well, and what of that? Didst fancy life one summer holiday, With lessons none to learn, and naught but play?

Go, get thee to thy task. Conquer or die! It must be learned; learn it, then, patiently.

"No help!" nay, 'tis not so: Though human help be far, thy God is nigh, Who feeds the ravens, hears his children's cry. He's near thee, wheresoe'er thy footsteps roam, And he will guide thee, light thee, help thee home.

Selected by ANNA J. YODER.

## LAUNCHING THE LIFE-BOAT.

The melancholy incident reported in these columns last week is happily exceptional in the life-boat service. All that science has suggested has been applied, with the object of rendering these boats safe. A large measure of success has attended the effort, for a life-boat will live in a sea that would swamp any other craft. But as was shown in the wreck on the Virginia coast, safety has not yet been attained.

The life-saving corps are well aware of this fact, and they know that when they go out for the rescue of a ship-wrecked crew they are putting their own lives in imminent peril. To their own honor and the honor of humanity, be it said, that they are not deterred by the knowledge. As with the fire brigades of our great cities, so with the life-boats on our coasts, the service is never crippled by lack of men. The work of rescuing lives from peril has a fascination for men of noble character, and attracts brave souls to the ranks. They do not underrate the danger; perhaps few men know better than they just what the danger is; but they never shrink. They enter the boat eagerly, disinterestedly, with no hope of large reward; but seeing their fellow-creatures in peril, they venture their lives to effect their deliverance. It is a noble work.

Did we rightly estimate how much greater is the value of the soul than the body, and how infinitely more terrible

it is for the soul to be lost, a calamity irremediable, it might be said of the Lord's service as of the life-boat service that there is no lack of men. Were that awful fact realized by the church we should see no Christian man immersed in business, giving all his time and talents and energies to the work of accumulating a big fortune, contenting himself with attendance at church and occasional gifts as his conception of his duty. Every man would be laboring and praying for the one object, of rescuing perishing souls.—*Christian Herald*.

## Miscellany.

### A LARGE NEW OCEAN STEAMER NOW BUILDING IN ENGLAND.

The Inman and International Steamship Company, (Limited), owning the Inman Line of Steamers, has contracted with Laird Brothers, of Birkenhead, for a transatlantic steamship. She will be built of steel, with triple expansion engines and twin screws. The builders have guaranteed that she shall be superior in speed to anything now afloat. Her dimensions will be: Length over all, 500 feet, beam 62 feet, depth of hold 43 feet, 17,000 horse power, 8,500 tons register. With the exception of the Great Eastern the largest vessel now afloat is the City of Rome, 8,144 tons register, and the fastest ship now afloat is the Etruria, of 8,392 tons register.

A special feature of the construction of this ship will be her longitudinal bulkheads, which in connection with the usual transverse bulkheads will greatly increase the number of water-tight compartments and render her practically unsinkable. Her boilers and engines will be protected by side coal bunkers, and the specifications for her construction have been accepted by the British Admiralty as being fully up to their requirements for an armed cruiser. Her great beam will give an opportunity for large deck saloons. Her large passenger capacity it is intended shall be fitted up for only 350 first-class passengers so as to insure the highest degree of comfort. She will be delivered in the early spring of 1888. An approximate idea of her cost may be formed from the fact that the Etruria cost about £350,000.

The construction of this ship will be followed by that of others, and by important improvements in ships of the Inman Line now in service. The City of Berlin will be withdrawn in the course of a few weeks to be fitted with triple expansion engines and steel boilers, calculated to give her a speed of 17 knots; her cabins will also be enlarged and improved.—*New York Daily Tribune*, Thursday, March 24th, 1887.

## WAR'S REALITY.

We are at Antietam. People think that battles and being killed are what make war horrible, but these things are nothing when compared with war's real horrors.

The being kept for weeks and weeks and months at a time in bare, wretched quarters, with nothing in your life really suited to body or mind, without books or cheerful companionship, with hard, dry food and coarse, rancid, fat meat, and too little of it at that; with vermin and scurvy; and damp and cold, until heart despair and pigsty greed are facts, and home and decency are a fading dream.

And, then, on the march and after battle, to see the dead lying stark, or being hustled while yet dying into holes hastily dug, while a stick marked "unknown" is jammed in above them; to see the wounded huddled together, mangled and gory, in the mud and snow, hoping, and hoping vainly, for help; to hear their terrible moans and cries, and to have to go on about your own business as if you saw and heard nothing—these, and worse, are some of the things which teach a man what war means, and the awful responsibility of him who promotes war.—*Patrick Ford in Mess. of Peace*.

## FOR THE LITTLE READERS.

(Continued.)

### THE FIRST PLAGUES UPON EGYPT.

The next day Moses and Aaron, and some of the children of Israel with them, went to speak to king Pharaoh. He was a proud and wicked man, and he worshiped idols.

It was Aaron who spoke to Pharaoh. He said, "The Lord God of Israel wishes you to let the children of Israel go."

Do you think Pharaoh did let them go? No; he spoke proudly, and said, "Who is the Lord, that I should obey his voice? I know not the Lord, neither will I let Israel go." This was his proud answer.

He was now more unkind than before to the children of Israel, and ordered the taskmasters—that is the men that set them their tasks, how many bricks they must make—to make them work harder; so that the children cried still more bitterly.

Some of them now said to Moses and Aaron, "You have only done us harm by asking Pharaoh to let us go. He makes us work harder than ever."

It was ungrateful in the children of Israel to speak in this manner to Moses, who had tried to help them. Moses was very meek and gentle, and he did not answer angrily, but he went and prayed to God, and asked God what he must do now.

God told him to go in to king Pharaoh, and to show him the wonder of the serpent. So Moses and Aaron went in.

Moses said to Aaron, "Take this rod and throw it on the ground." And Aaron threw it down, and it became a live serpent; then afterwards it was turned into a rod again.

Would Pharaoh now say he would let Israel go? No, he would not; his heart was very hard, and he cared for nothing.

So God told Moses to do another wonderful thing, and I will tell you what it was.

Moses and Aaron went early in the morning down to the side of the river, and waited there till Pharaoh came; for he came there very often to bathe.

Then they said to Pharaoh, "Because you would not do as God desired, and let Israel go, now you shall see what God can do."

Then Aaron took the rod, and lifted it up over the waters, and in a moment the water was turned into blood.

When Pharaoh saw this wonder, did he say that he would let the people go? No; his heart was very hard, and he would not obey God. He turned back and went into his house.

The people of Egypt had nothing to drink, for all the water in the ponds was turned into blood, and all the water in jugs and basins and cups was turned into blood. It was blood for a whole week. The fish in the river died, and a very bad smell came from the river. The people dug holes in the ground to get water.

As Pharaoh would not mind, God sent him another plague.

Aaron stretched out the rod, and frogs came hopping out of the river, and out of the ponds, thousands and thousands of frogs.

The frogs went into the streets, and into the houses, and into the bedrooms, and into the beds; they went into kitchens, and got among the food; they went even into Pharaoh's house, and into his bed.

Then Pharaoh called for Moses and Aaron, and said to them, "Pray to God to take away the frogs. I will tell the children of Israel to go."

Moses went and prayed to God, and God made all the frogs die, so that the people swept the dead frogs into heaps, and these heaps had a very bad smell.

But still Pharaoh said, "I will not let the people go."

So God sent another plague.

Aaron stretched out the rod, and turned all the dust of Egypt into troublesome little insects, that swarmed around men and beasts; but Pharaoh would not mind this plague.

Then God sent swarms of flies, that came in at the windows, and spoiled everything in the houses and in the fields.

But no flies came near the children of Israel.

Then Pharaoh said, "I will let the children of Israel go, if God will take away the flies." Then Moses prayed to God, and God took all the flies away, and did not even leave one. Then Pharaoh said, "I will not let the people go."

So another plague was sent.

The beasts fell very sick—the horses and asses, the camels, the cows, and the sheep—and a great many of them died. Yet Pharaoh would not let the people go.

Afterwards God made a great many boils come upon all the men and women and children; but not upon the children of Israel, only upon Pharaoh's people. They were so sick that they could not stand; yet Pharaoh would not mind, for his heart grew harder and harder.

I have now told you of six plagues. Try and remember what they were.

I shall soon tell you of some more plagues that God sent to Pharaoh.

God was much stronger than Pharaoh, and was able to make him do what he commanded him to do. Was it not very wicked in Pharaoh not to mind God? and was it not very foolish in Pharaoh not to mind so great a God?

God will punish every body who does not obey his commands.

My dear young friends, God has given you many commands. He has told you not to tell lies, not to fall into passions, not to be unkind. I hope you will try to obey God's commands. For if you think in your heart as Pharaoh did, "Who is the Lord, that I should obey his voice?" Will not God be very angry with you? and will not his almighty power either bow you to his holy will, or break you?

### THE LAST PLAGUES UPON EGYPT.

One morning, Moses and Aaron rose up very early and came to Pharaoh, and said to him, "To-morrow God is going to rain great hailstones from the sky, such hailstones as were never seen in Egypt before."

"The hailstones will kill all men and beasts that are out of doors. Therefore you must keep your cows and horses and asses in the stables, or they will be killed."

A great many of the men of Egypt heard Moses and Aaron say this. Some of them believed their words. They kept their beasts in their stables, and told their servants to keep in doors.

But some of the men who heard did not believe, and let their beasts remain in the field, and their servants with them.

The next day Moses stretched out his rod towards the sky, and God sent thunder and hail, and fire which ran along the ground. It was a most dreadful storm. Such a storm was never seen before.

The noise of the hailstones and of the thunder must have made every one trem-

ble who heard it. But how glad those must have been who were in their houses.

Many beasts and men were killed, the grass and corn were burned up by the fire, and the trees were broken. Yet there was no hail in the land of Goshen, where the children of Israel were.

This storm frightened Pharaoh, and he sent for Moses and Aaron, and said, "I have sinned; only pray the Lord to send no more thunder and hail, and I will let the children of Israel go."

Moses said, "I will go out of the city, and I will stretch out my hands to God, and he will not send any more thunder and hail; but still I know you will not obey God."

So Moses went out of the city, for he did not fear the storm. Then he stretched out his hands, and God made the hail and thunder stop, and he made the rain leave off.

Did Pharaoh let Israel go? No; when he saw that the storm was over, he would not. Pharaoh's servants were wicked too; for they did not wish him to let the Israelites go.

Then Moses and Aaron went to king Pharaoh again, and said, "God will now send locusts into your country."

Locusts, you know, are insects about the size of a child's thumb. Thousands of them fly close together in the air, and they perch upon the trees, and eat up all the leaves and fruit.

Pharaoh and his servants were very angry when they heard that the locusts were coming, and they spoke roughly to Moses and Aaron, and drove them out of the house.

Moses stretched out the rod, and God made the wind blow very hard, and next day the wind blew a great number of locusts into Egypt.

The locusts made the sky look black, as the wind blew them along; but they did not stay in the air; they perched on the trees, and ate up the fruit that the hail had left; they covered the grass and ate it up, and they even came into the houses.

Pharaoh and his servants thought that they should soon have nothing to eat. Pharaoh sent quickly for Moses and Aaron. "I have sinned," he said, "against the Lord, and against you. Only forgive me this once, and pray to God to take away the locusts, and I will let Israel go."

So Moses prayed to the Lord. God sent another wind, and it blew the locusts away, and they fell into the sea, and there was not one locust left in Egypt.

But Pharaoh still said, "I will not let Israel go."

How sad it must have been to have walked in the fields after the locusts had been there. It was the pleasant spring, but it looked like winter. There were no leaves on the trees, there was no tender grass; all was bare as in winter.



What misery had Pharaoh's wickedness brought upon the land!

The next time Moses did not tell Pharaoh what God was going to do. Moses stretched out his rod towards heaven, and in one moment God made it dark. It was darker than ever it is at night, except in the houses of the children of Israel, there it was quite light.

The people of Egypt were very much frightened. They were doing their work, or eating, or walking, when all at once this darkness came on. They stopped, and sat down in the place where they were, and never moved, right or day. Now they had time to think of all their wickedness.

It was dark for three days and three nights, and then it grew light.

But was Pharaoh sorry for his wickedness? No; his heart was harder than ever. He said to Moses, "Get away; you shall never see my face again. If you come unto me any more, you shall die."

Then Moses said, "You shall see my face no more."

God spoke to Moses again, and said, "I am going to send another plague. At night I shall come into every house in Egypt, and kill the eldest son of every person. But this is what I desire the children of Israel to do."

"Let each man take a lamb, a lamb without spot, and kill it, and eat it to-night with his family; and let him take the blood of the lamb, and put the blood outside the door, and when I pass I shall see the blood, and I will not kill the eldest son in that house."

"Let the people in the house," said God, "stand round the table while they eat the lamb. Let them all be dressed for a journey."

So all the children killed young lambs, roasted them, and ate them at night. They stood round their tables with their staves in their hands. They ate some bread with the lamb, and some bitter herbs. They did not forget to put some blood on the posts of the door, for then they knew they were safe.

The men of Egypt went to bed that night as usual, but in the middle of the night the eldest son in each house died.

No one saw God's angel enter in, but yet he did come. No bars nor bolts could keep him out; but when he saw the blood on the door, then he passed over that house.

What a dreadful cry the fathers and mothers made in Egypt when they found their eldest sons were dead! They rushed out of their houses weeping. "Our darling son is dead!" said one. "And so is mine!" said another. "And mine!" "And mine!" There never was such dreadful crying heard in Egypt before.

Even Pharaoh's eldest son was killed, as well as the sons of poor people. Pharaoh rose up at night, and called for

Moses and Aaron; but it was dark, so that they did not see his face.

"Go," said Pharaoh, "and take the children of Israel with you; they may take their sheep and cows with them, and all that they have."

And all the men of Egypt begged the children of Israel to go away as fast as possible, for they were afraid that God would kill them all.

Then the Israelites said to the people of Egypt, "Give us some gold and silver before we go."

And they said, "We will give you whatever you want; only go."

The Israelites had done a great deal of work in Egypt, and it was right they should have some money given to them.

So they gave them a great many precious and beautiful things to take with them.

The Israelites went away in a great hurry. They took their things just as they were. They put bread in their bags; they drove their sheep, cows, camels, and asses before them, and so they set out in the night.

There was a great crowd of people. There are some whole kingdoms and states which do not contain as many people as went out of Egypt that night.

The number of grown up men was over six hundred thousand.

So at last they came out of Egypt, where they had so long been treated like slaves. God had remembered his promise to Abraham, and Abraham's children were on their way to the land of Canaan.

God said to Moses, "They must never forget my kindness in bringing them out of Egypt. They must eat a lamb every year, as they have done to-night. Eating the lamb shall be called eating the Passover. Why was this supper called the Passover? Because God passed over the doors where the blood was seen."

Of whom does the lamb that each family killed make you think? Of Jesus.

That lamb's blood saved the eldest son in the family from being killed; and Jesus' blood saves all people who love him from being punished in hell. How kind it was in Jesus to shed his blood for us. We ought never to forget his kindness.

Now count how many plagues God had sent to Pharaoh, and the people of Egypt.

1. Water turned into blood. 2. Frogs. 3. Insects out of dust. 4. Flies. 5. Death of the beasts. 6. Boils. 7. Hail and thunder. 8. Locusts. 9. Darkness. 10. Death of the eldest sons.

What dreadful plagues these were. But there will be much worse plagues in hell. I hope, dear reader, that you will obey God, and not make him displeased with you. You know why God does not send such dreadful plagues now. Jesus is praying for us, and God is waiting, that we may repent. (To be Continued.)

## LINES

By Fanny Hoover, in memory of her father, Samuel Barkey, who died December 24th, 1886 in Pickering township, Ontario.

Death has robbed us of our father,  
Whom we loved and cherished dear;  
It was father, yes, our loved one,  
Can we help but shed a tear?

Yes, we miss him, O we miss him,  
When we see his vacant chair;  
And how sad the room without him,  
For there is no father there.

But God his message sent to call him  
From his labors here below,  
As we trust to those fair mansions  
Where the weary pilgrims go.

O how distressing was my grief  
When all we did brought no relief;  
Those days of waiting health to gain  
We almost thought were spent in vain.

But since on earth we had to part,  
I'll try and cheer my aching heart  
With hopes that when my days are o'er  
We'll meet where parting's known no more.

## Married.

GROSS-HUNSBERGER.—On the 12th of March, by H. Seiple, Samuel L. Gross of Fountainville, Bucks county, Pa., and Anna Hunsberger of the same vicinity.

## Died.

KABEL.—On the 18th of March, in Wayland, Henry county, Iowa, of inflammation of the brain, Elmer, son of Jacob and Elizabeth Kabel, aged 4 months and 4 days. He was buried on the 20th. Services by S. Gerig and S. T. Miller.

TCHANTZ.—On the 21st of March, in Newbury Twp., LaGrange county, Ind., of consumption, Polly, wife of Daniel Tchantz, Ben., aged 68 years, 4 months and 12 days. She was sick all winter and often longed to be released from the trials of life and enter into the joys above. Buried on the 23d. Services from John 5: 19-30 and 1 Cor. 15: 19-31. She leaves a husband and 3 children.

RHODES.—On the 30th of March, near Pleasant Valley, Rockingham county Va., Sister Fannie Rhodes, wife of Deacon David E. Rhodes, aged 41 years and 9 months. Buried on the 1st of April. Funeral services by Daniel S. Heatwole and Solomon Beery from John 5: 26.

YODER.—On the 22d of March, in Wayne county, Ohio, suddenly, of congestion of the liver, Bro. Christian H. Yoder, aged 32 yrs., 11 months and 14 days. He was fully resigned to the will of the Lord. He was buried on the 24th. Services at the Amish church by John K. Yoder, D. Z. Yoder and D. Hostetler from Rev. 16: 15 and John 17: 24.

YODER.—On the 18th of March, on Pretty Prairie, LaGrange county, Ind., Joseph F. son of S. K. and Barbara Yoder, aged 5 years and some months.

SCHWITZER.—On the 17th of March, in Hamilton county, Neb., of the infirmities of old age, Maria, widow of Valentine Schweitzer, aged 85 years. Two years ago she came from Illinois to Nebraska and lived with her son-in-law, Jacob Dahmer. She leaves six daughters, many grandchildren and great grandchildren to mourn her departure. She

was buried on the 20th. Services by Christian Rediger and Peter Farney from John 11: 25-27.

MARTIN.—On the 4th of February, in Washington Co., Maryland, Pre. John Martin, aged 81 years 7 months and two days. Buried on the 7th at Miller's Church. Services by Daniel Shank, Adam Baer and Josiah Brewer from Rev. 14: 13.

SHIELLY.—On the 30th of March, in Lost Creek Valley, Juniata county, Pa., of Pneumonia, Sister Maria Shelly, aged 64 years, 8 months and 15 days. She was buried at Lost Creek. Services by Wm. Auker and Wm. Graybill from Heb. 5: 9 and John 14: 2. May God in his love and mercy comfort the husband and children.

SHIRK.—On the 17th of March, in Rainham Twp., Haldimand Co., Ont., of consumption, Bro. William, son of Deacon Andrew and Elizabeth Shirk, aged 29 years, 1 month and 13 days. He leaves parents, 7 brothers and sisters, and many friends to mourn his departure. Services by C. G. Cayman and L. Hoover.

WERNER.—On the 25th of March, in Rainham Twp., Haldimand county, Ont., of the infirmities of old age, Sister Elizabeth, wife of Pre. Bernhard Werner, aged 78 years less two days. Buried on the 27th at Sweet Corners. Services by C. G. Cayman and L. Hoover. She leaves an aged husband and 6 children to mourn the death of a dear companion and a pious mother.

CAMPBELL.—On the 5th of April in the City of Elkhart, Indiana, of the effects of the removal of a tumor, Henrietta, wife of Samuel Campbell, in the 62d year of her age. She has been much afflicted for some twelve years, but bore it all with Christian patience. She was a devoted and much beloved Christian woman, and had a desire to depart and be with Christ, which is far better. The family has suffered much affliction. Eight months ago a daughter was taken away by death, and now the mother, after a long illness, has only daughter to mourn her loss. She was buried on the 7th. Services by J. F. Funk from 1 Thess. 4: 13, 14. May God sanctify the stricken household and comfort their hearts, with the hope of a better life beyond.

GINGRICH.—On the 27th of March near Petersburg, Lancaster county, Pa., Bro. Levi E. Gingrich, aged 54 years, 10 months and 16 days. Buried on the 30th at Petersburg Meetinghouse. Text: John 8: 51. A sorrowing family and many friends followed his remains to the grave.

NOLT.—On the 8th of March, in Earl Twp., Lancaster county, Pa., of Paralysis, wife of Christian Nolt, aged 68 years, 10 months and 21 days.

NOLT.—On the 3d of March, in Earl Twp., Lancaster county, Pa., Christian Nolt, aged 63 years, 10 months and 19 days. The above wife and husband lived together for many years, and now have past away at nearly the same time in their advanced period of life. They had five children, two sons and three daughters, all of whom have gone before (except one son.) Within the last year three funerals were held in their house, that of their son Daniel, being the last one before the parents. They were for many years members of the Mennonite Church, and were generally loved by all who knew them. Services by Jonas Martin, and David Buckwalter.

RENNINGER.—On the 12th of March, in Brocknoek Twp., Lancaster county, Pa., of dropsy, William Renninger, aged 61 years, 8 months and 22 days. He leaves two sons and four daughters, and a widow to mourn his death. He was long a member of the Lutheran Church.

MAUST.—On the 1st of April, in Elkhart Twp., Somerset county, Pa., of consumption, Bro. Samuel S. Maust, aged 55 years, 9 months and 29 days. Funeral services by Manasse Beachy from Rom. 8: 1-4. A few days previous to his departure he desired to partake of the Lord's Supper, which was administered unto him, he leaves a wife and ten children to mourn their loss.

GOOD.—On the 12th of March, near Elida, Allen county, Ohio, Jessa, son of Henry H. and Susan Good, aged 1 year, 2 months and 4 days. Little Jessa had been suffering some from the effects of teething, but was playing about on the floor, only a few minutes before his death, his mother took him up in her arms not noticing anything unusual, when in a few minutes he closed his eyes to sleep that sleep that knows not waking till the last trump shall sound. Services by C. B. Breneman and John Shenk.

FUNK.—On the 29th of March, in Springfield Twp., Bucks county, Pa., William S. Funk, in the 60th year of his age. Funeral on the 4th.

HERSHERBERGER.—On the 5th of March in Elkhart Co., Ind., Gertie, wife of Joseph Hersherberger, aged 18 years, 11 months and 15 days. She was a faithful member of the Mennonite Church for about a year. She leaves an infant only 12 days old. Four days before her death the writer sat by her bedside, when she made all the arrangements for her funeral. Then she fell into a doze. In a few minutes she looked up and said: "O how glad I am that I am so near that good place." She often asked to have the Bible read to her and be prayed with, and on the last morning she called all into the room to sing for her. Funeral services at the Pleasant Valley Church, by Jacob Weaver and Henry A. Miller.

HERSHERBERGER.—Near Emma, LaGrange Co., Ind., on the 2d of April, at the house of Daniel Hersherberger, of lung fever, Veronica, wife of Joseph Hersherberger, aged 71 years, 5 months and 26 days. She lived in matrimony over 53 years. She was a faithful and consistent member of the Amish Mennonite Church; her seat in church was never vacant if health permitted, and she died with a living hope in Jesus. She was sick about seven days, and was buried on the 5th near Town Line Church, where a large congregation was present. She was a faithful companion and a good mother and beloved and respected by all. Funeral services by Jonathan Trost, John Hostetler and Joseph Yoder from 2 Tim. 4: 6-8. She leaves a husband and seven children to mourn their loss.

MAUST.—On the 25th of March, in Miami Co., Ind., of spotted fever, Barbara Elizabeth, daughter of Frank Maust, aged 1 year, 4 months and 25 days. Services by Robert Sprill and J. S. Coffman. She was sick only eleven hours.

LANDIS.—On the 14th of March, in Bucks Co., Pa., Sister Elizabeth Landis (widow), aged 68 years, 7 months and 30 days. She was buried at Line Lexington. Text, Heb. 4: 9, 13, 14.

Gone at thou, sweet mother dear,  
And sad do feel thy children here;  
Sad to think of thee as dead,  
And sad to think thy spirit fled.  
Hope now says, Thou art at rest  
Where faithful pilgrims all are blest  
In that realm of peace and love  
Where we all hope to meet above.

SMITH.—On the 7th of April, in Clinton Twp., Elkhart Co., Ind., Harvey Smith, aged 2 years, 9 months and 25 days. Services by P. Y. Lehman and Felthouse.

On the 9th, at the same place, Jessie, aged 9 months and 6 days. Services by P. Y. Lehman and J. S. Coffman. This family, living near Millersburg, was on a visit to the wife's parents, Ch. Martin, where the children took sick of scarlet fever and died in a few days. May our dear heavenly Father help the parents to bear their bereavement patiently.

MAST.—On the 6th of April, near Pleasant, Howard Co., Ind., of consumption, Elizabeth, daughter of Jeremiah and Mary Mast, aged 21 years and 7 months. Funeral services by Daniel C. Miller and Andrew J. Troyer. She looked in faith and apparently in a confiding trust to God, and in her last moments called out, "O Jesus, take me home."

## Letters Received.

## WITH MONEY.

A.—John Abraham, John U. Amstutz, Garret H. Albrecht, Peter Abrams, Jacob S. Augsburgur, John L. Amstutz.

B.—Abraham Blosser, Henry Bowman, Levi A. Blough, David Bramer, Jacob Bramer, Jacob Blosser, Rudolph Basinger, Rev. David Beachy, Abram Buhr, H. Bannan, Adam L. Brubaker, Daniel E. Bruntzger, C. Bortinger, Adaline Brubaker, Michael Bixler, John C. Beller, Christian Beller, Benjamin M. Baer, David Bixler, Levi K. Brubaker, Jonas Beachy, D. G. Bender, J. Bowman, Samuel Bennet, S. B. Baugmaender, David S. Brunk, Solomon Blough.

C.—Henry B. Cassel, J. Culbertson, Andrew Crook, Daniel H. Coffman.

D.—John G. Detweiler, B. F. Driver, J. C. Driver, Ger. K. Dick.

E.—Henry Eymann, D. L. Eberle, Joseph Eby, C. Erlman, Henry Ems.

F.—C. L. Froy, Peter Fust, Jacob Funk, E. S. Fenstermacher, Elizabeth Frantz, Peter Fust.

G.—Samuel Gell, Sarah Garner, Christian Good, Frances Good, Elsie Gerber, Silas Gerber, Michael Gerber, W. B. Gortner, Michael Gerber, E. S. Gerber, Samuel Gungertner, Caroline Gaby.

H.—Phebe Heckman, Elizabeth Hess, H. Harder, Nicholas Hantler, J. R. Henry, Anna Horst, Lewis C. Hensler, Samuel Horning, Nancy L. Horst, Andrew D. Hershey, M. J. Hostetler, Jacob Hildebrand, Amos K. Harshbarger, Adam A. Hendrick, Michael Hershey, Kate Haverstick, Wm. F. Holdeman.

J.—Mary Johns, C. Jansen.

K.—Jacob Kroker, R. M. Kaufman, Joseph Klopfer, Samuel B. Kline, J. W. Kaufman, D. K. Kaufman, R. A. Kenagy, Jacob Kaufman, Peter Y. King.

L.—Fray Loeven, Liane L. Leebor, Daniel Lantz, Anna Landis, Wm. H. Lehman.

M.—Lavi Mishler, Samuel Mast, J. M. D. Miller, M. D. Miller, Rev. D. S. Miller, A. Metzler, I. H. Mast, Moses C. Miller, Elann Miller, John Z. Martin, Dan O. Miller, Theresa Miller, Moses Mast, John D. Mast, Jos. Miller, Sarah E. Mosier, Jacob J. Miller, S. M. Mast, Kate Miller, J. S. Meyer, A. Metzler, M. T. Miller, Daniel M. Miller, S. D. Miller, Jos. B. Miller, Jacob I. Miller, Jeremiah J. Miller.

N.—Jacob O. Newcomer, A. C. Neufeld, John Nusbaum, Jos. K. Neff, E. N. Nisley, Mrs. Clayton N. Nisley, Jacob Nusbaum.

O.—Peter Oswald.

P.—Cornelius Penner, John H. Paul, J. J. Penner, Andrew F. Pfisterer, D. Peters.

R.—John Ratkoff, Samuel Rammer, D. R. Reitz, Almond Ruggles, Jacob Reitz, H. S. Rupp, Henry H. Rosenberger, Scott Richardson, C. B. Roemer, C. W. Rader, D. Rader, Joseph W. Rader.

S.—George R. Schmitt, J. S. Shantz, Mark Seiler, J. H. Schwarzenbrun, Henry Stauffer, Chr. Springer, J. H. van Steen, Levi Stonor, Catharina Stevens, Sarah Shantz, Benjamin Shank, Joseph Shank, Henry Smeltzer, Mrs. Daniel Shelly, Lizzie Snyder, John S. Shrock, Benj. Shrock, Mary Shrock, Michael Shrock, Daniel Shenk, J. D. Schroeder, Daniel Stauffer, Joseph M. Schertz, Jacob C. Stutzman, Simon Sayler, John Swartz.

T.—Catharine S. Troyer, W. Thielehaus, A. P. Troyer, Jacob J. Trovay.

U.—Daniel Weibel, Ger. Wiens, D. W. Witmer, D. W. Weaver, Bernhard Weib, Daniel Walter, John S. Weidman, Cornelius Weidman, Jos. W. Weidman, W. Weaver.

Y.—Jacob Yoder, Tobias Yoder, Israel M. Yoder, Daniel Yoder, John Yoder.

Z.—Jonas Zimmerman.

## MISSION FUND.

Jacob Yoder \$3.00, J. S. Mishler for Shore church \$3.00, J. S. Augsburgur \$10.00.

## HERALD FUND.

J. S. Augsburgur \$5.00, Pre Sam'l Coffman .50.

**OUR HEALTHFUL HOME.**

We ask all invalids who read this card to send for our *Circulars*, and after reading them carefully to visit our Sanitarium. We feel sure they will like our place. The Climate, Air, Location, Water, Methods of treatment, Home Comforts, Terms, Food, and all connected with our Institution. Just think of *five* kinds of sweet delicious Bread, pure sweet Creamery Butter, and a good Appetite. How rapidly we can cure the sick under such favorable conditions. Address: A. Smith, M. D., Reading, Pa. 7-18, '87.

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Mental and Physical Exhaustion,

Nervousness, Weakened Energy,

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It makes a delicious drink.

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Pamphlet free.

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**BEWARE OF IMITATIONS.**

15, '86-15, '87.

**BOOKS! BOOKS!!**

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L. B. HERR,  
55 & 57 N. Queen St., Lancaster, Pa.

H. A. MUMAW, M. D., Homeopathist. Nappanee, Elkhart Co., Ind. Speaks English and German. Chronic diseases a specialty. 14, 1887-14, '87.

**HERALD OF TRUTH,**

A Religious Semi-monthly Journal, devoted to the interests of the Mennonite Church, the exposition of Gospel truth, and the promotion of practical piety among all classes. In English and German at \$1.00 a year in either language, or \$1.50 for both the English and German papers to the same person, or one copy six months, 50 cents. Payable in advance.

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Elkhart, Ind.

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The paper is devoted to news from the Mennonite churches in all parts of the world. It is not sectarian, or devoted to any one branch of the church, but a paper of general news, published from a religious standpoint.

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Estimates promptly furnished on application, either personally or by letter.

MENNONITE PUBL. CO., Elkhart, Ind.

**TIME TABLE.****Lake Shore & Michigan Southern R. R.**

Passenger trains after Nov. 14th, 1886, depart at Elkhart as follows now standard time, which is 28 minutes slower than Columbus time:

**GOING WEST, LEAVES.**

No. 21, Night Express..... 1.25 A. M.  
No. 9, Pacific Express..... 3.55 "  
No. 1, Limited Express..... 6.45 A. M.  
No. 3, Special Chicago Express..... 3.00 P. M.  
No. 5, Fast St. Louis & Chicago Exp. 6.15 "  
No. 65, Way Freight..... 4.10 P. M.

**GOING EAST—MAIN LINE, LEAVES.**

No. 12, Night Express..... 3.30 A. M.  
Grand Rapids Express..... 4.45 "  
No. 86, Way Freight..... 6.00 "  
No. 22, Mail..... 11.45 "  
Grand Rapids Express..... 1.20 P. M.  
No. 24, Acc. from Chicago..... 3.35 "

**GOING EAST—AIR LINE, LEAVES.**

No. 2, Special New York Express..... 12.45 P. M.  
No. 8, Atlantic Express..... 11.55 "  
No. 4, Limited Express..... 8.30 "  
No. 25, Goshen train..... 8.40 "  
No. 32, Way Freight..... 8.00 A. M.  
Train G leaves Elkhart for Goshen 7.45 "  
" E " Elkhart for Goshen 4.10 P. M.  
" F arrives Elkhart from " 11.20 A. M.  
" H " Elkhart from " 7.50 P. M.

**TRAINS ARRIVE—MAIN LINE.**

Grand Rapids Express..... 12.40 P. M.  
" " " " " 9.40 "  
No. 25, Michigan Accommodation. 2.50 "

No. 1, takes Acc. car from Elkhart for intermediate points to Chicago.

**CONNECTIONS.**

At Adrian for Monroe, Detroit and Jackson. At White Pigeon for Three Rivers, Kalamazoo and Allegan. At Detroit with Grand Trunk Railroad for Sarnia, Montreal, Quebec, Portland, etc. At Salem Crossing, with trains for Lafayette, New Albany, etc. At Chicago for all points West and South.

Tickets can be obtained for all prominent points between Boston and San Francisco. W. P. Johnson, Gen. Pass. Ag't, Chicago, Ill. P. P. Wright, Gen. Sup., Cleveland, Ohio. G. B. Wylie, Ticket Ag't, Elkhart, Ind.

**Cincinnati, Wabash & Michigan R'y.**

Passenger trains after Nov. 14th, 1886, will leave Jackson St. Depot, Elkhart, as follows:

**GOING SOUTH, LEAVES.**

No. 4, Cincinnati & Indianapolis Ex. 7.47 A. M.  
No. 2, Ind. & St. Louis Express..... 4.35 P. M.  
No. 8, Way Freight..... 5.45 A. M.

**GOING NORTH, LEAVES.**

No. 1, Grand Rapids Express..... 10.52 A. M.  
No. 3, Michigan Express..... 5.20 P. M.  
No. 7, Way Freight, arrives..... 7.50 P. M.  
No. 11, " " " " " leaves..... 8.00 A. M.

Nos. 1, 2, 3, and 4, connect with Boat Line between Benton Harbor and Chicago.

**CONNECTIONS.**

At Milford Junction with Baltimore & Ohio R. R. At Warsaw with Pittsburg, Ft. Wayne & Chicago R. R. At Wabash with W. St. L. & P. R. R. At Marion with C. St. L. & P. H. R. At Anderson Junction with C. C. G. & I. R'y for all points East, West and South.

NORMAN RECKLEY, Gen'l Manager.

OWEN RICE, Gen'l Ticket Agent.

O. W. LAMPORT, Superintendent.

# Herald of Truth.

**A RELIGIOUS SEMI-MONTHLY JOURNAL****"How beautiful are the feet of them that preach the Gospel of Peace."**

Vol. 24.—No. 9.

ELKHART, IND., MAY 1, 1887.

Whole No. 345.

**THE VALLEY OF HUMILITY.**

As oft with worn and weary feet  
We tread earth's rugged valley o'er,  
The thought, how comforting, how sweet,  
Christ trod the weary path before:  
Our wants and weaknesses he knows  
From life's first dawning to its close.  
If Satan tempt the heart to stray,  
And whisper evil things within,  
So did he in the desert way,  
Assail our Lord with thoughts of sin;  
When worn and in a feeble hour  
The tempter came with all his power.  
Just such as I this earth he trod,  
With every human ill but sin;  
And, though indeed the very God,  
As I am now so he has been;  
My God, my Savior, look on me  
With pity, love and sympathy.

Selected by SUSANNA HYGEMA.

For the Herald of Truth.

**WHY WE HOLD CLOSE COMMUNION.**

In passing from Kansas to Indiana last fall, I was several times accosted with a kind of censure that the Mennonites were close-communicants. And I find that even among our own brethren there are some who have not learned the reasons for it. Especially is this true of some of our younger brethren. Some are misled by the manner in which we have been assailed upon the subject.

I feel my weakness in attempting to write edifyingly upon this subject, but seeing the necessity of an occasional reminder, I will endeavor to write a few lines in answer to a request made by a young brother who wishes to see something in the columns of our paper respecting it.

I am anxious to write upon this subject in a way that is courteous toward those who oppose us, and at the same time speak of circumstances as they exist, and as we really believe them to justify close communion.

It is sometimes said that we are selfish in this respect, and uncharitable toward neighboring churches. Charity, which is the love of God, always puts the best and not the worst construction upon the actions of others; so to speak of us as being selfish when we commune only with those who are one with us in faith

and doctrine, is speaking uncharitably of us. We do this not out of love for self, but out of love for Christ and his teachings as we understand them. I know of two denominations, living fifty miles apart, who come together twice a year, and participate with each other at their love feasts, in all the exercises of worship, except when breaking the bread and drinking the wine. But neither of them think the other selfish or disrespectful toward them because they commune separately.

They believe that if both denominations were to commune together they would be representing themselves as one in faith and doctrine, which would be untrue. They think of each other as wishing to act the truth as well as speak the truth; and a perfect good feeling exists, without one intimation of censure that it is a love of self that prevents the other from participating in the communion. I think if open communists could think us sincere in what we do, they would feel toward us as these people do toward each other. Paul speaks of keeping the feast in sincerity and in truth. 1 Cor. 5:8.

But, says one, The Lord's Supper or the communion is to be kept in remembrance of Christ, as he said at its institution, So often as ye do this, ye do it in remembrance of me. But we question, What will it profit us to remember him, if we do not regard his wishes? He clearly made known his will in his prayer as recorded in John 17:11, 20-23: "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." Paul writes to the Philippians brethren, 2:1, 2, showing that those who believed on him taught the same thing, the same unity. "If there be therefore any consolation in Christ, if any

comfort of love, if any fellowship of the Spirit, if any bowels of mercies, fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind." Here we understand the gospel of Christ to teach a unity of faith; and any one not united with us in faith and doctrine, cannot be received into church membership at all. If we wish to stand as a church we must be united; divided, we will fall. If one cannot be received into membership, where is any reason that we should invite him to the communion? It will be more consistent for him to commune with those of his own mind if there be such.

I will here mention a few things which would exclude an individual from church membership with us, and as a matter of course from the communion table: Maintaining that Christians can take the life of their fellow-men under any circumstances and still remain Christians. Upholding Masonry or other secret organizations, either by joining in with them, or by sanctioning their proceedings as harmonizing with the Christian religion.

Claiming that it is right to conform to the ever-changing styles of dress and fashions of the world, especially in the wearing of gold and costly array.

We oppose the first for the following reasons: Our Savior taught love to our enemies as well as to our neighbors or ourselves. See Matt. 5:43-45. "It hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven." Luke 6:32 says, "If ye love them which love you, what thank have ye? for sinners also love those that love them." In John 18:36, Christ says also, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews." This kind of teaching is what caused the Jews to say, "If we let him thus alone, all men will believe on him: and the Romans shall come, and take away our place and nation." John 11:48. It is evident that those who believed on Christ were to have no fighting spirit in them, or be dis-



posed to go out against the Romans, else the Jews would have entertained no such fears as this language implies. It has often been said to us that if all in the land would believe as we do, an invading army would also take our place and nation. This is talking just as the unbelieving Jews did. Let that be as it may, it does not change the Spirit of Christ's teachings to us. And furthermore we believe that if all our fellow-countrymen of these United States, and we with them, were living in a way that would uphold this nonresistant faith, which our Savior taught, using no sword except the sword of the Spirit which is the word of God, Eph. 6:17, we could send up prayers to God that would result in the discomfiting of an invading army, though there would be no one to pursue them. "The weapons of our warfare are not carnal." 2 Corinthians 10:4, "If God be for us, who can be against us?"

We oppose Masonry and secret lodges for various reasons. One is because of the oaths taken upon initiation into the lodge. One bad feature of these oaths is that they are taken before the applicant knows what the secrets are which he is to conceal.

Another objection to Masonry is that Christ is not honored in their worship, for in all their ceremonies the name of Christ is not allowed, even in their prayers. Hear the Gospel from Ephesians 5:20, "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." Again, "Whosoever ye shall acknowledge the Father in my name, he will give it you." John 16:23. What I mention of the Masonic Order I have had from members of that Lodge. One of them said to me, "The world needs no better religion. Reader, notice this, the world needing no other religion, and this one without Jesus Christ in it. *What a Delusion.*" "For there is none other name under heaven given among men whereby we must be saved." Acts 4:12.

We oppose worldly conformity because it is a plain command to do so. Rom. 12:1, 2. "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world." etc. The apostle says in his 1st letter to the Corinthians, 14:37, "If any man think himself spiritual, let him acknowledge that the things I write unto you are the commandments of the Lord." Peter said, Acts 2:38, "Be baptized." Paul says in the above, "Be not conformed to this world." Is not this one command quite as binding as the other? The apostle is here speaking of the body, that it be presented in a holy and acceptable manner before God. In his letter to Timothy, 1 Tim. 2:9, Paul tells us that women should "adorn themselves in modest apparel, with shame-faceness and

sobriety; not with braided hair, or gold, or pearls, or costly array." In the previous verse men are exhorted to lift up holy hands in prayer. If the bodies of women, to be holy and acceptable before God, are to be adorned with gold, etc., likewise the men holding up holy hands in prayer, dare not have them adorned with rings of gold, as many are, if they would present their bodies acceptably before God. In 1 Peter 1:13, 14, is also a passage for the consideration of both sexes. Therefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ, as obedient children, not fashioning yourselves according to the former lusts in your ignorance. In 1 Pet. 3:3-5 we have the following, "Whose adorning let it not be that outward adorning, of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." For after this manner in the old time the holy women also who trusted in God, adorned themselves."

Three points of doctrine, among a number of others, have now been noticed, in which many professors of christianity are out of harmony with the Scriptures as the Bible teaches us. These should be sufficient to show why we cannot consistently invite such with us to the table of the Lord to express a communion with them. This would be to sanction their, to us, perverted teachings, and make us partakers of their sins. If any of our own members would justify the shedding of the blood of a fellow-being, the workings of Masonry and other secret orders, or conformity to the world in the manner here noticed, and should obstinately persist in his views, he would be expelled from church fellowship with us, even though he would unite with other organizations who sanction these perversions of Scripture teaching. If we then cannot commune with our brethren who were excommunicated for unsound views, we cannot with any sense of reason commune with those who agree with them in these things. If we should do so, the honor of man, we think, would be our only reward.

David could not build the temple because his hands were stained with blood. Our Savior said, "In secret have I done nothing." When Jacob was journeying to Canaan, all the earrings and gods in the hands of his household and of all that were with him he hid under the oak which was by Shechem. Reader, if you are a brother at the head of a household, and on the way to Canaan use your influence also to have all the ornaments or idols of gold (used to adorn the bodies of those about you), hid away out of sight, whether they be worn in the ears,

upon the breast, on the hands, or upon the wrists. They are forbidden. If you are a babe in Christ, a young brother or sister just starting out in the first principles of the oracles of God, let me kindly entreat you to cut off the unholy desires for the wearing of gold and costly array. Present your bodies in a holy and acceptable manner before God. In observing the communion or anywhere else, let not the adorning of gold be seen upon your person. It is carnal to do thus; it is entirely contrary to divine truth. "If we live in the spirit, let us also walk in the spirit." "For if ye live after the flesh ye shall die." "And she decked herself with her ear-ring, and her jewels, and she went after her lovers and forgot me saith the Lord." Hosea 3:13.

The apostle says, "Let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself not discerning the Lord's body." 1 Cor. 11:28, 29. We notice in this chapter that the Corinthian brethren were having some trouble among themselves, and without a doubt they were required to settle their difficulty in the light of the Gospel just as we are—according to Matthew 18:15, and seek a reconciliation agreeable with the instructions given in Matt. 5:23, 24, the instructions for the prayer, or what then to offer the gift, the prayer, or whatsoever form of worship they engaged in. In their case it was the communion or the Lord's Supper. So likewise when we come to the Lord's table, if we have had any strife or difficulties amongst us, we too should after having complied with the above rule laid down in Mathew's Gospel, above rule ourselves—each for himself yet examine ourselves—each for himself—and see if we are fully reconciled with our brethren, or whether there be yet a root of bitterness existing there known only to us and our God. In this sense let each one examine himself. "For what man knoweth the things of a man save the spirit of man which is in him." In Ecclesiastes 12:14 we read, "For God shall bring every work into judgment, with every secret thing whether it be good or whether it be evil." David prayed to the Lord "Cleanse thou me from secret faults." Psalm 19:12.

R. J. HEATWOLE.

Dale, Enterprise, Va.

For the Herald of Truth.

"IF YE LOVE ME KEEP MY COMMANDMENTS." John 14:15.

The ruler we read of in Luke 18:18 without doubt claimed to have loved God, and pretended to have kept all the commandments from his youth up. We do not keep that Jesus disputed his such plain words. But on leaving I also felt sorry in part, as the question arose in my mind, Why are there so many of the so-

pecting to hear the answer from Jesus, "Thou art perfect," learned that he yet lacked one thing. When he heard this, he was very much grieved, or at least he went away sorrowful. He did not feel willing to obey this one command, and by his actions told Jesus, "I do not love you," or at least, "I love my great possessions more than I do you." Even if he did not utter the words, I love my riches more than Jesus, his action spoke loud enough so that all could understand.

Reader, let us consider the matter whether we in our day are not in danger of making this same sad mistake. We may think we are keeping the commandments of the Lord, and that we are all right with God. But stop, and ask Jesus, What do I yet lack? How shall I ask him, he is not here personally? So you may say it is difficult to find out whether I am all right, or whether I lack this one thing needful. It is not so difficult, for we all have (or at least should have) his will in possession, and have the privilege of reading it in the language we can best understand. That will is the New Testament. If we study it prayerfully we can soon perceive what we lack. If that blessed book tells us here and there where we are lacking, let us not go away grieved as the young ruler did, but tell your Savior by your actions that you do indeed love him.

I wish to impress the words of Paul on the mind of every individual who makes a profession of religion, who reads this, "Let every one that nameth the name of Christ turn from iniquity." 2 Tim. 2:19. If the great number of professors would do so, what a change there would be in what is called the Christian church. If each one would go to work and examine the New Testament and apply its teachings to our daily walk and conversation, and as soon as we find that we are not complying with all the commandments make an effort to do just what it tells us, how great a change would we see!

But men differ in their views of Scripture; one understands things in one way, and another in another way. Not long since I had the privilege of hearing an interesting sermon, when the minister was speaking principally to a number of young converts that had just been received into the church. He told them very earnestly what their duty was, and what a changed life they will show forth to the world if they are the children of God, or if they are really regenerated. He told them they will now hate sin. If they were drunkards, they will be no more the companions of the saloon. If profane language was used, this is done away with. And many other things he told them are necessary to a Christian life. I rejoiced to hear it set forth in such plain words. But on leaving I also felt sorry in part, as the question arose in my mind, Why are there so many of the so-

called Christians who appear so proud? and had to think of the words of Isaiah concerning the daughters of Zion. Isaiah 3:16-24. Here we can read what Isaiah said of the haughty. All God's Scriptures have meaning and are intended for our instruction.

I ask all who claim to love Jesus, and claim to keep his commandments, to examine the whole New Testament carefully, the apostles' writings as well as the Savior's teachings; and I feel confident that many things would be removed that some professors are still carrying with them. How much easier could our children be brought up in the nurture and admonition of the Lord if all professors of religion would strictly live up to the commandments of the Lord. Our children would then not have so many excuses, such as, This man seems to be a good Christian, and is not so particular as some others; This woman has her house fixed after the fashion, and I believe she is a Christian. Such excuses we hear frequently, but we should remember that excuses did no good to them that refused to go when they were invited to that great Supper. Luke 14:16-21. So it will be with us if we make unscriptural excuses. May God grant grace that we all may become nearer to perfection. New Springfield, O. D. R. WITMER.

#### DEATH OF THE VIRTUOUS.

Do we mourn over virtuous friends, suddenly snatched from the large and cherished places which they filled in our affections? Glory be to Jesus, that we mourn not without hope! Our homes are made desolate; but the grave is desolate also. It imprisons not the beloved who have parted from us: we go thither to weep and the angel of the resurrection meets us; the voice steals over us, "They are not here, they are risen." Death is swallowed up in victory. They die no more, but are as the angels of God. The Lamb who is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes. A veil indeed, must hang between them and us. They and we must, for a season, pursue separate paths of duty, in separate mansions of our Father's House, not yet divided. It is still one house and one family. Yet your faith is weak. We think too much of the dark coffin and the lonely grave with which the departed have far less connection than ourselves. But could we lift our thoughts to the abode of their glory, could we catch the hymn note of their joy, could we get a momentary glimpse of their blissful state it would arm us with fortitude to bear our lots, fill us with thankfulness for their unspeakable gains, and urge us ever onward with unflinching steps in the path which they trod before us.—Selected by A. C.

#### THE MEASURE OF LOVE.

For the Herald of Truth.

As "the Father has loved me, so have I loved you." John 15:9, 10.

How encouraging it is if we take to heart the precious words which our Savior spoke to his disciples. "As the Father has loved me, so have I loved you; continue ye in my love." This is one of the most wondrous verses in the Bible. Who can sound the unimagined depths of that love which dwelt in the bosom of the Father, from all eternity towards his son; and yet here is the Savior's own exponent of his love towards his people. "He that has my commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved by my Father, and I will love him."

His commandments are not only, Repent, believe the gospel, be baptized, observe the communion, etc., but he says, Deny thyself, take up thy cross, and follow Me. These are commandments that are overlooked by many Christian professors. The reason there is so little spiritual progress, is because the carnal desires are so little checked. So long as nothing comes in the way of self, all is right; but as soon as self is called upon to suffer a little persecution or a little loss of goods, the passions rise and man says, "I will not suffer this." Here self takes full control, and forgets that great commandment, "Deny thyself." He goes around the cross instead of taking it up and following his Master. By so doing he loses both light and strength.

Then spoke Jesus unto them, saying "I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life. Reader, let your light so shine before men, that they may see your good work, and glorify your Father which is in heaven. It is much better to live holy than to talk about a holy life. We are told to let our light shine; and if it does, we do not need to tell anything about it. The light will be its own witness.

If we do our good works in true charity, and out of love to God, his blessing will undoubtedly follow us through time; and when the day of eternity shall dawn upon us, the perfect happiness of love will dawn upon our souls. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And "whosoever will, let him take the water of life freely." "Let him come unto me and drink."

"It is the Father's voice that cries,

'Mid the deep silence of the skies,

This, this is my beloved Son,

In Him I joy, in him alone."

H. D. YODER.

## LOOK TO JESUS.

Come, ye souls, by sin afflicted,  
Bowed with fruitless sorrow down,  
By the broken law convicted;  
Though the cross see pardon won:  
Look to Jesus!  
Mercy flows through him alone.

Take his easy yoke and bear it;  
Love will make obedience sweet;  
Christ will give you strength to bear it;  
While his wisdom guides your feet  
Safe to glory,  
Where his ransomed captives meet.

Sweet as home to pilgrims weary,  
Light to newly-opened eyes,  
Or fount of life in deserts dreary,  
Is the rest the cross supplies:  
All who taste it  
Shall to life immortal rise.

While the wounds of love are healing,  
When the heart is all resigned,  
'Tis the solemn feast of feeling,  
'Tis the Sabbath of the mind:  
None but Jesus  
Can the broken heart unbend.

But to sing the rest of glory,  
Mortal tongues far short must fall;  
Tongues celestial strive to reach it,  
But it soars beyond them all;  
Faith believes it—hope expects it—  
Love desires it—  
But it overwhelms them all.

Selected by FANNIE DEAR.

For the Herald of Truth.

## OUR RELATION.

"Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." Ephesians 2: 19

In the preceding part of this epistle which Paul wrote to the church at Ephesus, he gives assurance that God had designed that all Gentiles should at some time be reconciled to God through adoption as his children, by Jesus Christ, to himself according to his pleasure. It was his will that the praise and glory of his grace wherein he hath made us free should extend to the Gentiles and find them beloved through the redemption of his blood and the forgiveness of sin, according to the riches of his grace. "By grace are ye saved through faith, and that not of yourselves; it is the gift of God." This grace is for all. We all are his workmanship, created in Christ Jesus, unto good works, which God hath before ordained that we should walk therein. In the text he tells the faithful where they stand. "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God."

We all have wandered away from God and became aliens. Yes we wandered so far that we could not help ourselves. Then Jesus left his Father's throne and took us up out of our wretched condition. Man was fallen so low that he could not find the way to salvation, till Christ came in the flesh, and condemned sin in the

flesh by offering his body on the cross. Let us try to realize his suffering and he hold his humiliation before Pilate when he was scourged with Roman whips. These instruments of punishment were constructed of more than one lash to one stock, and at the end of these lashes were brass points with hooks, so that every stroke should inflict painful wounds. Those whips were used to scourge our Savior, and were applied till the crimson blood flowed for you and me. Behold him on the cross when his hands and his feet were pierced through with nails!

O sinner, why did he suffer thus? He did this that we may come to him, become his children, and be no more strangers, but fellow citizens. What a glorious blessing this is, sinner, when you have been steeped in sin and unrighteousness, and Jesus came and opened a way that you can be adopted into God's family. You ought by all means begin a life for a glorious eternity while you have this privilege. This opportunity will not abide forever. Death may come and rob you of this privilege, and as death finds you, so you must appear in judgment.

Some ask the question, how shall I be acquainted with God and be no more a stranger to Him? Take God's word and read it; study it prayerfully and carefully, and you will soon see that you are a stranger to God's kingdom. You will see that you are serving quite a different master, and you find altogether a different family to what God's family is. Sinner, in the family you are now, you can receive no comfort, it has none. It may give you joy for a short season, but when that is passed, you will be loaded down with a guilty conscience. I have found this out. I know just how you feel when condemnation rests upon you, for I have been in this condition myself. For this reason I can sympathize with you in your condition.

I can also now tell you how you can get rid of this condemnation. First you must repent of your sins, and by faith take hold of God's promises. You must be willing to forsake sin, and you must be willing also, that the Holy Ghost come upon you, and that you be regenerated and given a new life. Then God will bestow his grace upon you, and you will get rid of that awful guilty conscience, and you can rejoice in a crucified Savior. Then you have passed the Red Sea and come into the wilderness life. Then you will come to bitter water, and will have the frowns and scoffs of the world to bear, which may cause you to murmur. But here the battle has only commenced. The harder you struggle and the more faithfully you trust your leader the sooner you will come to the soul-rest in Canaan, where doubts and fears are overcome, and where you can stand boldly and fight the battles of the Lord. Then you can go on from victory to victory,

until you are ready for God to call you from this life of conflict into eternal rest.

O what a glorious life is a Christian's life! Who would remain a stranger to God's kingdom, and not try to become a fellow-citizen, in the family of God, and hold communion with saints.

Last of all; if you stay in Satan's kingdom, you will have a hard service all your life, and when you come to die, you will have to leave this world with remorse and take a leap in the dark. All will be gloom and despair and you will ever remain a stranger to God's kingdom. If this is the case with you, how will you lament your condition in hell with the rich man, and pray for deliverance when it is too late. You must remain a fellow-citizen with the household of devils and all the wicked ones of all ages.

What a difference in the two kingdoms, in Satan's kingdom is nothing but cursing and torment, while in God's kingdom is praise and glory where the household of God and fellow-citizens of saints bring their hallelujahs to God the Father and the Son for all eternity.

Sinner, choose to-day whom you will serve. You see the vast difference in the two kingdoms. Why are you halting between two opinions, when one kingdom offers life eternal and the other eternal death. It is not that you must have eternal death, but you choose to have it. You are a free moral agent; you can choose bitter torment or everlasting joy. Do not cast the blame on God or man if you miss heaven. Come to Christ and be no more a stranger and foreigner, but a fellow-citizen with the saints and the household of God.

DANIEL B. SHELLEY.  
*La Barge, Michigan.*

## NO SCOLDING.

If you wish to make your family and neighbors happy—if you would see calmness and evenness of temper developed in your children; if you would lighten the cares and smooth the path of the companion of your bosom, do not irritate, or scold, or be in a passion when your mind is crossed, but remember that others have hearts as well as yourself, and let the sunshine of Christian meekness and gentleness always beam from your eye.

How happy will be the circle of such in such a case! Ay, this Christian temper is the only requisite to make the firesides happy places which husbands and children will regret to leave and be glad to return to. Then let the husband be indulgent to the annoyances of his ever-working and overworked wife, and let the wife always meet him with smiles when he comes home perplexed with the cares of business, and let both be forbearing under their mutual imperfections, and homes will be more as God intended them to be.—*Christian Standard.*

For the Herald of Truth.

## LOVE.

"God is love." "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Love is the greatest gift of God that we can obtain. First we will see how love is obtained by man. Man in his natural condition is carnally minded, and "to be carnally minded, is enmity against God."

So it is clear that a change must take place before man can obtain the love of God. He must be regenerated, or born again. Before he can be born again, he must see his lost condition. My readers, this means you and me. It is God's love that shows us this. If we see this, and are willing to repent and forsake sin, the love of God will be shed abroad in our hearts.

How shall this be known? Christ says, by this it shall be known, that ye are my disciples, "if ye have love one to another." The apostle says, "We know that we have passed from death unto life, because we love the brethren. Some one might ask, who are the brethren? Jesus says, "Those who do the will of My Father which is in heaven are my mother, my brother, and my sister. So we see that those who do the Lord's will are brethren."

Christ says, "If ye love Me, keep my commandments." The first commandment is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind; and the second is like unto it, thou shalt love thy neighbor as thyself." So if we love God above all things, we love to keep his commandments, and walk in his ways. Then all bitterness and wrath and malice, and anger will be put away from us. Then we will be kind to one another, tender-hearted, forgiving one another, even as God for Christ's sake has forgiven us.

Perfect love is the perfect nature of God in us, for God is love, and they that dwell in God "dwell in love." We may indeed have great love in our hearts to God, and still not have the perfect love of God. God alone can lead us by our faith in Him over into the land of perfect love.

Let us all remember that love does not overcome evil with evil, but overcome evil with good. Perfect love casteth out fear, for there is no fear in love. In the first epistle John 4: 18, 20, we read, "There is no fear in love, but perfect love casteth out fear. Because fear hath torment. He that feareth, is not made perfect in love."

We love him because He first loved us. If a man says, "I love God, and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

Reader, are you one of those who hold

spite against your neighbor, or brother, or sister? I hope we can forgive one another. If we cannot forgive, we have not the love of God in our hearts. To forgive the most bitter enemies is to be like Jesus. We must love our enemies, pray for them, wish well to them. If we find no such spirit in ourselves, then we are guilty, unpardoned and unholy.

Love is a word that is very frequently mentioned in the Bible. The apostle says, "Love is the fulfilling of the law." The Savior says, "Love thy neighbor as thyself." Love should be practiced in the family circle. What a pleasant place is home, where love reigns among parents and children! It is the duty of every father and mother to teach their children to love one another. They should practice love themselves that they may be bright examples for their children; for if love is wanting, the result is strife and disunion and a very unpleasant home. Well does the proverb say, "Better is a dry morsel, and quietness therewith, than a house full of sacrifice with strife." The prophet tells us that, "Hatred stirreth up strife, but love covereth all sin."

O for love that will enable us to overcome all the trials of this life, and enable us to land in that glorious home, where we shall be forever happy! Paul in writing to the Colossians 3: 14, in laying down many commands says, "And above all these things, put on charity, which is the bond of perfectness." And "Let the peace of God rule in your hearts." This peace is love, joy, peace and happiness both in this life and in the world to come.

Do we daily try to sow to the spirit? If so we do good to all men, especially unto them who are of the household of faith. If we do good only to them that do good to us, what thanks have we? For sinners do even the same; but if we do good to them that hate us, we sow good seed, and thus fulfill the law of God.

"O Lord, how happy should we be. If we could cast our care on thee; If we from self could rest, And feel in heart that one above In perfect wisdom, perfect love, Is working for the best."

E. R. ZOOK, Garden City, Mo.

For the Herald of Truth.

## THE DANGER OF RICHES.

Read Mark 10: 17—27. We find here one asking the Master, what to do that he might inherit eternal life. He was pointed to the commandments; but he had observed them all from his youth up. Jesus loved him, and said unto him, "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me." He does not say here, give it, or give it all to the poor, but in the German text both Mark and Luke put it,

"Sell all that thou hast, and give it to the poor."

The young ruler was sad because he was disappointed. He had hoped his keeping the commandments was enough, but now he went away grieved because he was unwilling to make so great a sacrifice, for he had great possessions. But Jesus said to his disciples, "How hardly shall they that have riches enter into the kingdom of God!" They were astonished; and, to make it plainer, he said again, "Children, how hard is it for them that trust in riches to enter into the kingdom of God!"

The ruler trusted in his riches (not for eternal life, but for this life), though he might have said before that he trusts God for his daily bread; but when he was put to the test he denied it by his works, and went away grieved, thinking perhaps, What shall we eat, or what shall we drink, or wherewith shall we be clothed? or how could I fare sumptuously every day?

Now let us consider how many of us would stand such a test, and how much of the love of gain is in our hearts. If we lose some valuable property, how much are we grieved? But if we should lose all that we had, and could then patiently say, "The Lord has given it, and the Lord has taken it away," then the love of money is not in our hearts. Paul tells us, "they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6: 9, 10, 17, 18, 19.

Next Jesus said, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. And they were astonished out of measure, saying among themselves, Who then can be saved? And Jesus looking upon them (perhaps pitying them, and to comfort them) saith, With men it is impossible, but not with God: for with God all things are possible." But they had left all and followed him. If "How hardly shall they that have riches enter into the kingdom of God!" had been said by a man only, we might suppose that he had said it thoughtlessly, and when those who heard were astonished, he had wished that he had not said it, and in order, in a measure to recall it, he said, "With God all things are possi-



ble." But Jesus knew what he said, and his words stand faster than heaven and earth. We all admit that it were possible, and even to save all men, for with God all things are possible, but will he do it, or will he make a camel go through the eye of a needle, which is easier, simply because it is possible? Brethren, let us beware lest we find ourselves deceived, but let us lay up treasures for ourselves in heaven while we may and strive to enter in at the strait gate, for many, we are told, will seek to enter, but shall not be able, when it is forever too late. "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was a hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, inasmuch as ye did it not unto one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal." Matt. 25:41-46. Here we see that they were not accused of lying, or stealing, or drunkenness, etc., but through their covetousness and love of money they had neglected to lay up treasures for themselves in heaven, by not obeying the law of love and mercy toward their fellow-men.

Let us be "faithful in that which is another man's" (the Lord's money), "or who shall give us that which is our own" (eternal life). Let us "make to ourselves friends" (in heaven) "with the unrighteous mammon" (by distributing it to the needy), "that when we fail" (die) "they may receive us into everlasting habitations." And let us be as wise (by honestly laying up treasures for ourselves in heaven, and providing for the future which we look for) as the children of this world are (though dishonestly in their generation) by providing for their future days in this world. Luke 16.

There is also danger in making excuses, such as, I had to work hard for what I have, forgetting that it still belongs to God, or, That if the poor had worked and saved, like we did, they would not be in need, etc. But if all could work and manage like you, where would be found the poor that Jesus said we should always have with us, and could do them good, proving the sincerity of our love. G. H.

East Lynne, Mo.

Without counsel purposes are disappointed, but in the multitude of counselors they are established.

### TRUE CHRISTIANITY.

(From an old manuscript.)

A true Christian should show forth his profession in every word he utters, in every step he takes, in every action he performs. His whole life should be one continued reflection of his Master's will; for, says Paul: "None of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's." Rom. 14:7, 8. The salvation of our souls should be the ruling thought of our minds, God's mercy and goodness should be ever present with us, the love of Jesus should fill our hearts, and govern our whole being, the hope of heaven should be our "Cloud by day, and our pillar of fire by night," and we should talk of these things when we sit in our houses, when we walk by the way, when we lie down and when we rise up. We should bind them for a sign upon our hands, they should be as frontlets between our eyes, they should be written upon the posts of our houses and upon our gates; yea, and above all we should faithfully and diligently teach them to our children.

It is a great consolation and a source of much joy to have the assurance that there are many who thus, in all humanity of spirit, seek to live according to the requirements of God and the example of the Savior; and it is with an equal degree of sorrow and regret that we realize the fact that the large majority of mankind, do not even make the slightest effort to become reconciled to God and the Gospel, while a very large number, even of those who are professed Christians fail to reach that measure of Christian piety which will enable them, in the last great day to stand at the right hand of the great Judge and hear the welcome plaudit of "well done, good and faithful servant, enter thou into the joy of thy Lord."

Many times my heart has been filled with bitter grief as I have considered the great number of those who make no profession to religion, who seem to care nothing for their soul's salvation—who live heedless and seem to be contented and unconcerned, and while with hastening steps they are on the broad road which leadeth to destruction. It is a thought that is truly terrible to contemplate, and oh! how we should pray and labor that the true way of life may be opened to them; that they may receive the converting influences of the Holy Spirit and be brought to see the error of their ways and turn to God and be saved.

Let us look abroad, and contemplate the condition of mankind. As we walk abroad through the world, and observe the different classes who meet us in the daily walks of life, and consider the pur-

suits they follow, the ends they are seeking to accomplish—the motives they seem to be governed by, we cannot come to any other conclusion, than that these people, have to a very great extent, forgotten the laws and the statutes of God, and are following the evil inclinations of their own corrupt hearts, and if this conclusion is correct, then alas! How can we expect them to be a light in the world, and a salt in the earth? How can we expect them to exert a good influence on the world or society in general—to teach their children and others, both by precept and example, the true principles of the gospel of Jesus Christ? The same fountain cannot give forth sweet water and bitter.

But when we enter a Christian church, and behold the congregation who worship there, we expect better things. We know that these people are professors of the religion of the meek and lowly Jesus, and from them we have a reasonable right to expect better things; we have a right, according to their profession, to expect from them, that they are truly the children of God—that they possess the pure spirit of Jesus—that they are humbly striving to walk in his footsteps and to do his will—that they have his law written upon their hearts and that they are governed and led and influenced by them, yea, that they are taught of God: and for these reasons: They appear before the world in an open, and public profession of their faith, not only in an open declaration, according to the forms of the church to which they belong, but also in the acts of every day life. They assemble themselves publicly and join in the worship of God on the Sabbath—they associate with the people who meet and worship there—that they belong to such and such a church and help to sustain the same—they have perhaps contributed largely to build a house of worship, and in all their labors and in all their works and doings they are, and desire to be, identified with the people of God. But how often does it appear that even open professors of religion prove false to all the hopes of Christianity, and bring shame and reproach upon their brethren! How do we sometimes see Christians, or those who, at least, bear that name, assembled in his house on the Sabbath day. They seem to be devout men; they seem to worship in spirit and in truth; the love of God seems to swell forth from their inmost souls. They listen with attention and speak in high praises of the truth that has been preached to them; they pray fervently and their conversation seems faultless. We rejoice that our lives have fallen in such pleasant places; that we have met with those who thus love the Lord, and worship him in spirit and in truth; we love, praise and admire them, because they, as they become acquainted with us, manifest so much concern for

our welfare and our Christian growth and progress.

We however exchange the church and the Sabbath day exercises for the ordinary business affairs—for our usual every day avocation, and we meet these same men on the street, in the market place, where merchandise is bought and sold, in the workshop, on the farm, on the railroad car, at the hotel, and they seem to be another class of people. They have thrown off the garb of Christianity, they are not the apparently serious, thoughtful, pure-minded Christians whom we met before. We find them selfish, proud, avaricious, and often full of deception and dishonesty.

We have indeed often heard men say that they would rather deal with men of the world than with those of the church. Now this certainly ought not so to be.

We meet with Christian professors who appear very friendly and speak well to your face, but behind your back, they are backbiters, slanderers, defamers; they manifest love and kindness in your presence, but behind your back they malign and speak evil of you—such professors are hypocrites and the blessing of God can never be upon them unless they repent and reform, and follow meekly in the footsteps of the dear Redeemer. My dear reader, if you are a Christian professor with such feelings in your heart, repent and turn to the Lord, and become an honest, devoted, faithful Christian, and the Lord will bless you. J. F. FUNK.

### THE RICH MAN AND LAZARUS.

Dear reader out of Christ, I thought it my duty to warn you again to come to the Savior. This duty is pressed upon me when I think of the words which Jesus spoke when he said, "Enter in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat. Because strait is the gate and narrow is the way that leadeth unto life, and few there be that find it." How sad to think how many dear souls wander from the good way. Do not put the work off any longer if you have not yet come to Jesus. Come now; "now is the accepted time, now is the day of salvation."

As I read the story of the rich man and Lazarus I thought it my duty to warn you once more to serve the Lord. The rich man was clothed in the most elegant garments and ate of the nicest food every day. But Lazarus, a poor man, was sick and covered with sores; and because he was poor, his friends carried him to the gate of the rich man, so that he might get the crumbs from the rich man's table. Even the dogs seemed to have more pity on him, for they came and licked his sores.

When Lazarus died he was carried to

heaven by the angels. He was not poor there, nor did he need to hunger for want of food. He was with Abraham, and leaned on his bosom. Afterwards the rich man also died, but his soul went to hell, where the wicked go; and there, while he was being punished for his sins, he looked and saw Abraham afar off and Lazarus in his bosom. Then he cried, saying, Father Abraham, have mercy on me, and send Lazarus, that he may dip his finger in water and cool my tongue; for I am tormented in this flame. But Abraham said to him, Remember that in thy life time thou hadst thy good things, but Lazarus evil things; but now he is comforted and thou art tormented. And beside this, there is between you and us a great gulf, which no one can pass over. Then the rich man said, If Lazarus can come to me, I pray thee, send him to my father's house, for I have five brothers living there, that he may tell them to repent and serve the Lord, so that, when they die, they need not come to this dreadful place. Dear reader, I hope you need never go there to that dreadful abode. Abraham answered, They have the Scriptures to read, let them learn from them to repent. But the rich man said, Nay, father Abraham, but if one from the dead shall go and speak to them, they surely will repent. Abraham answered him, If they will not hear what God says to them in the Scriptures, they would not be persuaded to obey him, even though one rose from the dead.

This plainly shows us that even the devils believe that there is a true God; and why cannot we take a warning before it is too late. When once it is too late, it is too late forever. Let us do as Lazarus did, be prepared for that long home in the Eternal City where the angels are always singing and praising the Lord our God. A FRIEND.

### CRUELTY.

It is a cruel thing to send a boy out in the world untaught that alcohol in any form is fire and will certainly burn him if he puts it into his stomach. It is a cruel thing to educate a boy in such a way that he has no adequate ideas of the dangers that beset his path. It is a mean thing to send a boy out to take his place in society without understanding the relation of temperance to his own safety and prosperity and that of society. The national wealth goes into the ground. If we could only manage to bury it without having it pass thitherward in the form of a poisonous liquid through the inflamed bodies of our neighbors and friends, happy should we be. But this great abominable curse dominates the world. The more thoroughly we can instruct the young concerning this dominating evil, the better it will be for them and for the world.—J. G. Holland.

### THE GREAT CHANGE.

Reader, every man needs a mighty change before he can enter heaven—a change of heart, a change of will, a change of nature. He must be converted. He must be renewed. He must be born again. Before that change he is dead. After that change he is alive.

Life is the mightiest of all possessions. From death to life is the mightiest of all changes. And no change short of this will ever suffice for the salvation of a man's soul.

Yes; it is not a little mending and alteration, a little cleansing and purifying, a little painting and patching, a little turning over a new leaf and putting on a new outside, that is wanted. It is the bringing in of something altogether new, the planting within us a new nature, a new being, a new principle, a new heart; this alone, and nothing less than this, will ever meet the necessities of man's soul.

I would to God that changes such as this were more common. I would to God there were not such multitudes of whom we must say even weeping, they know nothing about the matter at all. But common or not, one thing I say plainly, *this is the kind of change we all need.*

I confidently affirm, we must all go through something of this kind, if ever we mean to be saved. Till this change has taken place, there is no life in us at all. We may be living church-men, but we are dead Christians.

Take it home, every man or woman that reads this paper—take it home to your own conscience, and look at it well. Some time or other, between the cradle and the grave, all who would be saved must be born again and made alive. The words which good old Berridge had graven on his tombstone are faithful and true: "READER, ART THOU BORN AGAIN? REMEMBER, NO SALVATION WITHOUT A NEW BIRTH."—Tract.

THE best answers to skeptical objections to the Word of God are converted souls and reformed lives. "Seeing the man who was healed standing among them, they could say nothing against it." As it was with the Jew of old, so it is with the infidel now.

## HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.  
J. S. COFFMAN, ASST. EDITOR.

May 1, 1887.

Entered at the Post Office at Elkhart, as second class mail matter.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter stating their P. O., pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

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THE BOOK.—A full History of the Eventful Life, Crimes, Confessions, Repentance, and Death on the Gallows of John M. Wilson, who was hung at Norristown, Pa., on the 13th of Jan. 1887, for the murder of Anthony W. Dealy, may be obtained of THOMAS D. YODER, Wernersville, Berks Co., Pa. The price is 25 cents.

THE ENGLISH MARTYRS MIRROR.—We are sending out these books as fast as we can get them bound. Our friends who are waiting for their orders will please have patience until their turn comes. We shall hurry them as rapidly as possible.

In ordering the Martyrs Mirror by mail sixty cents must be enclosed to pay postage. \$5.00 is the price of the English Martyrs Mirror, by mail, postage paid.

APPRECIATE THE HERALD.—One of our readers who has long been taking the paper writes that the HERALD is worth more in the family than it costs. He says, it has been coming regularly, and wife, and children, and all are delighted when a new copy comes into the house. He further admonishes, "Press forward, sword of the Spirit in hand, and drive

back the many-headed dragon of sin, pride and vanity, and may the blessing of God and every Christian parent in the land go with you."

BISHOP ORDAINED.—On Saturday, the 9th of April, after the conference in Kansas, a bishop was ordained for the church in McPherson and adjoining counties. Four candidates were presented—M. Coopridge, D. Wismer, D. Weaver, and B. F. Hamilton. D. Wismer was chosen and ordained. May God richly bless our dear brother with strength, faith and wisdom in his solemn responsibilities, that he may be an instrument in His hands for the salvation of souls. Let our prayers be to the Lord in his behalf.

ALL TO THE GLORY OF GOD.—The apostle has written instructions for the Christian that require him, whether he eats or drinks, or whatever he does, to do all to the glory of God. Some Christians might ask themselves whether the dimes and dollars they spend for plugs, fine cut, and cigars, or for lemonade, wine, beer, or whiskey, would not be spent to better and nobler purposes if they went for shoes for the children, or healthy, nourishing food. Do I chew, and smoke, and drink to the glory of God? Some one says, My children are not in want of shoes, or clothing, or food; they have plenty, and I can afford to spend my money for these luxuries. But are there not sick and unfortunate parents who are struggling with poverty, and do need food and clothing for their children and themselves? Many who are rich think they can afford luxuries, while the poor are almost, if not altogether, before their own door; and they attempt to justify themselves notwithstanding the Savior's lesson from the rich man and Lazarus.

Others might ask, Is the money I spend for costly array, and for articles that can be only for show, and fashion, and ornamentation, all spent to the glory of God? "I can afford it," does not justify the act. "The Bible does not name the articles we are to wear, nor state how they are to be made," is false reasoning. "They do not harm me," is untrue. A faithful answer to the question, Is it to the glory of God? settles the matter.

C.

CYCLONES.—On Thursday, April 21st a terrific cyclone passed over portions of Anderson and Lynn counties, Kansas, and Bates and Vernon counties Missouri. The storm traveled mostly in an eastern direction, but at times angled to the south-east, destroying hundreds of homes in a strip of territory from half a mile to a mile wide and hundreds of miles in length. Orchards and fences, and barns, and houses were swept away and the fragments scattered in every direction. Many cattle and horses were killed, hundreds of people were injured, many of them fatally. The loss of life is much greater than was at first reported.

On Friday, the 22d, a cyclone passed over the town of Mt. Carmel, Ill., killing several persons, and destroying much property. Thus the power of God is seen in the elements he has created. The unbelieving may murmur against a God who permits disaster in the winds and destructions and death in the whirlwinds; but the trusting soul beholds in Him the "Father of mercies and the God of all comforts." His true children do not question his workings when in their limited knowledge they fail to understand all he does and permits to take place in nature.

C.

## CHURCH NEWS.

FROM SOMERSET CO., PA.—Bro. Jacob Snyder of Blair County, Pa., visited and preached among the brethren in Somerset County from the 7th to the 13th of April. May his labors be blessed to the salvation of souls.

IN A NEW FIELD.—The brotherhood in the vicinity of Newton, Kansas, are pleased to report that our ministering Brother, E. M. Shellenberger of Peconia, Winnebago Co., Ill., has made his home among them and expects to preach for them.

BAPTISM.—On Saturday afternoon, the 9th of April, two persons were baptized at the East Emmet Creek, north of Newton, Harvey County, Kansas: namely, David Weaver, Jun., and wife. May the Lord bless them abundantly in the faith of the Lord Jesus.

COMMUNION.—On Sunday, April 10th, the communion was observed in the Pennsylvania Meeting-house, near Newton, Kansas. Quite a number of brethren and sisters showed their faith in the crucified Savior by partaking the bread and wine in commemoration of his death.

## CONFERENCES.

## SEMI-ANNUAL.

In the Franconia Meeting-house, Montgomery Co., Pa., on the first Thursday in May.

At Cayuga, Haldimand Co., Ont., on Friday, the 6th of May.

At Clarence Centre, Erie Co., N. Y., on Friday, the 13th of May.

## ANNUAL.

At Eby's Meeting-house, Berlin, Waterloo Co., Ont., on Friday, the 27th of May.

In Martin's Meeting-house, near Orville, Wayne Co., Ohio, on the third Friday (20th) in May. Ministers and deacons and others cordially invited.

In the Sterling Meeting-house, Sterling, Whiteside Co., Ill., on the fourth Friday (27th) in May. Ministers, brethren and sisters are cordially invited.

A. D. EBERSOL.

## THE THEATER.

The discussion of the theater is not new, and we have the wisdom of other ages to show its influence. We are to prove all things and hold fast only that which is good. The Church has continuously pronounced against the stage as being a demoralizer and leading to ruin. An English writer catalogued the authorities against the stage, and there was found almost every name of eminence in both the Christian and the heathen world. There is no reason why the Church and its writers should oppose it except its evil. Everything good is fostered. And now, if we go no further, this is reason enough against the theater, that the wise and true of all the ages have been compelled to condemn it, from Plato, Aristotle and Ovid down, and including very many who at times followed the theater. It is condemned simply by its fruits, which are the ruin of characters and the defeat of religion, God-given, and man's greatest good.

Who ever knew a theater-goer to be a very pious person? Its influence is all the other way. It rouses the passions and feeds them by sights and illusions, corrupting and corrupting, and without which a theater could not run successfully. This has been tried many times. The companion-places of a theater are the grog-shop, the dance-house and the brothel, it is the open door to all these, but never to the church and social purity. It is a school of immorality; its scenes teach the triumph of vice over virtue; its scoffs at religion and purity condemn it; and that it clothes vice in a respectable garb is true of it in every place.—Selected.

## GIVEN BACK FROM THE SEA.

A night-scene of shipwreck off the coast of Dymmouth, England. A foreign vessel, tossed in a fearful storm, has just cleared the rocks by Lundlay Island Light, only to be driven into Bristol Channel, and be dashed to pieces on the shores of North Devon. Summoned by the signals of distress, the sailors and fisherman of Dymmouth with their families gathered on the beach, some to gaze and mourn, some to attempt a rescue. Among them stood the Widow Carew and her only son Will. But a few months before, the husband and father in his fishing-boat had been lost on the same awful sea that now regarded before them. The cry is now for one more volunteer, the life boat crew is almost complete—only one more!

"May I go, mother?" says Will Carew. He is a mere lad, but he is brave and strong. The mother's heart in its agony cried, "No, no!" How could she give up all that was left to her? Almost with the wailing of Jacob her love resisted the sacrifice. "Joseph is not, and you will take Benjamin away!" But that humble woman was a noble Christian. She remembered Him who walked the sea—who gave his life for the world—and her lips uttered no refusal.

"Go, Willie," she said; "there is no one else to go. Almightly God can bring you back to me again!"

The son went to fight the terrible waves, and the mother remained to pray. Heaven alone knew how greatly she had conquered. Her's was humanity's finest, most pathetic victory—the grand, strong sympathy that can curb one's own suffering in the thought of the suffering of others, and for their sake.

The night and the storm passed by, and the Dymmouth life-boat had saved all the shipwrecked passengers and crew. Weary with his noble labor, brave Will Carew came back to his rejoicing mother. Her faith had its triumph—almost like that of Abraham after he had devoted Isaac to death. But the son had a story to tell. "Mother prepare your heart to hear it. I have heard from father. He was not drowned when the squall swamped his boat. An outward-bound vessel picked him up and carried him to a foreign port. He is alive—and he is one of the passengers we have just saved!" That moment there was a step at the door—one loud happy cry, and the wife and the long lost husband were clasped in each other's arms.

Our greatest sacrifice prepares the way for our greatest blessing. When we lend our last treasure to a holy cause, God will see that we lose nothing. Hereafter, if not here, we shall receive back a hundred fold.—Theron Brown, in Christian Weekly.



## BE KIND TO THE ERRING.

For the Herald of Truth.

"Neither do I condemn thee: go, and sin no more." John 8: 11.

If the lesson here taught by our divine Master would be heeded and followed, what an amount of distress of mind, and sorrowing of heart would be saved and avoided. What a wonderful book that would be which would tell all the distress of mind, and the breaking of hearts that occurs after a sin, in an evil hour, has been committed, and penitence for it has been made to God, and peace and pardon obtained from the Lord of mercy! After all this, many times comes the throwing of stones by way of slander, by avoiding the company and slighting the friendship of such unfortunate ones. They are underrated and placed below equality with self. Like the Pharisee men thank God that they are not like such, when perhaps they have a beam in their own eye, while they try to remove a mote from their brother's eye.

That this woman taken in the very act of a grievous sin, as recorded in the gospel, had repented of that sin, is very clear to me from the words the Savior addressed to her. He said: "Neither do I condemn thee." But notice the command that follows, "Go, and sin no more." If we sin, (and who does not sin?) and then find mercy and pardon in the Lord, we are to strive against sin, and hate it. The best way to do this is to go to the Savior empty and helpless as a babe, renouncing all of self. Then he will enter into our hearts, and lead us into the true light of his word; then we can accept his doctrine, and be able not to follow the doctrines of men and the rudiments of the world.

Then we will not be likely to throw stones at unfortunate ones. But like the good Samaritan, be at all times ready to pour the wine of gladness and the oil of grace into the wounds of the unfortunate and needy ones that come in our ways. We will not be like the Priest and the Levite who passed by on the other side.

I often hear the excuse for the want of compassion to needy ones, that they are themselves the cause of their troubles and must take the consequences that follow. But what does Christ teach us in the parable of the prodigal son? The elder son also had stones to throw at his prodigal brother, though that brother had repented. He had no mercy for his wayward brother, and no compassion, so he would not rejoice, and give of his substance to make a feast of thanksgiving with his father. In the history of Job and his three friends we have another Bible lesson of this kind. Job's friends stubbornly insisted that he was the cause of his calamity until God out of a whirlwind told them how his anger was kindled against them for speaking of his

servant Job in the way they did. For what crime was Stephen stoned to death? For what sins were these apostles, prophets and patriarchs despised, forsaken, and put to death by their countrymen? Is not the answer to all this, "Not for any evil that they did, but because they did good and exposed evil and wrong-doing in others?" For this cause Joseph was hated of his brethren, and Abel was slain by his brother Cain. That the same spirit of Phariseism is still living in the hearts of men must be clearly noticed by all close observers. Whoever stands up for the truth of Christ's Gospel, and exposes Phariseism with the boldness of Paul and other faithful teachers, is sure to be stoned and disowned by a large proportion of his countrymen. And when such an one stumbles or falls, as did David, Peter, and others, though he repents, the Pharisee scarcely gets done stoning him while he lives.

Solomon knew that "like things happen unto all men;" but many of the wise Solomons of our day do not believe this. When a financial calamity overtakes a man they give as many reasons for it as Job's friends did for his troubles. Like them, in their own eyes, they are wise and mighty in council, and yet, in the sight of God, they may be miserable, because they have not yet learned what mercy and compassion is. Having never been in want, they are strangers to the cravings of those who are in need. Having their storehouse always well filled, they know not what it is to have it all at one stroke swept away by some devouring element. Having their own sins hid within themselves from the knowledge of man, they feel themselves wise and prudent, not thinking that there is One who can of his own will reveal all hidden things, and expose craftiness and hypocrisy.

Let us take warning and be careful that we do not look for an opportunity to stone any of the saints or chosen disciples of our Lord, nor cast reflections on the least one of those who believe in his name; for Christ says, "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Let us remember, on the other hand, what a precious promise is given unto him who only gives a cup of cold water to such a little one. What a difference of fate between the one who offends, wrongs, or stones a little believing one, and the one who gives only a cup of cold water to the least of his disciples. We read that when Mary saluted Elisabeth she was filled with the Holy Ghost, and said with a loud voice, "Blessed art thou among women, and blessed is the fruit of thy womb." And in return Mary said, "My soul doth magnify the Lord."

"And his mercy is on them that fear him from generation to generation." "He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away." Let us then condescend to men of low estate, rather than do in the way of the Pharisee. Let us put our trust and faith in the Lord Jesus, who alone is able to save.

JOHN BUCKWALTER.

Lancaster Co., Pa.

## "CUMBERED WITH CARE."

A Christian friend said a few days since, "how is one to get this peace, and joy, and be free from all doubts, when time is so filled up with perplexing cares and everything seems to go wrong?" Now I fancy I hear some sister asking the same question, and longing for that joyous sunlight of which I wrote, and wish I would explain how I obtained it, which I will try to do with our editor's permission. First then, do not imagine it was reached by taking one long step, and finding ourselves secure in daylight, with no more fear of the darkness. But we would compare it to the breaking up of a storm, when the clouds open and you get a glimpse of the sun, and then all is dark and cloudy again, perhaps it rains; and if you wish to go out for a call, or visit, no preparation is made, for their seems to be no hope of clear sky. By and by the sun shines again, and the blue sky gives some token of a bright day and you make ready for the trip, but while doing so, it clouds over and rains again. You knew the sun was behind the clouds, for you had repeatedly caught glimpses of it, but the rain drops dampened the ardor of your hopes, and you little thought it would so soon come out in full splendor, but a little patient waiting, and you are rewarded for your trouble. Now it is bright and charming. The clouds have all disappeared, and you would not have appreciated the lovely day so well had it not been for the storm. Nor would you have been ready to improve the time, had all preparation been delayed until you were sure of fine weather.

So it is with our early Christian life, we get glimpses of our Savior, then temptations, and often doubts come in to try our faith, and the tear drops will fall as we cry, "O, my Savior, must this life be spent in sinning and repenting; this important life which should be wholly devoted to Thee?" The Christian who is waiting to walk in green fields, and under sunny skies, will not progress far, until he learns to build towards heaven, while the dark cloudy days gather as a thick mist about him. We must make ready for the bright day if we would enjoy its coming. Let no heart despond because it finds so much to contend with, but cling

closely to Him who was once also tempted, and knows how to succor those that are tempted. As often as thy foot slippeth, with a repentant heart, seek forgiveness from Him who stands with open arms to receive the returning prodigal. We are children at school, and life's lessons must be learned slowly, one by one; but the more diligent, the sooner we are rewarded for our labor. To one whose heart is not firmly established, then will come days of trial and days of doubt, but as the sun moves quietly on through storms and clouds, though you cannot see it, yet you know and believe it is there. So let us take Christ for our guiding star, and though through our own infirmities, and unfaithfulness, we do not at all times see Him with the clear eye of faith, yet we can know and believe that He stands ready to help His children when they cry unto Him.

It is the Christian's duty to walk firmly on through darkness and light, trusting at all times in his Leader. The bright days will come if we are faithful to our God, but if we find no joy in communion with Him, we may feel sure we are wandering from Him, and if we do not return to our duty, and to this sweet privilege, just so surely are we laying up in store for ourselves future trouble. God will be honored and loved by his people. And if idols in our hearts are raised above Him, He will remove them, and show us our dependence upon Him. The experience of no two persons are alike, but we are strengthened and encouraged by one another's experience. Now I claim it is a duty for us who are wives and mothers to attend to household affairs with such order as to make home attractive, happy and cheerful for husband and children, as well as to watch and pray. Let a smile greet their coming, and though weary and exhausted, longing for their sympathy and help to bear our trials, let us not seek for it upon their first arrival. When the evening repast is over, and all feel rested, and they see their presence adds so much happiness to home life, then a few words wisely spoken, will draw out their sympathy, instead of chilling the atmosphere of home. Commence early by teaching the little ones obedience to parents, and in later years its fruit will bring obedience to Christ. We must each divide our time according to the duties devolving upon us. No one can lay down rules for another. What is the duty of one, is not the duty of another. "But let each with full purpose of heart give unto God that service which is due," and they will find all trials much easier to bear.

If we cannot all find the quiet hour of prayer, we can at least take a few moments to pour into the ear of God our needs, and if we have no time to read a chapter, we can find a sweet passage on every page if we seek for it, to dwell upon, and a verse repeated over and over, and kept

in memory, will be more useful than a chapter hastily read. O, these stormy days, we do not ask God any more to remove them, but to teach us the lessons He would have us learn by their experience. While clouds and darkness have been over our path, we have stepped closer to Him, holding on to His hand by faith, lest we should miss our way, and in his own good time He has removed the darkness, and filled our trembling hearts with joyous hopes, and clear calm skies rest above us, such as overshadow the earth, when the raging storm has ceased its violence.

To God be all the praise and glory.—  
*The Household.*

## HOLY THURSDAY.

THE PERVERSION OF FEET-WASHING.

The feast of Holy Thursday was celebrated at Rome at the Cathedral and other Churches with due solemnity. The feast is known as Thursday of the Lord's Supper, being the day on the eve of the passion, instituting the sacrament of the holy eucharist (*yuka-ris-t* or the Lord's Supper) and the Holy Sacrifice of the Mass. It is also popularly called Maundy Thursday from the ceremony of washing the feet—a mandation or command given by the Savior to the apostles.

The Church on Maundy-Thursdays showed joy and gratitude for the mighty boon conferred upon her children in the divine institution of the blessed sacrament. Upon entering the church the symptoms of joy could at once be observed. The ornaments are veiled. They are covered with white, and the altar is somewhat decorated, however only one mass can be said in a church on Holy Thursday. Even where there is more than one priest only one of them celebrates mass, and the others receive holy communion at his hands, but only under the species of bread, as do the rest of the faithful. The reason of this is because on Holy Thursday Christ alone offered the August Sacrifice, and then gave communion to his apostles.

The washing of the feet is another ceremony peculiar to Holy Thursday, and is observed in many places. In former times when only sandals were worn one of the first acts of hospitality which was shown to a stranger or guest was the washing of his feet. If this was performed by the host it was the greatest evidence of attention and respect, and the higher the dignity of him who performed it, the greater the condescension on his part, and of honor to the stranger. The Savior, desirous of giving an example of humility to those to whom he had formerly said, "Learn of me for I am meek and lowly of heart," performed this office for the

Apostles, telling them that they ought, by so doing, to imitate his example.

In Rome the Holy Father or the Pope washes the feet of thirteen priests, generally selected from the different nations. Why thirteen are chosen is still a question among the world. Some say the thirteen represents St. Paul, others that it is for nothing, while some will have it to represent the host at whose house Christ celebrated his last supper with his Apostles, and whose feet they say were washed by the Savior. The custom of performing this ceremony is so ancient that no period can be fixed when it was introduced, and this may explain the difficulty in accounting for the number thirteen.

After having given the blessing from the Loggia or gallery in front of the church of St. Peter, the Pope goes to one of the chapels of the Basilica. There the washing of the feet takes place. The priests whose feet are to be washed are seated on an elevated bench, wearing white habits and having on their heads white caps, the ancient dress of pilgrims. The stocking on the right foot of each is cut to be easily opened so as to leave the front of the foot bare. The Holy Father as he is called, girded with a towel of fine cloth, and attended by his master of ceremonies, proceeds to the washing. The pope then rubs the foot with water, poured by an assistant into a silver gilt basin, and after drying it with a towel, he (the Pope) kisses the foot. The towel and a nosegay are then handed by a deacon to each priest. The papal treasurer then follows with a purse of crimson velvet, and gives to each a coin of gold and one of silver (originally intended to pay the expenses home).

It is usual for the pope to have a dinner prepared on Holy Thursday in one of the halls of the Vatican palace (this, it seems is a place or palace specially set apart for the pope in Rome). The Apostles, as the priests whose feet have been washed are called, his holiness attends, to bless the table, and pours the water as they wash their hands, and serves the dishes handed him by the prelates from a sideboard. Then having filled the glass of each with wine he bestows his blessings and returns.

Selected by D. C. B.

DID we see but a millionth part of the loveliness of him who is "altogether lovely," we would cry aloud: "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee."

SATAN has ten thousand devices for drawing us away from the Scripture. This done, we are in his net, and though our gracious God put us not to shame by any outward and gross transgression, we shall become barren and unfruitful.

## GOOD MORNING.

A hearty "Good morning" often sends a ray of sunshine streaming through the innermost recesses of a household, resting there all the livelong day, and again follows hastening footsteps into the mart of business, lighting up and brightening "the ways of the world" as it does. A hearty "Good night" often soothes many a troubled mind to rest and heals the wounds which have either come anew to a struggling soul, or been re-opened by the harsh words or deeds that are spoken or done in season or out of season, as the daily battle of our life progresses.

"Good morning," with a heartfelt wish for blessings in the tone of its utterance, cheers the hearts of faint and fearful ones, and softens many a hard spot that has place, by inheritance or cultivation, in the breasts of humanity. The love-light that beams from the eye when one is greeted by such words as "Good night," lights many a weary spirit to a chamber of rest and peace and to a land of pleasant dreams. And words of salutation are in order at all hours of the day and in every corner of the household.

The homes where "Good morning" and "Good night" are carefully said by one to another, are the homes of the world where good thoughts are generated, where good deeds have place, and from whence go out good lives.

Some one—we wish we knew who, that we might stand with uncovered head should it ever fall to our lot—to pass the writer by—has said:

"Don't forget to say 'Good morning'; say it to your parents, your brothers and your sisters, your school-mates, your teachers, and say it cheerfully and with a smile. It will do you good and do your friends good. There is a kind of inspiration in every 'Good morning,' heartily spoken, that helps to make hope fresher and lighter. It seems really to make the morning good, and to be a prophecy of a good day to come after it."

And if this be true of the "Good morning," it is also true of all kind, hearty greetings. They cheer the discouraged, rest the tired one, and somehow make the wheels of life move more smoothly.

—Mother's Magazine.

## FOR THE LITTLE READERS.

(Continued.)

## PASSAGE OF THE RED SEA.

The children of Israel had begun their journey to Canaan. But they had to travel a long way before they could reach that pleasant place. How would they find their way?

God himself showed them the way. He went before them in a dark cloud.

The cloud moved, and they moved after it. But a black cloud could not be seen at night, so at night God made the cloud shine like fire.

In the day the cloud was a shade from the sun, and in the night the fire gave light to the Israelites. When the cloud or the fire stopped, then Moses desired all the people to set up their tents on the ground. This was called "encamping."

And as soon as the cloud moved, the people folded up their tents, and placed them on the backs of their camels and asses, and went on their journey.

The children of Israel went very fast till they came to the seaside. Then the cloud stopped, and they set up their tents close by the sea. This sea was called the Red Sea. Perhaps you think that the water of this sea was red like blood; but the water was like other water, though it was called the Red Sea.

They had not been long in their tents, before they heard a great noise; it was a noise of wheels, and a noise of horses. They looked, and saw, a great way off, Pharaoh and a host of soldiers in chariots, and on horses, Pharaoh had been sorry that he had let them go, and he was coming after them to bring them back.

The Israelites were very much frightened. What could they do? They could not get over the sea, for they had no ships; yet, if they stayed where they were, Pharaoh and his men would soon overtake them, and fight against them, and Pharaoh's men could fight far better than they could.

What could they do? They cried to God to help them. This was right; but they did something else that was not right; they began to speak angrily to Moses: Why have you brought us up out of Egypt? We would rather have died there, than come here; for we shall certainly be killed.

It was ungrateful to say this to Moses; but he answered them meekly: Do not be afraid; God will fight for you, and you shall never see the faces of Pharaoh and his men again.

Then Moses went and prayed to God; for Moses knew that God would save the children of Israel.

Then God said to Moses, Lift up your rod over the sea, and I will make a dry path for the Israelites to walk upon.

So Moses lifted up his rod, and the waters obeyed him; and part of the waters were lifted up on one side, and part on the other, and seemed like two walls of water, while a dry path was seen between.

The Israelites walked in the path, and all their cattle with them. It was the evening when they began to cross the sea, and they were walking all the night; yet it was not dark.

I will tell you why it was not dark. You know that the cloud in the sky shone brightly in the night, and gave light to the Israelites.

But God did not choose that Pharaoh should see the light; so God made the cloud to move backward, and it stood in the sky between the Israelites and Pharaoh: the bright side was turned towards the Israelites, and the dark side towards Pharaoh.

So the Israelites saw a bright light; but the hosts of Pharaoh were in the dark, and they could not go fast because it was so dark.

The Israelites walked quickly along the dry path, and by the morning they got to the land that was on the other side of the sea. They had not yet got to Canaan, but they had got over the sea, and they were on their journey to Canaan.

Now I will tell you whether Pharaoh's men got over the sea or not. When they came to the edge of the sea, they saw a dry path through the sea, and the walls of water on each side; so they went along the dry path.

When they had gone about half way across the sea, and were hoping soon to overtake the Israelites, God looked at them through his cloud. Pharaoh's men heard dreadful noises, and they were very much frightened. It was God who made them afraid.

They could not make their chariots go on, and they thought that God was going to help the Israelites to kill them; so they said to each other, Let us turn back.

Ah, it was now too late; God was going to destroy those wicked men: they drove as fast as they could, but they might get out of the water, but it was too late; for the walls of water fell down and covered them all, and they were drowned in the midst of the sea.

This was the end of these wicked Egyptians. The Israelites had got safely over to the other side of the sea. As soon as they got over, God had desired Moses to lift up his rod, and to make the walls of water fall down and cover the dry path. Moses had done as God told him; and so the Egyptians who were in the middle of the sea, had been drowned.

In the morning the Israelites heard no sound of chariot-wheels coming after them, but they saw some of the dead bodies of Pharaoh's men lying on the edge of the sea; for the sea, which moves up and down, had tossed them upon the land.

Now the Israelites saw that the cruel men could hurt them no more: God had punished them for their wickedness, and had saved the poor children of Abraham, as he had promised.

This was a happy morning for the Israelites. They thanked God for his goodness in saving them, and they sang together a beautiful song of praise.

The song began with these words: "I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea."

The women made sweet music with their timbrels, and sung these same words. Miriam, Moses' sister, played the music, and the women sung with her.

How pleasant it must have been to see the poor Israelites singing and rejoicing. A little while before, they had been working hard in the sun; they had been beaten by cruel men, and had cried and groaned; now, they were slaves no more, but they were on their way to a good land, where they might live happily.

My dear young friends, there is a happier land than Canaan. I hope we shall live there some day. Ought not we to praise God for telling us how we may get to that happy land? God will help you to get there, if you ask him. Satan, you know, is trying to get your souls; but God is stronger than Satan. God did not let Pharaoh hurt the Israelites, and God can prevent Satan from hurting you.

(To be continued.)

## A SAD DEATH.

On the 11th of April, near Mount Eaton, Wayne Co., Ohio, after six days, suffering of long fever, Sister Barbara Baumgartner, aged 23 years, 4 months and 2 days. The deceased sister's maiden name was Welby, and she was married on the 10th of December, 1885 to Christian Baumgartner, thus living in matrimony with her beloved husband 1 year 4 months and 1 day. Then she was called away from his side to her eternal home. This was indeed an affecting time, but we can not recall her now and the Lord tells us His ways are not our ways, and His thoughts are not our thoughts. The workings of God are mysterious sometimes, but what things life does are well done.

She was a true example of pious youth, and led a quiet, peaceful life and was much loved and highly respected by all. In the last days of her life she was specially interested about the welfare of her soul and frequently asked the visiting friends to pray for her. She longed greatly for her heavenly home and did not wish to live longer. On the day preceding her departure she asked those about her to sing the hymn "Werden wir uns wiedersehen?" (the English him is "Shall we know each other there?"), she, too, singing in a clear voice the first verse with the others. It was but a short season of blissful life for them, when death came into their midst and separated them again, but here the truth is exemplified again that we have here no continuing city, and soon it will also be said of you and me: "They have gone the way of all flesh." We are also reminded again that mortal life is like a blooming flower, which blossoms early and soon withers and passes away.

She was buried in the Sonnenberg graveyard followed to her resting place by a large concourse of people. Funeral services were held by Christian Shneck and Jacob Nussbaum from James 4: 13-16. She leaves a deeply bereaved husband and an infant, besides a large circle of loving friends and relatives, who yet weep not as those without hope, for we feel assured that she has gone to a home of eternal joy, and is redeemed by Jesus' blood, and that, clothed in white robes and with palms in her hands, she is awaiting us before the throne of God.

ALLEBACH.—On the 8th of April, in Souderton, Montgomery county, Pa., Anna (Daly) Allebach, aged 20 years and 5 months. Before her death she confessed that she had been negligent about the salvation of her soul, which she now greatly regretted. However she earnestly sought her Savior and professed to have found peace. She was baptized upon confession of her faith and seemed resigned to God's will. She was buried on the 14th in the Franciscan graveyard, followed by a large concourse of sorrowing friends. Services by Josiah Clemmer, Michael Moyer and Abel Horning. This also is a warning to all such as have not yet made a covenant with their Maker to do so at once.

ALLEBACH.—On the 15th of April, in Hatfield Twp., Montgomery county, Pa., David Allebach, aged 69 years and 23 days. He was buried on the 16th in the Meyner graveyard. Services by Jacob Loucks, Josiah Clemmer and H. Godshall from Ps. 92: 13-16.

Dalton, Ohio.

D. W. B.

## IN MEMORIAM.

Catharine Baer, widow of Preacher Henry Baer, died January 16th, at Cullom, Illinois. Mother Baer had passed her threescore years and ten, and to her can be applied the words of the Psalmist. "Yet is there strength, labor and sorrow." She leaves four children, one son and three daughters, and nineteen grandchildren, also many devoted friends to mourn her departure. Sister Baer was an exemplary member of the Mennonite Church. It seemed as though the church at Cullom could scarcely spare her at this time when the enemy is so busy everywhere trying to destroy the church with the deceitfulness of riches and the vanities of fashion which she earnestly opposed. But when God says, "It is enough," man must submit and say, "Thy will be done."

"Two more hands are gently folded  
On a faithful mother's breast,  
Two more feet have ceased to wander  
Through life's stormy wilderness.  
"Dearest sister, how we miss thee,  
Since thy face we see no more;  
Yet we hope ere long to greet thee  
Over on the other shore."

## Married.

KENNEL.—ROTH.—On the 27th of March at the Amish Mennonite Church, near Milford Seward county, Neb., by Bishop Joseph Schlegel, Peter Kennel and Katie Roth, both of Seward county, Neb.

STUTZMAN.—STUTZMAN.—On the 3d of April at the Amish Mennonite Church, near Milford, Seward county, Neb., by Bishop Joseph Schlegel, Jeremiah Stutzman and Eliza Stutzman, both of Seward county, Neb.

## Died.

BENNER.—On the 31st of March, in Hatfield Twp., Montgomery county, Pa., from injuries received by the breaking of a stone-hoisting machine, Reuben Benner, aged 43 years, 6 months and 19 days. He leaves a wife and two children to mourn his sudden and unexpected death. A solemn warning to all.

BENNER.—On the 2d of April, in Upper Salford Twp., Montgomery county, Pa., of croup and sore throat, Hettie Benner, aged 4 years, 5 months and 1 day.

ALLEBACH.—On the 8th of April, in Souderton, Montgomery county, Pa., Anna (Daly) Allebach, aged 20 years and 5 months. Before her death she confessed that she had been negligent about the salvation of her soul, which she now greatly regretted. However she earnestly sought her Savior and professed to have found peace. She was baptized upon confession of her faith and seemed resigned to God's will. She was buried on the 14th in the Franciscan graveyard, followed by a large concourse of sorrowing friends. Services by Josiah Clemmer, Michael Moyer and Abel Horning. This also is a warning to all such as have not yet made a covenant with their Maker to do so at once.

ALLEBACH.—On the 15th of April, in Hatfield Twp., Montgomery county, Pa., David Allebach, aged 69 years and 23 days. He was buried on the 16th in the Meyner graveyard. Services by Jacob Loucks, Josiah Clemmer and H. Godshall from Ps. 92: 13-16.

MAST.—On the 6th of April, in Howard county, Indiana, of consumption, Elizabeth,

daughter of Jeremiah Mast, aged 21 years and 7 months. Funeral services by Andrew Zoeker.

ZOOK.—On the 10th of February, in Phelps county, Neb., Chauncey B., son of John K. and Mary Zook, aged 11 years, 6 months and 29 days.

Our darling boy has gone away. He has found his glad eternal rest. And we can but submissive pray,  
Good Lord, thou knowest best.

NEWCOMER.—On the 14th of April, near Wakarusa, Elkhart county, Ind., of cancer, David Newcomer (deacon), formerly of Bucks county, Pa., aged 68 years, 11 months and 26 days. He suffered much from his disease, especially during the last months, but bore it all with Christian fortitude and patience. He never murmured nor complained, and we hope he has entered into the rest of the people of God. He was buried on the 17th at Yellow Creek, where a very large concourse of people were assembled. Services were held by Christian Shaum, Christian Baer and others from 2 Cor. 4: 17, 18 and 5: 1. He leaves an aged companion to mourn his death. May God comfort her in her deep affliction.

ROSE.—On the 8th of April, in Conemaugh township, Somerset county, Pa., of scarlet fever, Maggie Rose, aged 9 years and 25 days. Services by H. A. Fink.

WERTZ.—On the 26th of March, in Conemaugh township, Somerset county, Pa., John Wertz, aged 84 years, 4 months and 2 days. Services by Hiram Musselman. Peace to his ashes.

## Letters Received.

## WITH MONEY.

A.—Christian Angsburger, Peter Adriaan, John U. Amstutz.

B.—H. M. Barkholt, John F. Baer, Jacob Baumer, Harvey M. Barkholt, Sam Brulaker, Barbara Bertische, Kate Brulaker, J. D. Burkholder, John A. Bulher, Martha Bachman, John Blosser, Joel Baumgartner, H. Bannan, Henry C. Bowman, Gilbert Bearse, J. S. Beatty, Jacob Bertoldi, Levi L. Brubaker, Philip B. Brum.

D.—Adam Diller, D. C. Durr, J. C. Driver, Henry Denker.

E.—Christ Engel, John Engel, Mary Ehrisman.

F.—Geo. Fuuk, W. A. Feller, J. S. Feister, Henry Freese.

G.—Joseph B. Gerig, Frederick Geiger, Jacob M. Greider.

H.—Levi D. Hershberger, Jacob Hooley, Joseph Hunsberger, Wm. Havornohl, David Hartler, Mary M. Hess, C. Heinrich, J. K. Hartzler, Anna Hunsberger, D. B. Hollman, John Hertzler, Christian Henning, J. B. Huber, Peter Hutter, David Hutter, B. L. Hershey, B. F. Heise, A. F. Heistand, Mary Huber.

J.—D. D. Johnson.

K.—Jacob F. Kront, A. King, Jacob Klein.

L.—Christian T. Lee, Esther Lapp, Nonth Lantz, John C. Lehman, Susanna Lamis, Mrs. Christ Lehman, John Lawrence, Ed. Lapp, John Litty.

M.—John H. Mullinger, J. J. Muller, S. A. Moser, H. M. Mayer, C. B. Miller, J. M. Miller, Tobias L. Miller.

N.—Philip Nier, Mary Newswinger, John Nickel, Mrs. Emelia Nicolai, Peter Naffzinger, A. C. Nier, Jacob K. Newcomer, Aaron B. Newcomer, Abraham Newcomer, C. K. Newcomer.

P.—Andrew Polman.

R.—Benj. Rohrer, David Ruesser, John Rudy.

S.—S. B. Stuckey, J. G. Schuck, H. S. Schuck, C. Schupe, John D. Schantz, Moses R. Snyder, Moses D. Schantz, Christian Stener, Anna Suvler, Sarah Schwartzlin, John D. Schick, Susan Schick, John C. Stelman, C. F. Stutzman, D. Stutzman, Catharine Steiner, John B. Schmitt.

T.—John B. Tyson.

U.—J. M. Vanev.

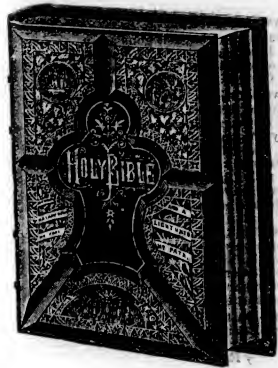
W.—Lizzie Witmer, Jacob C. Wenger, N. C. Wenger, Jacob Welby, Adam Wenger John A. Weiser, John Welby.

Y.—Levi E. Yoder, H. D. Yoder, John C. Yoder, C. K. Yoder.

Z.—Eliza Zimmerman.



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History of the translation of the Bible.  
List of proper names.  
Description of the Tabernacle.  
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Vol. 24.—No. 10.

ELKHART, IND., MAY 15, 1887.

Whole No. 346.

"NEGLECTED ONCE I COME NO MORE."

BY MARY BRADLEY

There was a man who dreamed one day  
Of great things that he meant to do ;  
But idly in the sunshine lay  
What proud, bright shape was drawing nigh.  
Or listened to its thrilling cry,—  
“ Arise, arise, and follow me,  
And make your dream reality ; ”—  
Until it passed away again,  
And, passing, smote the dreamer's brain  
With sudden sense of loss and pain.

“Who calls me?” anxiously he cried;  
 “Oh, speak! Oh, come once more to me!”  
 But far away a voice replied,  
 “My name is Opportunity!  
 Who welcomes me with swift embrace  
 Shall meet me always face to face;  
 But the stern truth is known of yore,  
 Neglected once, I come no more!”  
 And stilled the dreamer in the sun  
 Imagines great deeds to be done,  
 Yet sees, alas! the fruit of none.

For the Herald of Truth

THE HEART WHICH GOD WILL  
NOT DESPISE.

"A broken and a contrite heart,  
O God, thou wilt not despise." Psalm  
51: 17.

The author of this psalm was David, who was chosen by God to be king over Israel. While in this office, he fell into gross sin, which displeased the Lord greatly; and he sent the prophet Nathan to him to tell him of his sin through a parable as though it had been another man who had sinned. David said, This man must surely die. Then Nathan said, "Thou art the man." Here he had passed sentence of death against himself. This is a specimen of the readiness of poor man to condemn another to death, or to inflict capital punishment upon their fellow-beings, in direct opposition to the manner in which God deals with men, and as he has taught us to deal with one another.

But when David saw his sin, he was convinced, and his heart was broken. He was very much troubled, so that he exclaimed, "I go mourning all the day long; I am bowed down greatly because of my sin." His broken heart brought forth a free and full confession of sin. He says in the 51st Psalm, "I acknowledge my

transgression, and my sin is ever before me. Against thee, thee only, have I sinned, and done this great evil." His broken heart has brought him in supplication to God, pleading for mercy, and desiring to have his iniquity blotted out, that he might have a clean heart and a right spirit renewed within him.

But it seems that David felt the goodness of God operating upon his heart, for he said he would have offered sacrifice and burnt offerings, but God desired it not. Under the Law of Moses they offered slain beasts as a sacrifice for sins, but David said, "The sacrifice of God is a broken spirit, and a broken and contrite heart." A ray of heavenly light seems to have broken in upon his comfortless mind, and he expressed the language of the text, "A broken and contrite heart, O God, thou wilt not despise."

Many become broken-hearted through the losses, and sorrows, and afflictions of this life; and this is that which the apostle Paul says, "Worketh death," but the broken heart of the text is of a different character. Man according to nature is inclined to lay up treasure upon earth for himself, and he uses every effort to accumulate riches. We are not put here to seek our own wealth, but the apostle says we should seek another's wealth, meaning that this mind should be in us which was in Christ, and that we should do good to all men as we have opportunity, especially unto them who are of the household of faith, let it be in temporal or spiritual affairs, as the circumstances are and will permit.

Some think gain is godliness, but "Godliness with contentment is great gain." We should always consider that "we have brought nothing into this world, and it is certain we can carry nothing out." So if we have food and raiment let us be therewith content. If we have possessions we should have them as though we possessed not, for where our treasure is, there is our heart, also. If our hearts and affections are centered on things above, and these earthly things are taken away from us, we will not sorrow after them; for we have a treasure out of sight where moth and rust doth not corrupt, and thieves do not break in and steal. But many people have sorrowed about earthly things, and have

shortened their lives thereby; because  
there is no rest for the soul in earthly  
things.

Paul says, "David was a man after God's own heart. We do not believe that it was God's will that he should commit sin, but in this that he always repented when he sinned he pleased God; and after he was delivered from sin, he said, 'I love the Lord because he hath heard my voice and my supplications.'" Then he formulates the resolution and says, "I will call upon him as long as I live." This is the evidence that he had the broken and contrite heart which God will not despise. That kind of heart will bring about godly sorrow which worketh repentance unto salvation. Man to have godly sorrow, must first know that he has grieved God, and believe that he is, according to nat-

ure, the enemy of God. When sin becomes so burdensome to him that he has no pleasure therein, then he will see his sinful state, and his sins will rise like mountains before him. His heart will become tender, and he will call upon God for help. He will then be sorry for all the wrong he ever done. He will then come under the promise of the broken and contrite heart which God will not despise. He will become poor in spirit; this will bring him to mourning over his sinful state. He will now be deeply affected as well as thoroughly convinced of his sins. His heart will be melted down, his soul be dissolved before God, and he now becomes sensible that he has grieved the best of beings. This is genuine sorrow, and a broken spirit. He may now awake and go to Jesus, and make a full and hearty confession of sin, for with the mouth confession is made unto salvation, and with the heart man believeth unto righteousness.

Jesus is ready to receive such, for he says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." He wants us to learn of him meekness and lowliness of heart. The sinner is now willing to deny himself and take the yoke which Jesus says is easy to bear. He will teach us to be the contrary to what we were when we walked in the lust of the flesh and in the pride of life. We must then learn to hate all abominable things, and love God and his word;



to hate Satan and every evil work, and love every good work.

We should remember that we can only become happy upon conditions, and that is by repenting and forsaking sin. Then we may find rest and comfort in the blessings that Christ has promised in the Sermon on the Mount. A broken and contrite heart will be poor in spirit, and it will bring us to mourning; then we will become meek, gentle, forgiving, submissive and teachable. We will not render evil for evil, but overcome evil with good. This will bring us to hungering and thirsting after righteousness, ever desiring to do right because it is right, knowing that we have no substantial righteousness of our own. We desire to have the righteousness of God which we can receive by the faith of Jesus Christ, which is unto all and upon all that believe. When we have these Christian graces we will also be merciful; we will feel for the sufferings of others, and be willing to relieve them. Such have the promise of obtaining mercy, which is one of the graces we need to be happy. We must all confess that God is merciful and long-suffering toward us. He has borne with us from time to time and given us time to repent. He is not willing that any should perish, but that all would come to repentance. We cannot separate these blessings which Christ speaks of in Matthew 5. They are so linked together that if we possess one we possess them all, and if we lack one of them we lack them all, and we are none of his disciples.

If we have come under these blessings we are commanded to watch the enemy, which is ever trying to mar the peace we have with God. When we think we are strong in the spirit, and we become careless about watching, we transgress the commandments, the enemy will tempt us at an unguarded moment, and take us captive. But there is one stronger than he. If we see the error of our way, and call upon him, and plead for mercy, and repent and confess our unfaithfulness, he that is full of grace and mercy will not withhold any good thing from them that put their trust in him. Remember, "the broken and contrite heart God will not despise." This is our part toward God. If we have offended the church by our error and unfaithfulness, we must also be reconciled to the church. The broken and contrite heart will plead for forbearance, forgiveness and mercy, and will confess all error and unfaithfulness. The wise man Solomon has said, "He that confesseth and forsaketh his sin, shall have mercy." The contrite heart will do all it can to seek the peace it had before. This is the part toward the church. "If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Now the offender has done what he can, and those that are spiritual are commanded to re-

store such an one in the spirit of meekness. The church has also her part to do. Those who fall into error are weak, and need help to come right again. Under these circumstances we must be very careful that we do not commit sin by omissions—by not doing our duty toward such.

Reader, if there be any such among you, do not pass by them without a word of comfort. Admonish them as a brother, as the apostle says. If you will only say, Be patient, God will be merciful to you; he still loves you, and will forgive the whole debt. Be diligent in prayer, and God will not leave you, neither forsake you. The broken and contrite heart must have encouragement, lest Satan will press him down in despair.

Now, if we should be so unmerciful as not to forgive such an one his error or sin, it is an evidence that we do not possess those blessings or Christian graces named in Matt. 5, and our portion will be among those of whom Christ said, Neither will our heavenly Father forgive you your trespasses. We should remember that God will forgive us according as we forgive our fellow-men. Remember, the Lord is nigh unto them that be of a broken heart, and saveth such that be of a contrite spirit. The proud, ignorant, and unbelieving in heart must perish. Let the indifferent be led to consideration and seriousness, and let the humble and contrite hope in God and seek and obtain mercy. A BROTHER IN THE FAITH.

For the Herald of Truth.

#### FOR PARENTS AND CHRISTIAN PROFESSORS.

As we formerly made a few remarks on the words of our Savior for ministers to take into consideration on the subject of *Gathering and scattering*, which we read in Luke 11: 23, I will also, by the grace of God, direct a few words to all Christian professors. I believe it a duty devolving upon every Christian to use his influence in a manner that he may gather with the Lord, and not scatter.

For the first I will direct a few words to parents. I believe that there is much in the manner that children are brought up. The apostle tells us that we are to bring them up in the "nurture and admonition of the Lord." Eph. 6: 4. Solomon tells us to "train a child in the way he should go when he is young, and when he is old he will not depart from it." We all believe that the house of God is a proper place to which we should train our children to go. It is a place devoted to worship; and there they are admonished in the ways of the Lord, and taught the Scriptures. One duty resting on parents I think, is often neglected in going to the house of God. The children are too often left at home, or allowed to run at liberty

elsewhere. By that means the Lord's day is spent in all kinds of worldly amusements, and the young mind becomes inclined to it. Then, when the children grow up, parents would like to see them go to church; but as they have been used to running about playing, fishing, or some other idle pursuit, as the case may be, they are not much inclined to go to church. In former days parents and children used to go to church together with one team; but at present many parents go in conveyances in which it is not convenient to take more than two or three at most with them even when the children are small; and when the time comes that they could be taught something, they are too often left to themselves. Home instruction is likewise too often neglected by having the children absent. Parents do not gather the lambs into the fold, but scatter them into the world for Satan to sow his seed of error into their young hearts. Oh, parents, consider this important duty.

Again it is a duty to make the children acquainted with God's word in their youth although some people think it is of no use to teach a child the word of God because they have not yet the knowledge to understand it. But what does Paul say to Timothy? "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Tim. 3: 14, 15. Have we any better means at hand than the word of God to bring up our children in the nurture and admonition of the Lord? I think not. Does not the word of God teach us everything necessary unto salvation? Let us use all the means that we have to get our children acquainted with the word of God. I have been thinking what privileges we now have in comparison with those we had when I was young, and my father lived in the wilderness of Canada. We had no preaching and no schools to go to, but now we have both all over the country; and also Sunday-schools which I think is a proper place to train children. How thankful we ought to be for these blessed privileges which we now have.

Read the word daily, and admonish your children, that in this way many may be gathered. If left to run at liberty when young, and they grow up ignorant of the Bible, and God operates on their minds with his divine Spirit, they cannot comprehend what it is, and by bad influences they are easily drawn away. I believe that if the doctrine of Christ is planted into young hearts and minds they are not so easily led away. When the Holy Ghost enlightens their minds the word will come to memory, and the work will be established. They may then be born not of

corruptible seed, but of incorruptible, which is the word of God.

Here comes another important duty which is also too often neglected. That of teaching the new born babes in Christ how to walk before God and all people. Our object would not be to censure but to teach them in a meek and humble spirit, and show them by the word of God that it is their duty to forsake all ungodliness, and to "put off the former conversation, the old man which is corrupt according to the deceitful lusts," Eph. 5: 22, so that by their influence they do not scatter, but gather. Oh, how many have stumbled and fallen on account of other's influence and bad habits! By not being transformed and still conforming to this world, and indulging in the vanities of this world as before, they, by their influence, have been scattering and not gathering with Christ. How many awakened sinners who were ready to accept Christ, have been caused to fall back. Not only have such been hindered by bad example, but many that are weak in faith have stumbled and fallen. How much is scattered by not heeding the admonition of the apostle, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable sacrifice. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God." Rom. 12: 1, 2. Parents, do we teach our children to be transformed to this world, or do we more induce them to go on in conformity to this world? Do we encourage them to indulge in fashion and gay company, by which again many are caused to fall, and others are kept back from the good work? Because of this some say, "I am as good as this or that one who is a member of the church. I do not dress as stylish as they do. With too many it is evident that the love of this world is not denied, for what is in the heart will surely show outwardly. A good tree will produce good fruit. "If any man love the world, the love of the Father is not in him; for all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life is not of the Father, but of the world." 1 John 2: 15, 16. So long as we are not transformed, there is evidence that the love of the Father is not perfected in us, and we are not willing to forsake all for Christ. Christ said, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Luke 14: 33. Christ here left us a pattern, not only by word but by precept. He forsook all the glories of heaven and came down on this earth for our sake. Think what he suffered for us. Can we not now forsake only these perishable things which pass away with the world and the lust thereof. "But he

that doeth the will of God, abideth forever.

If we do not the will of God, we do not gather with Christ but scatter. This is a fact that parents should impress upon the minds of young converts; and not parents only, but all brothers and sisters in Christ. Others (especially near associates) often have more influence over young converts than even parents have. Converts do not always think nor see what harm or good they are doing by their daily walk, especially when away from home. They are closely watched, and when seen arrayed in gaiety and fashion, it has a great influence, which they many times do not think of without being reminded of it. A few words spoken in the spirit of meekness and love might be of great value to them. But this duty is also neglected. Instead of admonishing them, they are too often accused and censured, which has a tendency to discourage them, sometimes causing them to fall back again to the "beggarly elements of this world." Let us here call the words of our Savior to mind, "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Matt. 18: 6. A good word will generally find a good place. If it should not we have at least done our duty by endeavoring to gather with Christ. But by censuring, evil speaking, and back-biting, we are not with Christ, but against him, and do not gather but scatter.

Again when we see a brother or sister stumble or go astray, or as the apostle says, "Overtaken in a fault, it is our duty to lend them an assisting hand, and endeavor to restore them. Some people think, "Let them go, and see where they get to." Then as soon as they see any ground for bringing complaint against them they are ready to accuse them. Many times if they are then asked if they have exhorted or admonished them, they seem to have forgotten that this is their duty. They seem to think that the minister must look after that. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Gal. 6: 1. Again "Brethren, if any of you do err from the truth, and one convert him; let him know that he which convert the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." James 5: 19, 20. The apostles do not say, "minister" but *he which converts*, etc. I understand that restoring the erring is the duty of every Christian man or woman that is spiritual; and if we have not the spirit of Christ we are none of his. Rom. 8: 9. Christ came to restore the erring ones, and to save that which was lost. And if the spirit of Christ is in us,

we will manifest the same love to our fellow-beings as Christ did to us, "For the spirit of love constraineth us." "The fruits of the spirit are love, joy, peace, long-suffering, gentleness, faith, meekness, temperance; against such there is no law. They that are Christ's have crucified the flesh, with the affections and lusts. If we live in the spirit, let us also walk in the spirit. Let us not be desirous of vain glory, provoking one another, envying one another." Gal. 5: 22-26. "Prove all things; hold fast that which is good."

J. W., Ontario.

For the Herald of Truth.

#### PERFECT LOVE.

Love is a sacred obligation we owe to God and man. It is the true affection of the heart. Therefore the heart is the seat of love as well as of all the other passions. When the heart becomes filled with perfect love to the Creator and to the creature, it will illuminate the soul of the Christian, thereby giving life to the hope that is within him. We may well conclude that love is the most important of all Christian graces. It is of divine origin and it is the foundation of every good work. Without love in the heart, man would be of all creatures the most miserable. Then it becomes necessary that we through the grace of God (without which we can do nothing acceptable to him) cultivate our hearts so that our love may become perfect.

Paul, after giving directions how to live to the church at Colosse, concludes by saying: "And above all things put on charity (love), which is the bond of perfectness." Col. 3: 14. Then if love is such an important factor in the Christian religion it becomes necessary to seek diligently to attain to it and in such a measure as Christ and the apostles teach us that we must have if we would be born of God.

All persons who believe in God know that it is their first and greatest duty to love Him. When the lawyer asked Christ which was the greatest command of the law, "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." These commandments were first given to the children of Israel to observe on their way to Canaan, but have we not yet greater reasons to love God since he has given us the true plan of salvation which cost the life of his dear son as a sacrifice for our sins? Then if we love God as we should we will become willing to obey his commandments, "which is our reasonable service." "And this is love, that we walk

after his commandments." John 2: 6. If we become willing to obey his commandments, we will also love the brethren with a true heart fervently. Love to God and the brethren is so closely connected, that it is impossible to love God and not love the brethren, and even our enemies. The more we love God, the more we will love the brethren. Christ says, "By this shall all men know that ye are my disciples, if ye have love one to another. John 13: 35. By this will our light so shine that even the world may know our relation to God. He also says, "This is my commandment, that ye love one another, as I have loved you." John 15: 12. His love was so great that he suffered the most shameful and painful death for our sakes. Could we do so much as this for our brethren if called upon? This is the commandment; and have we not great reason to say with Peter, "Lord, increase our faith?"

Paul says, "Let love be without dissimulation." Rom. 12: 9. Here we learn that our love must be true to our actions. We must love in reality, and not have only a feigned love. We know that hypocrisy is not pleasing in the sight of God, and we also know the woes that Christ pronounced upon the hypocrite. Peter says "Seeing that ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." 1 Peter 1: 22. John, the beloved disciple of Christ, says, "*Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God.*" 1 John 4: 7. In this scripture we have an affectionate counsel, an earnest, humble, entreaty, and a positive declaration from one whom we would suppose had, by his amiable disposition gained a full share of the confidence and esteem and the most affectionate love of his Lord and Master. And he is now entreating his brethren as an aged father, who loves his children, even calling them by the most endearing appellations as "Beloved children," etc. Would we not do well to hearken to his counsel and kind admonitions as we would flee to a light that shines in darkness?

Let us love one another more. Let us labor to benefit each other. Let us try to have the most loving disposition, and thereby secure the indwelling of the Holy Spirit. What could we then wish for more? John also tells us, "If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he has given us of his spirit, namely, the Spirit of love which he gives to all that believe in his holy name.

John, in his 1st epistle, 2: 9, 10, says, "He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother, abideth in the light, and there is none occasion

of stumbling in him." Here again we see the impossibility of being a Christian and not loving our brethren, for if we do not love our brother we abide in darkness, and "what fellowship hath darkness with light? For when the true light cometh, which is Christ, and enters into our hearts, all will be light and love. Then the darkness will all have vanished away, and we can enjoy the true light in the soul, which will surely give us a foretaste of the glories of the Heavenly Jerusalem—the resting place of the saints. Such thoughts as these should certainly cheer our oft drooping spirits, and animate us to a more active Christian life.

We are also taught to be no respecters of persons. James says, "If ye fulfill the royal law according to the Scriptures, Thou shalt love thy neighbor as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors." Herein we again see a very important point. For who among us may not be guilty of this sin? Who has not his special friends, even among the brethren? In showing special love to them we may often treat others coolly who are quite as good and worthy of as much love as they are. In this way we make ourselves offenders, "and woe unto him that offendeth one of these little ones." "If ye love them that love you, what reward have you; do not even the publicans the same?"

The demands which perfect love makes are numerous. And then as we are so clearly taught that if we do not love our brethren we cannot obtain the kingdom of God, let us examine ourselves to see if such a love is in our hearts. If not, let us labor and strive diligently to obtain it. O let all selfishness and ambition for vain glory be driven from our hearts. Let not our souls be kept in peril any longer, if such is the case; but whether we have wounded the feelings of our brother or sister, or they have wounded our feelings, let us go to them and try to restore love and friendship and not wait to make others come to us. This is God's law, "If thy brother trespass against thee," or "if thou remember that thy brother has sinned against thee," *reconcile the matter, before thou offerest thy gift.* S. M. BURKHOLDER.

For the Herald of Truth.

#### NOT TO BE HINDERED.

"And he said unto them, Hinder me not, seeing the Lord has prospered my way." Genesis 24: 66.

These words were spoken by Abraham's servant when he was ready to depart again to his master after he had secured Rebecca as a wife for Isaac, his master's son. The reason that he had to make so long a journey was because God had commanded Abraham to leave the land of his fathers and be a stranger in a

land that he did not know. In this land a son was born, and when Isaac was grown to manhood, Abraham sent his servant back to his native country to search out a wife for his son from among his friends. When the servant was about to depart the damsel's mother and her brother constrained them to tarry a while longer. Then said he unto them, "If I find me not, seeing the Lord has prospered my way. Let me go unto my master."

As Abraham was a stranger in the strange land, so are we strangers in this world of sin. Canaan was a country of idolatrous worship, so is this world. When we are born into this world of sin, we remain in the land of idolatry till we are born into the land of promise, which is the heavenly Canaan. In this world we are seeking a home where we need no more be aliens, but heirs of our Father's estate. As soon as we are born of the spirit, we become strangers in this world, and the children of this world will hate us and persecute us at least so far as religion is concerned. We can readily notice when the children of the world and the children of God have met at one place, the children of the world will separate themselves from the children of God, and each keep their own company, and have conversations of their own; for there is no food for the carnal mind among true Christians. When the children of God speak of their soul's salvation, it is foolishness to those of the world. For this reason they would rather be with those of their own mind. As Christians we must sometimes associate with the world; then it is our duty to show respect to the worldling, and be his friend, as long as doing so does not conflict with our religion. But as soon as we see that we are in danger of having our religion marred, we must say to them, "Hinder me not, seeing the Lord has prospered my way, for I must go unto my master."

There is so much hindrance to the pilgrim, that it makes me sometimes feel sorrowful to see it all. But when I look on the promises of God, I rejoice that I am on the way that leads from earth to glory. What causes me the most sorrow is that there are so few inside this Bible line. So many are dwelling on the borders, that it often makes my heart bleed for them. Why not stand on one side or the other, so that men may not be deceived by you, and be hindered by your deception. If you have this cloak of religion to cover your hypocrisy, O think how many poor souls you may hinder in coming to their Master. If your heart is yet full of malice, anger and strife, the world knows it very soon, and says, look what a Christian this is! If religion does this and that, I do not want any of it. Be true to your fellow-man, and step out on one side or the other, so the world can see on which side you are. You cannot serve two masters, you must forsake one

or the other, and the sooner you forsake Satan, the better it will be for you. Cease leading souls to perdition.

One of the great hinderances of the present day is that Christianity is sanctioning the fashions of the world to such an extent that the heart is led far away from God. This is true to an extent that makes the heart positively cruel. As an instance of this we see that men have made it their occupation to kill and destroy the beautiful birds that God has given to make his creatures happy merrily to gratify the perverted taste of women calling themselves Christians, who use them simply for adornment in dress. I wonder much how those Christian professors can indulge in those things and still claim to be followers of the meek and lowly Savior. How can they have their hearts on adornment to such an extent that they become cruel, and not be hindered on their journey to their Master? Let us remember that whatsoever is highly esteemed among men is an abomination in the sight of God. In Exodus 33 we find that the Lord was displeased with Israel, and told Moses to tell them to strip themselves of their ornaments so that he might see what to do to them. The Lord might well say unto his followers of to-day, "Strip yourselves of your ornaments." In Deuteronomy 22: 5 we read that woman shall not wear that pertaineth unto a man, neither shall a man put on a woman's garment, for all that do so are abomination unto the Lord. How many are in the church to-day who are not free from this sin. Let us remember that the lusts of the flesh and the pride of this life are not of the Father, but of the world. O let not these things which belong to this world which shall all pass away hinder us. The Lord spake his commandments long before we were born, and he intended his children to obey them. I see it is my duty to warn the people of these hinderances because so little is said of them in the pulpit. Thousands go down this stream of pride in the expectation of reaching heaven at the end. Do not be deceived; do not be hindered by the pride of life, that you may enter heaven unspotted from the world. D. B. SHELLEY.

#### FOLLOW AFTER GOD.

"My soul followeth hard after thee; thy right hand upholdeth me." Psalm 63: 8.

Here are two acknowledgments dissimilar in their expressions; but the second relieves the first—and the first is as evidential of godliness as the second. There are many that say, Who will show me any good, and follow hard after the lusts of the flesh, the lusts of the eye, and the pride of life; but who says, Where is God my Maker, that giveth songs in the night, who stirreth up himself to take

hold of God? Yet there always have been such, and the number is now increasing, whose souls follow hard after him.

But it may seem strange that this should have been the case with David. Few ever succeeded in life with him. He rose from great obscurity into splendor and affluence and power; and was even seated upon a throne judging the twelve tribes of Israel. What! some might be ready to say, What can the indulged mortal hope and wish for more? Yet he prays to be delivered from men of the world, who have their portion in this life, and exclaims, As for me, "I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness." He was also a good man, and had enjoyed much of God. But this, instead of contenting him, makes him long for more; and therefore he says, "To see thy power and thy glory, so as I have seen thee in the sanctuary."

"We cannot pursue an unknown good, and we shall not pursue an unvalued one. But the knowledge of divine things, which results from the teaching of the spirit, is always influential in the affections. Experience gives a relish which can never be forgotten. Enjoyment increases hungering and thirsting after righteousness. When we have tasted the first fruits, nothing will satisfy us but the whole heritage; when we have sipped of the streams, must drink at the fountain head God. Therefore God in Christ, God in covenant, the God of all grace, is the object of the believer's attraction and pursuit simply and supremely; and though heaven and earth are very comprehensive and contain a thousand endearments, he can say, "Whom have I in heaven but thee; and there is none upon earth that I desire besides thee?"

It is good for me to draw near to God; but the soul's following, and following hard after God, what means this? Surely it intends much more than a languid, inert inclination, or "the desire of the slothful which killeth him, because his hands refuse to labour." It evinces an intense concern that quickens and rouses the man into life and earnestness—that draws his very soul along with it, that reconciles him to every needful exertion and sacrifice, however trying, and urges him to persevere, whatever difficulties or discouragements he meets with in his course. And sometimes the distance is long, and the progress up hill, and the road rough, and the weather unfriendly, and enemies would thrust us back. And sometimes we lose sight of him, and ask those we meet, "Saw ye him whom my soul loveth?" And when we spy him again, he seems to advance as we advance, and when we gain upon him and get nearer, he seems to look back and frown, and almost tells us to retire.

The exercises and feelings of Christians in the divine life will enable them to ex-

plain these allusions. Who among them all has not, like the Jews, been sometimes discouraged because of the way, who has not resembled Barak's adherents, fainting, yet pursuing; who has not frequently said, "My soul followeth hard after thee," and who among them all has not had reason also to say, "Thy right hand upholdeth me?" For if God is before his people in one respect, he is with them in another; while he tries them by apparent neglect, he secretly sustains them; while he seems to forsake them, he really supports them, and renders their strength equal to their day. This right hand means the influence of his power, employed to preserve and animate them to go forward in their arduous course, cleaving to the Lord with purpose of heart according to the promise, "Fear thou not; for I am with thee. Yea, I will help thee, be not dismayed; for I am thy God, I will strengthen thee. Yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Thus his right hand upholds them three ways. First, as to sin; lest they should decline from it. Thus the believer's experience is now a kind of dawn, neither day nor night—a mixed estate of pains and pleasures, fears and hopes, struggles and triumphs. He resembles the bush burning with fire, but not consumed; or the ship suffering from the winds and waves, but not sinking. He may be troubled on every side, yet not distressed; perplexed, but not in despair; cast down, but not destroyed. And in his lowest circumstances he can chide and encourage himself in the Lord his God. "Why art thou cast down, O my soul, and why art thou disquieted in me? Hope thou in God; for I shall yet praise him, for the help of his countenance."

Selected by A. SISTER.

For the Herald of Truth.

#### THOU, GOD, SEEST ME.

Think of these four words. Many are living in such mischievous, wicked ways and hold rebellious thoughts against God's providence as if God had no right to them. But he has brought us into this world, and he will take us out again.

How can you be fond of leading a life so full of danger of missing that narrow path in which our dear Savior walked, and has left for us. When you grow up, and look back, you will be ashamed that you loved a life of sinful pleasure on account of its sinful indulgences. But I do think it right to talk of these things.

My young friends, while young and strong, as many are, you may be thinking nothing of God, but be looking only for joy and prosperity all your lives. Think of the words, "Thou, God, seest me," wherever you travel and in all your doings. This will be a safeguard to all who profess to live in a Christian way. Remember, "Thou, God, seest me." \*



## LOVE AND REST.

Love, my Father, more love I crave  
For this empty heart of mine.  
Its vacant chambers are cold and bare,  
It needs so much a father's care  
To fill with warmth, and light and love,  
Send, my Father from above,  
These blessings on Thy child.

Rest, dear Father, give, give me rest  
For this weary heart of mine.  
Still its wild throbbings, doubts and fears,  
Wipe with Thine hand away its tears,  
Thine arm, Oh Father, round it place,  
Turn its eyes upward to Thy face,  
And rest Thy tired child. —C. B. P.

For the Herald of Truth.

## BE MODEST.

"For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." Romans 12:3.

These words, I believe, were given as a warning to us to guard against the sin of self-esteem. We should always try to be strengthened in our weakness, and not desire to be praised for our good qualities; for if we have good traits we should not forget that it is by the grace of God that we have them. If we are blessed in a way that another is not, we should not think too highly of ourselves. It is not our own goodness, but the gift of God. God has not blessed all with the same talents. "Having then gifts differing," let us do whatever we have to do, as God gives us light and grace. We are not to do good merely for praise, but from a sense of love to God and our fellow-beings. We should ever be ready to aid in every good work, and help the needy. To please God we must do our alms cheerfully, and give him the praise.

Peter did not wish the people to give him the praise when he healed the lame man at the beautiful gate of the temple. When they greatly wondered he said unto them, "Ye men of Israel, why marvel ye at this, or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk." He desired them to know that it was the power of God manifested in him, and he also wished them to know that all praise belongs to God.

Paul teaches us in many places concerning this matter. In Gal. 5:26, he says, "Let us not be desirous of vainglory, provoking one another, envying one another;" and, "Let nothing be done through strife or vainglory, but in lowliness of mind let each esteem other better than themselves." Phil. 2:3. Let us then as brethren and sisters strive to obey the Scriptures and be of one mind, and look to the welfare of others as well as ourselves, giving God praise and thanks for every gift of his hand.

CLARA M. BRUNAKER.

## A FEW DUTIES OF CHRISTIANS.

For the Herald of Truth.

"For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch." Mark 13:34.

To every man his work. We all have something to do. By the above we understand that Christ has done his work, and gave authority to his servants, and to every man his work. Dear believing brethren, are we doing the work the Master left us to do? Or do we think it is not worth doing because it is a work so small, or because it does not bring enough praise for man? It is carnal nature that prompts us to make for ourselves a great name, to appear a little better than our neighbors, or to get people to think more of us than of our neighbors. If such are our thoughts, let us come down to the foot of the cross, and do the work that is given us to do, be it ever so humble, be it ever so small.

It may be a fault with us sometimes that we do not know what the Lord wishes us to do. If we have made room in our hearts for the Holy Spirit, He will lead us into all truth. We have then something that will tell us what to do. Let this be our guide through all time; and let no evil conscience mislead us. Heb. 10:22.

"Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Having this we have plenty to do. Does the Spirit tell us to go and speak to a sinner that he should turn from his evil ways, let us go. Does it say, go speak to the broken-hearted, or to those who are discouraged on their journey, or to those little ones who are so apt to go astray, let us go and do what we can, and help such, taking them by the hand and saying, It is better higher up. Yes, the Spirit tells us to go, and do we obey the call?

If we are not chosen servants to go and preach the Gospel to every creature, as some others are, we still have our work to do—work that will shine before the world as a light in the darkness. As much as is possible we should have peace with all men. We should win them by doing to them as we would have them do to us. How natural it is for the carnal man to take revenge when any evil is done to him. How apt we are to try to get even with those who wrong us. If we could only do more good for evil, how much brighter our lights would shine. "Vengeance is mine, I will repay, saith the Lord."

A true Christian walking in the narrow path that leads to eternal life, will sometimes turn the sinners to God. Actions speak louder than words. Have we been

blessed with earthly goods, let us show that we are ready to help those who are working for the cause of Christ and lend a helping hand. Who has no room to walk in the vineyard of the Lord!

If we have not yet put our trust in our Master, and worked for him, let us at once do the good we can. Let us not think because we sometimes fail to see things, or understand things as others do, or as the church does in which we have our home; let us not get discouraged. Or if the church has something in her manner of conducting affairs that does not suit us, let us with a peaceful mind seek to know the Lord's will, and work on, for there is no room for idlers in his vineyard. Let us try to get rid of this selfish man, and seek the good of our fellow-men. If we are sure that our will is the Lord's will then we are right. But our will may not be God's will. How can we tell what the will of God is? Let us exchange our will for God's will.

I sometimes think the rules we have, and must have, for a church to prosper, are sometimes misunderstood. If each member in the church earnestly prays that the Lord's will be done through the church, how can their discipline be called men-made rules, or men's ordinances? Let us rather say, Through man the Lord has made it so. Let not this hinder us from working for the Lord. Can not the Lord in this way prepare a way for his people, that we can feel assured that we are on the Lord's side? There is too much of a do-as-you-please spirit in many churches, which will ultimately cause it to go to ruin. Let us hold fast to what is good, and press on in the work of the Lord. Let us pray for more earnest laborers in the Lord's vineyard, laborers that can stand firmly on the rock, and preach peace to a sinful world, with boldness, in a language that the hearers can well understand. "If the righteous scarcely be saved, where will the ungodly and sinner appear?" Let us then with an earnest heart do the work that is before us, and step by step climb the ladder that takes us higher up. Let us work with the talent that is given us that we may receive more. Let us put on the whole armor of God and work while it is day, for the night cometh when no man can work.

"The Master has taken his journey,

To a country that's far away;

And has left us the care of the vineyard

To work for Him day by day.

"In this little while does it matter

As we work and we watch and we wait,

If we're filling the place he assigns us,

Be its service small or great?

"There is only one thing should concern us

To find just the task that is ours,

And then having found it, to do it

With all our God-given powers.

"Our Master is coming most surely

To reckon with every one;

Shall we then count our toil or our sorrow,

If his sentence be, 'Well done?'"

ISRAEL M. YODER.

For the Herald of Truth.

## WHOSOEVER WILL.

"Whosoever will, let him take the water of life freely." Rev. 22:17.  
"And him that cometh to me, I will in no wise cast out." John 6:37.

How glorious the thought that if we come to Christ he will in no wise cast us out. Why not come to him then, unconverted friend? Jesus said, "Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life."

As long as you follow sinful pleasures you will thirst for more and more, and you will never get your thirst quenched outside of Christ. O come to the Savior's outstretched arms, and get your longing heart satisfied. Then you will have something to rejoice over, something that will not leave a pang in your heart as sinful pleasures do. What agony of soul such evil pleasures have caused, and yet how eager some are to seek after them! They sacrifice almost anything to gratify their thirst for a little fleeting pleasure. If any person has a reason to rejoice, it is the child of God that has been washed in the blood of the Lamb from all unrighteousness. Him that cometh to me, I will in no wise cast out. No matter what your past life has been, if all the world has rejected you, and deems you below their company, only come to Jesus, he will not cast you out. The greater your sins, the more need you have of a Savior. God has created you and placed you in this world, and has a right to have you both soul and body. As long as he does not reign in your heart, there is an empty void that cannot be filled by anything else.

What is your life? Is it a sacred one? Do you live the life God has intended you should? Think of the end of life; will that be a glorious end for you, kind reader? Oh, choose you this day whom you will serve. Give heed to the still small voice of God; do not hush the gentle Spirit that kindly reproves you of your sad condition. How important it is that we give our hearts to Jesus in our young days. How many have gone on rejecting the voice of God till it was forever too late! They went down to destruction in spite of all warnings.

As a young lady was taking the train, a pastor said to her, "Wont you give your heart to Jesus now?" "On you always say now. I will risk it a few weeks longer." That day she was killed in an accident on the cars.

Come to the Savior now; this may be your last chance, make this your turning point for a better and a nobler life. Christ will abundantly pardon all your sins, and cleanse you with his blood from all sin. O to be a pure blood-washed soul, and anointed with the Holy Spirit! Then we have power to live as God wants us to live.

Two little girls were playing with their dolls in a corner of the nursery, and singing as they played,

"Safe in the arms of Jesus,  
Safe on his gentle breast;  
There by his love o'ershadowed,  
Sweetly my soul shall rest."

Mother was busy writing, only stopping now and then to listen to the little ones' talk, unobserved by them. "Sister, how do you know you are safe?" said Nellie, the younger of the two. "Because I am holding Jesus with both my two hands tight," promptly replied the sister. "Ah, that's not safe," said the other child. "Suppose Satan came along and cut your two hands off." Little sister looked much troubled for a few moments, dropped poor dolly, and thought deeply. Suddenly her face shone with joy, and she cried out: "O, I forgot, I forgot! Jesus is holding me with his two hands, and Satan can't cut his hands off, so I am safe."

Loving Savior, have mercy on us, and give us such a childlike trust, that we can confide our souls into thy gentle hands, and help us ever to abide there.

Some sinners say they will live a better life when they feel more like it. Even some professed Christians say, I would do this or that duty if I felt like it. My friend, I don't think you can read any where in God's word that if he wants you to do something, you can wait till you feel like doing it. Satan can change our feelings a great many times. I am glad salvation does not depend on our feelings. It is "whosoever will" can have eternal life. And "him that cometh to me, I will in no wise cast out." Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

"Should the death angel knock at thy chamber  
In the still watch of to night, [her  
Sav, will your spirit pass into torment.  
Or to the land of delight?"

ELEAN PLANK.

## SPIRITUAL LIFE.

Dear professor, have you the Lord? Do you know what it is to retire from the noise and carnality of this giddy, thoughtless world, and seeking the seclusion of closet, grove or elsewhere, enter into the secret of God's conscious presence, and have personal outpourings of hearts there? Ah, there is a sacred solemnity in this, compared with which the observance of mere carnal ordinances is nothing. And mark you, if such experiences have never been yours (ye don't say in what measure), the worst is yet to be feared in your case, and that is that you have not taken the first step—you have never yet taken your place before God as a helpless, lost sinner, and then received Christ, who died to save the same. And you cannot, dare not say

on the testimony of God's Word and Spirit, that:—

"The Spirit answers to the blood,  
And tells me that I'm born of God."

If you cannot say this from an experimental knowledge of having been made a new creature in Christ Jesus, you need to be "born again," you have never yet "passed from death unto life," you cannot say, "Old things have passed away; behold, all things are become new." You are still an unregenerated person, you still belong to this world, you are a stranger to grace and to God, and you know full well that you love this present evil world and its things more than the things of God. You can't deny that you love the company of gay, fashionable worldlings, and that you relish their vain, idle gossip.

The party, the ball, and the opera have an attraction for you; houses and lands, fine raiment and the fashions and things of the day are your God. If you are so entranced by these bubbles of earth to which you are wedded, think you, it would be heaven to spend Eternity with true Christians whose conversation and company is irksome to you now? O, no, the place where Christians will dwell after leaving this Christ-rejecting world, would be hell to you in your unregenerate state.

Furthermore, you may be what is called "a strict church member" and "very religious," you may be very zealous for the upbuilding of your sect, and if a real Christian was to enter one of your "church fairs," "oyster supper feasts," "necktie socials," "church lotteries" or some of your sham "society meetings," the atmosphere of the place would be uncomfortable for you, and if the theme of Jesus, Heaven or hell are dwelt upon with life and power, your "religious" hypocritical ears are shocked, and if you knew that the Lord would come for his saints within twenty-four hours, or that your body would be dressed for the grave within that time, you would be struck with terror.

These are the solemn facts, and a day is coming on as fast as your pulse is beating time into Eternity, when I must stand before God Almighty and give an account for these lines I pen if they are false, and if they are true you will then have to give an account for your course, should you reject them. And remember, ye unsaved professors, be ye lay member, deacon, elder or clergyman, of the largest, wealthiest and most fashionable sect, if you have nothing but your identification with an earthly system, your infant sprinkling or your water baptism, and the observance of the so-called Lord's Supper, to plead in that day, when only the merits and righteousness of Christ will avail, you will be one of those to whom Jesus will say: "Depart from me, I never knew you."

—The Plumblin.

## HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.  
J. S. COFFMAN, ASST. EDITOR.

May 15, 1887.

Entered at the Post Office at Elkhart, as second class mail matter.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter stating their P. O., pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

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THE DATE on the label of your paper gives the time to which your paper is paid. If it is "Jan. 31," it is paid to that time, and so of any other date. By this you can always tell if your paper is paid up, or is in arrears. The X on a label shows that your paper is ordered to be stopped at the date on it.

IF THE label on your paper is not changed in the second number after you have sent money for it send us a card stating the case.

**NOTICE.**—The regular annual meeting of the stockholders of the Mennonite Publishing Co. will be held on Monday May 23d, at their office in Elkhart. All stockholders are invited to be present.

**A GENEROUS GIFT.**—Jacob F. Krout of Bedminster, Bucks Co., Pa., recently bought an acre of ground for \$125.00, and presented it to the Deep Run Mennonite congregation for the use of building sheds and tying horses.

**ENGLISH MARTYRS MIRROR.**—As our friends, especially those whose orders have not yet been filled are much interested in the progress of this work, we will say that to this date we have finished and sent out 400 copies of *Martyrs Mirror*, and our binders are pushing the work forward as rapidly as possible, so that we may be able to fill all the orders. We shall be able to ship another lot about the 10th of May and another about the 15th, and in the meantime if any have not yet completed their lists, we would advise them to try and complete them as soon as they can and send them in and we will fill them in order. So far as we have heard, the book gives excellent satisfaction.

**HOUSE BURNED.**—The house, barn and contents of widow Jacob Goosen, of Turner Co., Dakota, were totally destroyed by fire on the morning of the 2d of May. The property was entered in the "Aid Plan". The loss is \$455.00, and will be made up by the brotherhood, as soon as the money can be collected.

## CHURCH NEWS.

**FROM LANCASTER Co., PA.**—A correspondent from the above place writes under date of May 7th: "We have preparation services to-day, and also five persons are to be baptized. To-morrow we will have communion at Kraybill's meeting-house."

**FROM KENT Co., MICH.**—A correspondent from Kent Co., Mich., writes, that on Sunday May 1st Bro. C. Wenger of Caledonia attended the meeting in Bowne, and the house was filled with attentive hearers. On the 15th the communion will be held in Bowne, and on the 22d at Caledonia.

**GOING NORTH.**—We are pleased to learn that the brethren John Speicher and C. Wenger of Kent Co., Mich., expect to make a visit to Emmett and Antrim counties, Mich. They expect to start on the 23d, and visit at Bliss, Ayr, and Mancelona, spending about one week's time. May the Lord give them a prosperous journey.

**FROM MISSOURI.**—Bro. D. D. Kauffman of Morgan Co., Mo., writes that he and Bro. Driver visited the church in Cass county, and held the communion with them on Sunday, May 1st. Nearly forty members communed, and all the brotherhood seems to be working together in harmony. But there is a hard outside pressure upon them, by which no doubt the enemy is trying to disturb their peace. May they faithfully stand together, and be held by that bond of perfectness of which the apostle writes. Let each one know that his soul is resting in Jesus, not attempting to make a step without the direction and the sanction of the Lord and his word, then they are safe. These brethren must remember with others that the Lord will permit their precious faith to be put to trial.

The brethren also went to Olathe, Kansas, and held a few meetings there. Two persons were baptized and received into the church. May the Lord be with them and the little family of members at this place.

**FROM ELKHART Co., IND.**—Communion services were held at the Shann meeting-house on Sunday, May 8th. The meeting was well attended. On Saturday previous, in the afternoon, preparatory services were held which were not so well

attended. There is room for improvement in the attendance of our people here in Elkhart county on week-day services, and we would ask them here to make a note of it.

There will be communion services at Holdeman's church on Thursday, May 12th, and on the 15th at the Yellow Creek church. On Saturday the 14th there will be instruction meeting at the same place in the forenoon, and in the afternoon several persons will be baptized. Several have also been reclaimed in the several churches here.

On Sunday May the 23d communion services will be held in the Elkhart church. German preparatory services will be held on Friday evening previous, and English preparatory services on Saturday evening.

After these services Bro. Shaum expects to attend the Conference in Whiteside Co., Ill., and be with the brethren there over Sunday. One or two of the other brethren may accompany him.

Br. J. S. Coffman intends to leave Elkhart about the 13th for a visit in Medina Co., Ohio, after which he expects to attend the Conference in Wayne Co., near Orrville.

Bro. Henry Shaum also expects to visit the Church near Cullom in Livingston Co., before his return from Illinois.

## CORRESPONDENCE.

**FROM WEST LIBERTY, OHIO.**—May 1st 1887. Communion meeting was held at the Walnut Grove Church on Sunday, April 24th. Services were held in the forenoon by John Warye and Joseph Detwiler, in the afternoon after reading part of 1 Cor. 10.—Quite an interesting sermon on the death and suffering of our Savior was delivered by Jonas C. Yoder, after which nearly all present partook of the sacred emblems.

This was indeed a soul refreshing meeting, and we could truly say with the poet,

"How sweet and awful is the place  
With Christ within the doors.  
While everlasting love displays  
The choicest of her stores."

On Sunday, May 1st, we again met at the South Union Church to commemorate the death and suffering of our dear Savior. Services were held in the forenoon by Jonathan Hartzler, and in the afternoon words suitable for this occasion were spoken by John Warye. Here again nearly all present partook of the communion. Both meetings were well attended, and were very apparently much enjoyed by many of those present. If meeting with God's children and holding sweet communion together here on earth is such a great enjoyment, what will the enjoyment be if we can meet around his table a saved, and ransomed throng never to part?

May God help us all so to live in this world that in the world to come we may have life everlasting, is my earnest wish and prayer.

"Thy sufferings Lord, each sacred sign  
To our remembrance brings;  
We eat the bread and drink the wine,  
But think on nobler things.  
Oh, tune our tongues, and put in frame  
Each heart that pants for thee,  
To sing, "Hosanna to the Lamb,  
The Lamb that died for me."

A YOUNG SISTER.

## CONFERENCES.

## ANNUAL.

At Eby's Meeting-house, Berlin, Waterloo Co., Ont., on Friday, the 27th of May.

In Martin's Meeting-house, near Orrville, Wayne Co., Ohio, on the third Friday (20th) in May. Ministers and deacons and others cordially invited.

In the Sterling Meeting-house, Sterling, Whiteside Co., Ill., on the fourth Friday (27th) in May. Ministers, brethren and sisters are cordially invited.

A. D. EBERSOL.

## VISIT IN HICKORY CO., MO.

According to promise and request, on the 30th of April, Bro. John Klopfenstein and your humble servant went to Hickory Co., Mo., to visit the brethren and sisters, and dear friends. We went to Osceola, situated on the Osage River, by railroad. There we were met by Bro. John Naffinger and taken to his home. Bro. John Klopfenstein staid for the night with his sister, Widow Rich, and I went with Bro. Naffinger. Next day Sabbath, we filled an appointment at a school-house. The building was well filled with friends, and good attention given to the word that was spoken. We went home with Bro. Raber to spend the evening we hope in profitable conversation.

We spent the next day May 2d in visiting dear brethren and sisters, staying for the night with Bro. Samuel Miller. Next day we had meeting again at another school-house. The seats were about all filled and the best of order prevailed, and we hope some good was done, and that the singing, talking and praying may have been as bread cast upon waters which shall be found again after many days.

But parting time came again, and perhaps for some of us, a parting for the last time on this earth. But we hope to meet again where parting is no more. We spent the night with Bro. Stoll, where a goodly number of kind friends assembled. We spent the evening in singing, admonition and prayer. It is the wish of the brethren and sisters that ministers when traveling through the west, would visit them.

They feel like sheep that have no shepherd. The German language is preferred, as that is their mother tongue. Dear brethren, let us not forget Jesus preaching to the Samaritan woman and the harvest that followed. We are not Jesus, but that is a grand lesson, to encourage us in the work.

Many thanks for the kindness of the brethren and sisters. To God be all the glory for what was done. Remember us in your prayers. DAVID MORRELL.

Holden, Mo.

## VISIT EAST.

Wife and I left home on the 4th of January for Bucks Co., Pa. We reached Philadelphia on the evening of the 5th, arrived at Doylestown at one o'clock, and walked one and a half miles to Abraham Overholt, my wife's brother. It was quite a surprise to them as they did not know of our coming. The next day there was meeting at Doylestown, where Bro. Brewer of Maryland preached. We then had the pleasure of visiting my wife's parents, whom I had never seen before; and it had been sixteen years since my wife had seen her father and mother. O what joy for long separated parents and children to meet again! They are both well stricken in years—father 83 and mother 76 years of age. Mother has been blind for 24 years. They are both enjoying good health and can get around well for persons of their age.

Besides my wife's brother Abraham, we also visited her brothers Joseph, Isaac and Jacob, her sister Susan and brother-in-law Heiland. We also visited with the ministering brethren, Samuel Leatherman, J. Walter, Henry Rosenberger, Isaac Rickert, Samuel Godshalk, John Gross, Henry Bowers, Josiah Clemmer, Abel Horning, Abraham Moyer, Bishop Isaac Overholt, Isaac Moyer, Bishop Samuel Gross, also many other dear brethren and sisters.

I attended meeting with the brethren and sisters, and spoke at the following places: Line Lexington, a well filled house; twice at Deep Run, also good attendance; the funeral of Samuel Moyer's child also at Deep Run; Salford, a pleasant meeting; Sonderton, a large congregation; Franconia, an attentive audience; Gehman's, good attention; Perkasie, a pleasant meeting; Doylestown, a well filled house; Plumstead, attentive hearers.

We found some of our friends afflicted. Bro. Abraham Kratz has been paralyzed for two years. Bish. Isaac Overholt is very feeble in health. Bro. Jacob Leatherman is suffering of cancer.

We spent about a month in these parts, and at the last meeting at Deep Run we had to bid our dear friends farewell. We spent the evening with father and mother Overholt, who had the pleasure of having

all their children together once more. Many friends were also present. We had a pleasant time singing and worshipping together. On Monday morning we bade them farewell. It is sad to say this word to brothers and sisters and parents dear, but we have the consolation that if we live and die in the Lord we shall meet where there is no parting.

We were met at Columbiana, Ohio, by Bro. Jos. Bixler's son. We visited with Bro. Weaver, Bro. Bixler and Bro. Jacob Stauffer. We had one meeting at Overholser's meeting-house with an attentive audience, but the attendance was not so large as it might have been on account of the very bad roads.

At Orrville, in Wayne Co., O., we visited with a number of the brethren and held one meeting with attentive hearers.

From here we went by railroad to Medina county. We visited Pre. Martin Leatherman, Deacon Jacob Kreider, and a number of others. We attended the funeral of Abraham Rohrer's wife. We had the pleasure of twice meeting with Uncle H. Overholt. On Saturday we had meeting with a small but attentive congregation at the Upper Church. At Baker's School-house we had meeting with a well-filled house.

We returned to Orrville, and made a call with Bro. Adam Brenneman, and took the train for home. We arrived safely on the 25th of February. We return our most sincere thanks to the many friends we met for their kindness. May we so live that when our time comes to die we may meet to sing God's praises forever in heaven. DANIEL ROYER, *Clay Co., Ind.*

For the Herald of Truth

## IMPORTANT QUESTIONS.

Are we willing to bear the cross and sacrifice all for Jesus? Are we diligently serving God? Do we faithfully and cheerfully walk in the way that Christ has taught us? Do we earnestly seek to do all the good we can while here on earth? Do we love God above everything else? Are we content with what we have? Do we fully put our trust in God? When we have trials and temptations, do we take it to the Lord in prayer? Do we watch and pray that we may not enter into temptation? Are we trying to be a light to the world? Do we in our daily life show by every act and word that we are living for Christ? Are we fully subdued to the will of God? And do we rejoice in his love?

Let us ask ourselves these questions, and if we are lacking in any of these things, let us ask God to help us to begin at once for improvement. May none of us be lacking, but may we all be prepared, so that when we shall be called to judgment, we may hear the welcome words, "Come in, ye blessed of my Father, inherit the kingdom prepared for you," is my prayer. C. 15.



## A WINTER ELEGY.

The summer's wreath is withered on the plain,  
And autumn's graver garb of dusky gold  
Lies strewn in sombre glen and silent lane,  
And winter, like a palmer clad in stole,  
Watches with cold, unsympathetic eyes  
The dying year's faint, final agonies.

Ay, summer is no more; afar I hear  
A heavy sigh and sound among the leaves  
As of the feet of those who bear a bier  
With wailing voices; 'tis the wind that  
Grieves,

Seeking through lone, dim vales and wood-  
lands dun,  
The bright, departed children of the sun.

And I, too, seek in places well-remembered;  
Some lingering token of the vanished hours,  
But round me lie, all desolate and disem-  
bered,

The green mid-forest glades and vine-rooted  
bowers,  
Where peace, like a sweet presence, held her  
sway;  
Nothing remains but ruin and decay.

I loiter by the ivy-mantled wall  
Where cling the shattered nests upon the  
bough,

To hear one faint and farewell echo fall  
Of all the music that is silent now;  
In vain! the sore grass shivers on the hill,  
The rashes moan beside the frozen rill.

I feel like one in lonely age returning  
To seek repose in haunts of happier years,  
Who stands and gazes round him, vainly  
yearning

For one dear landmark that his memory  
bears,  
Sill from this revelry by some rude hand shak-  
ken,

He starts and wakes and finds himself for-  
saken.

Selected CHARLES L. HILDRETH.

## THE STORY OF A BIBLE.

"Did he leave any message for me?"  
"Yes, and he cured the day that he  
ever saw you."

"This was the answer given by a nun to a lady in London under the following circumstances, which were related to me by a gentleman of culture and piety as we were sailing along the coast of Norway, from Trondhjem to Bergen, and in and out among the beautiful fjords and snow-capped mountains:—Monsieur Capel was asked by a lady of position in London, 'How can I find peace of mind?' Instead of pointing her to Christ and telling her that he atoned for our sins on the cross, he bade her dismiss such unwelcome thoughts and attend places of amusement. One day she followed a crowd of people into Exeter Hall, expecting to have her mind diverted from serious thoughts about the future by a musical entertainment. She was surprised when she found herself in a great religious meeting. Annoyed at this, she attempted to get out, but in doing so she knocked some umbrella on to the floor, and abashed took her seat. Her attention was soon riveted upon the speaker. He spoke of Christ's suffering on the cross as an atoning sacri-

fice, and of God's willingness to pardon, and by his Holy Spirit to change our hearts and fit us for heaven. She was deeply moved, and at the close she said to some one near her: "Can I speak to the gentleman who has just preached us?"

Soon after, in conversation with her, he said: "You will find the truth which I have mentioned often repeated in the Bible."

"But I have no Bible," she replied.  
He quickly handed her his own, saying, "I have pleasure in giving you mine."

Some time after this the high Catholic dignitary, remembering the advice he had given this lady, sent the priest to inquire about the state of her mind. Instead of needing his help, he soon found that she was able to direct him in the way of life. Before leaving she gave him the Bible that had been given her at Exeter Hall, and begged him to read it with prayer, and to trust alone in Him who "bore our sins in his own body on the tree." Some time after she received a note from the priest asking her to call upon him. As she was about to take her son to Eton College she did not accept the invitation at the time.

When she called, some weeks after, she was shown into a room where there was a coffin, and in it the body of the priest. Beside it a nun was kneeling in prayer. The lady approached, and asked: "Did he leave a message for me?"  
"Yes," was the reply. "He wished me to say, if you called, that he died in the full faith of the Catholic Church, and that he cursed the day he ever saw you."

The poor lady turned away greatly distressed, saying to herself: "If I had gone to his bedside when he sent for me, I might have pointed him to Christ, and he might have been saved through faith in Him; and now, alas! it is too late; I fear through my negligence he is lost forever." This reflection produced such an effect upon her that it destroyed her peace of mind, which she sought to overcome by foreign travel. One day in Rome a lady approached her and said: "Do you remember standing by the coffin of Father —, and the dreadful message delivered to you?"

"Yes," she replied, "and it has followed me night and day."

"But it was not a true message. The words he bade me deliver to you were these: 'Tell her that I bless the day I ever saw her, and that I die in the full faith of Jesus Christ. Tell her that the Bible she gave me was the means of leading me to trust alone in him for pardon. Tell her I shall meet her in heaven; and then,'" added the nun, "he gave me that precious Bible, which has also been the means of leading me to see myself a lost sinner and Christ as my only Savior. Will you forgive me for telling you that falsehood?"—*Herald and Presbyter.*

## COME TO JESUS.

For the Herald of Truth.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28. These words are from the lips of our blessed Savior, who gives rest unto all that come unto him and serve him. Consider but for a moment that God will give rest to you if you come to him and serve him; and a sweet rest it will be. Come to Jesus for his sake, and find rest. "Take my yoke upon you," he says, "and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy and my burden is light."

O come to Jesus now; come before it is too late. Happy you shall be if you come to him; but if you put off coming till it is too late you shall be in torment forever. Do not put off coming any longer, but come at once. Every person, young and old, should pay their debt they owe to Jesus—pay it by giving all to him. If you come to Jesus, you will find him your best friend. He is your friend at all times. Come to Jesus, and let us be workers for the good cause, so that when the work is done we may rest, and be happy, and sing praises to God with the angels of glory.

Dear friend, let us all draw nigh to God and then he will draw nigh to us. Come to Jesus while you are young, and learn of him while you may. Be instructed in his word. Let us all come to Jesus and learn of him.

LIZZIE L. BRUBAKER.

Leonard, Mo.

For the Herald of Truth.

## "AND A LITTLE CHILD SHALL LEAD THEM."

God often uses little children to lead men and women into better ways. The sayings and the actions of children often lead us to higher, better and nobler purposes. Our duties to our children often lead us to think of things that we never thought of before. Children are often guardian angels given of God to lead us nearer to Jesus and higher up in the scale of Christian devotion.

A brother not long since wrote as follows: "I told you last Spring that I had often thought of writing upon the subject of Sunday Schools, but I never ventured to undertake the work until this Summer when the Lord took from me my two dear little lambs, and brought them to exchange time for eternity. Then the matter presented itself to me in a much more important and serious light. One of them was already a pretty large boy, and when he was already struggling in the throes of death, he requested me to say 'Good bye' to the Sunday School scholars; and tell them all to try and get to that beautiful place to which he was now go-

ing, for he desired to meet them all there. Then I sought, as God gave me grace, to write, for I believe that without the Sunday School our children and young people will not be made acquainted with our non-resistant doctrine."

Yes, my dear friends, our principles, our doctrines, the teachings of our church—the faith of the martyrs, the faith once delivered to the saints is important. Are we teaching our children? Are we instructing them in the gospel paths? Oh, God, give us grace and strength to do thy will, to learn thy ways and to teach the principles of thy truth more earnestly than ever before.

J. F. F.

## THE SPOTLESS CHARACTER OF CHRIST.

Beside the testimony which the Father in heaven gave that Jesus was the Christ, the Savior gave witness of himself that he came from God, because he did God's will. All wise and reasonable men would agree that one was a good man who lives by the love of God, and is true to his nation; whose life is innocent, simple, prudent and wise; holy, spotless, unproved and unsuspected. An individual of this character can truly be acknowledged in a certain sense as a son of God. One who does well, speaks well, and calls all men to glory and virtue, and serves no end but holiness and charity, carries great authority in his sayings, and, we believe according to the Scriptures, prevails with God and men in good things.

The nature of Christ was so amiable, his appearance so humble, and his words so wise, his deportment so winning, his answers so reasonable, his questions so deep, his reproof so severe, and yet so charitable, his pity so boundless, his conversation so beneficent, his preaching so wonderful that he received the admiration of all who beheld him in these virtues. In his poverty he was yet an almsgiver, his repented father's family was devoted in sacred duties, and their employment was of the most useful kind. His passions seemed under perfect control every moment, and only became apparent as zeal in a good thing or pity moved him to demonstration and expression. His history records no incident when he laughed, though he often wept over the calamities and sorrows of others. He loved every person, and hated no one however wicked his acts.

Jesus gave counsel to the doubtful, and instructed the ignorant; he bound up the broken hearts, and strengthened the feeble knees; he relieved the poor and converted the sinner. He despised none that came unto him for relief; and as for those who came not to him, he went to them. He relieved every object of charity that came to him, and went abroad to find

others. He spent his days in preaching the gospel of God, and healing the sick, and his nights in prayer and conversation with his Father.

He was obedient to the laws of his country, and subject to prince, though he was prince of Judea by right of his earthly lineage by his mother, and prince of the world by right of his Father in heaven. The people followed him, but he appointed no conventions, but when they were made he suffered no tumult. When they would have made him a king, he withdrew himself. When he knew that they would put him to death, he offered himself. He knew men's hearts, and conversed of their secret thoughts; and he gave answers to their thoughts, and prevented their questions. He would work a miracle rather than give an offense, and yet suffer every offense rather than see God his Father dishonored. He exactly kept the law of Moses, to which he came to put a period, and yet chose to signify his purpose only by doing acts of mercy on their Sabbath, doing nothing which they could call a break of commandment but healing the sick—a charity which they themselves would do to beasts; yet they were angry at him for doing this to their brethren.

In all the life of Christ, and in all his conversations with the people of his nation, he was innocent as an angel of light. By the greatness of his worth, the severity of his doctrine, the charity of his miracles and the plaudits of the people his fame went out to all parts of the country, and the multitudes of his disciples increased continually.

By his free reproof of their hypocrisy, and his discovery of their false doctrines and weak traditions, he branded the reputation of vicious rulers, and they resolved to put him to death. They who had the bitterest malice, and the weakest accusations were forced to support their want of evidence against him by making truth to appear his fault, his office his crime, and his open confession of what was asked him to be the article of condemnation. Yet after all this they could not persuade their governor to condemn him or to find him guilty of any fault. For this reason they were forced to threaten Pilate with the displeasure of Caesar if he should let Jesus go. The silence of Jesus was remarkable, and his innocence was evident without denial or reply. He no more needed arguments than the sun needs an advocate to prove that he is the brightest star in the firmament.—*Selected by ANDREW GOOD.*

## DIVINE PROVIDENCE.

Wenry deserts we may tread,  
A dreary labyrinth may thread,  
Through dark ways underground be led;  
Yet if he will our guide obey,  
The dearest path, the darkest way,  
Shall issue out in heavenly day.

## DIFFERENCE BETWEEN BELIEF AND CONVICTION.

The following incident illustrates the great differences there is between a theoretical assent of the mind to the truths of religion, and that living conviction of their reality which flows from the revelations of the Light of Christ, and the experience of his work in the heart.

A minister of great ability, who years ago, preached in the vicinity of New York, was remarkable for the earnestness with which he set forth the doctrine of self-denial, and the cross. This was distasteful to some of his hearers, one of whom, in consequence for a long time absented himself from the congregation. One morning, he concluded again to go and hear the preacher, that he might ascertain whether his preaching was any more to his taste than formerly. The discourse was on the "narrow way, and of a new creature in Christ, or eternal condemnation." During the sermon, the question was forced on the conscience of the hearer—"How is it with myself? Does this man declare the real truth? If he does what must inevitably follow from it?"

These thoughts took such hold on him, that he could not get rid of them in the midst of his business or amusements. He at last resolved to go to the preacher and ask him upon his conscience if he was convinced of the truth of that which he preached. He went and said to him with great earnestness, "I was one of your hearers when you spoke a short time since of the way of salvation. I confess to you, you have disturbed my peace of mind, and I cannot refrain from asking you solemnly before God and upon your conscience, if you can prove what you asserted, or whether it was unfounded alarm."

The preacher not a little surprised, informed him that it was the doctrine of Holy Scripture, and therefore infallible truth. "What then is to become of us?" replied the visitor. The word "us" startled the preacher, but he rallied his thoughts, and began to explain the plan of salvation. But the inquirer, as though he had heard nothing of what the preacher said, interrupted him in the midst of it, and repeated with increasing emotion the anxious exclamation, "If it be truth sir, I beseech you, what are

we to do?" Terrified, the preacher thought, "We! what means this *we*?" He endeavored to stifle his inward uneasiness and resumed his exhortations. Tears came into the eyes of the visitor, he smote his hands together and exclaimed, "Sir if it be truth, *we* are lost and undone!" The preacher stood, trembling and overwhelmed with astonishment. He soon, however, kneeled in supplication with his visitor, after which the latter departed.

The preacher then shut himself up in his closet, and for two weeks was not seen by his congregation. He then appeared before his hearers, pale and worn by inward conflict, and acknowledged to them that before his recent experience, he had never really entered in at the strait gate. The Light of Christ had shown him in measure the difference between the wisdom of man, and the grace and power of God.

This striking narrative brings to mind the somewhat similar case of Taulerius, a celebrated preacher who resided at Strasburgh, Germany. About the year 1340, when in the height of his popularity, he became acquainted with a layman of deep religious experience, who saw that Taulerius preached from a knowledge of the Scriptures, and by the aid of his own reason; and that he knew not experimentally those truths which he so eloquently and learnedly proclaimed to the people. The labors of this layman were blessed to the opening of the eyes of his friend, who ceased for a considerable time to minister to others, and passed through a season of retirement and humiliation in which he was divinely instructed in the things of God, and prepared to speak, now in the demonstration of the Spirit, and with power. He saw that while he had proclaimed to others the necessity of self-denial and perfect submission to the Divine will, his own life had not corresponded therewith; and that to love, honor and obey God, had not been his ruling principle.

Alas, how often is it, that even in labors professedly undertaken for the glory of God, and the good of others, self-seeking enters in, and mars the service!

And how apt is the enemy of all good to suggest feelings of pride, when the servant has been helped to do his Master's will, as if somewhat of the glory belonged to him!

The necessity of watching against this temptation is strongly shown by the experience of a minister from this country, who went to England on a religious visit about the year 1825. Whilst there he was much favored in his ministerial labors. The late John Barclay remarked of him that "— has been with us as one of our early Friends, nay as one of the old prophets, &c." After this he went over to Ireland, and there also was favored in a remarkable manner, but suddenly, after one of his meetings, he seemed to lose all sense of religious feeling; so that his further labors were necessarily stopped, and he was compelled to return home. He returned to America on the same vessel in which he had before crossed the Atlantic; and the captain was greatly impressed with the change in his passenger. For, while he could talk intelligently of scenes and incidents in his travels, yet when anything was said on religious subjects, his mind appeared to be an entire blank. His home afterwards was with an experienced Elder, and it was his impression, as related by his daughter, from whom the account came, that when the preacher had been so highly favored in his meetings in Ireland, he had taken the honor to himself, and in consequence had been smitten with his humbling dispensation spiritually, as Herod was outwardly, when he gave not God the glory.—J. W. in *The Friend*.

#### HOW I NARROWLY ESCAPED KILLING MYSELF OR MY FRIEND.

The tale is something that I shall never cease to regret, and of which I am to this day ashamed; yet because the fault is so common, and the temptation so sudden, in the hope of protecting others against it I shall nubosom myself, and bring forward the previously unpublished history of a scene which made the persons concerned practically several years older in an instant of time.

A long while ago I received a visit from a gentleman who spent the evening with me. During the evening various incidents were narrated by him and myself. At last I told of a circumstance which had recently occurred. In the story an account was given of repelling by the

use of a pistol an assault from a man under the influence of delirium tremens.

In the course of the narrative I took a single-barreled pistol from a drawer and pointed it at my friend to illustrate the scene described. This pistol I *was sure was not loaded*. The pistol had but one barrel, and I had shot the load out of it and placed it safely in the drawer; so I was certain that there was no danger in its use.

I pointed it at my visitor at a distance of about two feet from his face and went on with the story. He looked at the pistol and at me and said, "Don't point that at me my friend."

"O," said I "there is no load in it; I shot the load out of it myself a few days ago," and to prove that it was safe I turned it toward my own breast, and though it was cocked, I *pulled upon the trigger with all my might*.

"O, well," said he, "if it isn't loaded go on with the story."

So I pointed it at him again and continued with the story, unconsciously pulling still on the trigger, when, horrible to tell, it was discharged, filling my friends face with powder, the bullet grazing his face as it passed, and sinking half an inch into a mahogany writing-desk on the other side of the room?

Who loaded that pistol after I had emptied it I never knew. Why it did not go off when I pointed it at my own breast and did my best to snap the trigger I cannot tell. That it was the merest accident that I was not pointing it full in my friend's face when it did explode I very well know.

Two badly frightened men were there, and as thankful as they were frightened. Realizing the folly of my conduct I asked my friend not to mention the occurrence for ten years.

It has been nearly thirty years, and last summer as I entered the Methodist Episcopal Church at Greenland, N. H., I found that the pastor was absent, and saw that very man, C. N. Dinsmore, in the pulpit preaching the sermon. A most vivid recollection of a narrow escape from suicide in the first instance and homicide in the second diverted my attention for a few moments from the discourse. And I thanked God for my escape and for his.

Never point a pistol, even if you think you know it to be empty, at any person. I had never done it before, and you may be certain I have never done it since. But in two years afterward I counted two hundred and four instances recorded in the newspapers of persons accidentally shot and seriously or fatally wounded by just such a foolish fellow as I was.—*By the Editor of the Christian Advocate*.

#### CHRIST'S WEARY ONES.

Watch the faces as they go by you on a crowded street, and just notice what a tired look many of them wear. If we read all the hearts around us, we would find multitudes who are weary in spirit, and sigh for a pillow in the grave. Some are tired out with life's hard struggles—with bearing the heat and burden of the day. Others persist in piling up anxieties as high as an old-fashioned pedler's pack. They carry a huge load of care as to how they shall make both ends meet, and how they shall foot the bills that accumulate, and how they shall provide for all the hungry mouths and scanty wardrobes. One is tired from trying to do too much, and another of waiting for something to do. A grievous burden of spiritual despondency makes Bro. Smallfaith's heart ache, and puts an extra wrinkle in Sister Weakback's countenance. Here is a disciple who is tired of waiting for success, and there is another tired of waiting for answers to prayer.

Do you suppose that the dear Master does not see all these tired bodies and exhausted nerves and weary hearts? To those who are honestly run down with honest toil, he says: "Come ye apart into a quiet place and rest awhile." God puts a night of sleep after every day of work for this very purpose of recruiting lost force. To Christians with small purses he kindly says: "Your life consisteth not in the abundance of things ye possess. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich. My grace is sufficient for thee; at my right hand there are pleasures forevermore." There is not really money enough in this land to give everybody a fortune; but there are promises enough in the Bible and grace enough in Jesus Christ

to make everybody rich to all eternity. Just think what a millionaire a man is who has a clean conscience here and a clear hope of heaven hereafter. To poor Bro. Smallfaith and sorrowful Mrs. Weakback he gives a wonderful life in these words! "Lo! I am with you always. No man shall pluck you out of my hands. It is my Father's good pleasure to give you the kingdom."—*Dr. T. L. Cuyler*.

#### MOODY ON SECRET SOCIETIES.

I do not see how any Christian, most of all a Christian minister, can go into these secret lodges with unbelievers. They say they can have more influence for good; but I say they can have more influence for good by staying out of them, and then reproving their evil deeds. Abraham had more influence for good in Sodom than Lot had. If twenty-five Christians go into a secret lodge with fifty who are not Christians, the fifty can vote anything they please, and the twenty-five will be partakers of their sins. They are unequally yoked with unbelievers. \* \* \* Give them the truth any way, and if they would rather leave their churches than their lodges, the sooner they get out of the churches the better. I would rather have ten members who were separated from the world than a thousand such members. Come out from the lodge. Better one with God than a thousand without him. We must walk with God, and if only one or two go with us it is all right. Do not let down the standard to suit men who love their secret lodges or have some darling sin they will not give up.—*D. L. Moody, December 14, at a Bible reading in Farnell Hall, Chicago*.

#### KEEP YOUR EYE ON THE CHILD

A pre-occupied mother received a shock the other day in a Boston street. The *Record* says a woman came into the city from the near suburbs trundling her baby, a year and a half old, in a baby carriage, and looking into the shop windows as she went along. There was a milliner's window that was particularly resplendent, and the suburban mother stood looking at the bonnets for a long time. Then she started on her way across the street, trundling the carriage before her. On the other corner a grocery man, who stood in front of his store, said to her: "Ain't you dropped something, ma'am?" "Why, no, I guess not," she replied. "What makes you ask?" "Nothing; only you seemed to be shoving that baby carriage kind o' careful like, and there ain't nary a baby there." "Oh, mercy!" screamed the mother. She looked into the carriage and it was empty. There was no telling how soon she would have fainted if she had not heard a faint cry from the other side of the street. Her off-spring had amused himself while she was looking at the bonnets by climbing down out of the carriage and moving along to the next store. There is reason to fear that the time is coming when many mothers will discover that while their attention was engrossed in dress, gaiety and the affairs of the world, their children were lost for the next world, if not for this. Proverbs 23: 13, 14.—*Selected*.

#### Miscellany.

**CROOKED HABITS.**—While shaking hands with an old man the other day, we noticed that some of his fingers were bent quite inward, and he had not the power of straightening them. Alluding to this fact, he said, "In these crooked fingers there is a good text for a talk to children. For fifty years I used to drive the stage coach, and these bent fingers show the effects of holding the reins for so many years."

**THE JEWS BECOMING MENNONITES.**—A writer from Manitoba writes to the *Mennonitische Rundschau*:—"A company of Jews from Bakowina in Austria, made inquiries by the Mennonites in Manitoba, whether they could be admitted as members into their congregations, for they highly regarded the fundamental principles of the Mennonite church. After the petition of the Jews was laid before, and discussed, by the ministers, *Kirchenlehrer*, of two congregations, they wrote down for the Jews to consider the Mennonite doctrinal principles of the Mennonite church, namely:—"The belief that Jesus, who was born of the Virgin Mary in Bethlehem, was the Son of God and the Son of Man, the Savior and Redeemer of the world, and their Messiah. For proof of which they were referred to many passages of Scripture, chiefly from the Old Testament. If they can believe this, whether they are willing to accept baptism upon faith in the triune God: Father, Son and Holy Ghost, and whether they could submit to our doctrine concerning inoffensiveness, revengelessness, and our aversion to the taking of judicial oaths. If they can give an affirmative answer to these points, they can be readily admitted into our church. The outcome of this is anxiously awaited."—*The Mennonite*.



**HUMANE.**—Maine has abolished capital punishment. The condemned are to be kept in close and solitary confinement, and no pardoning power is left to the governor and Council unless the convict is afterwards proved innocent.

On Thursday night, the 28th of April, Cannon Wilberforce, of England, was received by the National Temperance association at Broadway tabernacle New York. In his address on the temperance movement throughout the world, he declared his belief that total abstinence or prohibition was necessary, and that moderation was no remedy.

**THE LIGHT SHONE.**—Said Conductor Miles Ryan yesterday: "I had about 125 of those religious people on my train yesterday, and though I observed closely, not one of them went near the smoking-car. I guess they did not mix their religion with tobacco, which I consider a great and wise scheme.—*Des Moines Leader.*"

**GOVERNOR MARTIN,** of Kansas, says: "That he had been opposed to prohibition at the start, did all he could through his paper, the Atchison Champion, to defeat it, but the people had spoken, and the will of the majority must be obeyed. \* \* And now after five years of trial he was willing to acknowledge that he was wrong, and never by a vote of his, should there be an open saloon in Kansas, and if re-submitted to the people of Kansas it would be carried not by 8,000 as it did before, but by 40,000 majority."—*Correspondent to Ev. Messenger.*

**MANITOBA MENNONITES.**—A resident of Winnipeg, Manitoba, has written an account of a trip through his province, in which appears the following: "From there (Morris) to Rosenfeld is an excellent piece of country, and especially for stock-raising, but it is likewise nearly all lying waste yet. At Rosenfeld we turn west and cross the Mennonite settlement, which is well worth looking at. These simple people, of German descent, came there about fifteen years ago from South Russia to escape the conscript for the Russian army, as they are religiously opposed to war, and they were so poor that the Dominion Government had to advance them enough money to build houses and give them a start. But they have done exceedingly well, and are to-day perhaps the most contented and prosperous community in the whole country. They live in little hamlets of thatched houses, with a pretty flower garden in front of each in summer, and cultivate the surrounding country on the co-operative plan. The whole family works, honest, persevering men, quiet, industrious, thrifty women, and good, respectful, obedient children—all robust, innocent, happy, and never afraid to look any one straight in the face."

## FOR THE LITTLE READERS.

(Continued.)

### THE MANNA AND THE ROCK.

The children of Israel were very glad that they had got away from their cruel masters. Now they had no hard work to do and they had a kind leader, even Moses. Ought they not to have been good and happy?

They were now in a very large wilderness. I will tell you what kind of a place this wilderness was. There were no men nor houses in it, but there were lions and bears who roared and howled; and there were serpents that bite and scorpions that sting; there were no rivers nor brooks, but there were high hills and dark pits.

There were scarcely any fruit trees or cornfields, so that there was very little to eat and the Israelites could not sow grain nor plant fruit trees because they were traveling. What could the poor Israelites do for food?

There was such a number of people that they wanted a good deal of food to feed them. They had taken a little bread with them in their bags when they left Egypt, but they ate it up very soon.

What ought they to do now? They ought to pray to God; He loved them and would not let them starve. But these ungrateful Israelites began to murmur. They went to Moses and Aaron and said, "We wish we had died in Egypt. At least we there had bread and meat, as much as we could eat. Now we will be starved. You have only brought us out of Egypt to kill us."

How ungrateful they were to Moses and to God. Yet Moses did not answer roughly. He knew that God heard their wicked words, and God did hear them. God called Moses and said, "I have heard them and I will feed them."

Did they deserve to be fed? O no. How do you think God would feed them? He rained down bread from heaven. Was not this kind?

Next morning the children of Israel, when they looked out of their tent doors, saw the ground was white. They looked to see what made the ground white, and they saw little round white things on the ground.

They said to each other, "What can these be? We never saw anything like it before." Then Moses said, "This is bread that God has sent you from heaven; gather it and take it to your tents."

So all the men got jugs and baskets, and gathered the manna for themselves, for their wives and their little children, and there was enough for them all: not too much, nor too little, but just enough. They tasted it, and found it was as sweet as honey, and they called it "manna."

Then they took it home and their wives cooked it for dinner; they crumbled it, and baked it, and made it into cakes. They

had manna for breakfast, for dinner and for supper; nothing but manna. It was very nice and wholesome. It was more fit for angels than for men to eat, because it came from heaven and did not grow out of the ground as corn did.

God sent it very early, before it was light, and every one was obliged to get up early to gather it, because when the sun was hot it melted away, so that if the Israelites did not get up soon they had no food.

Moses said to them, "Do not save any manna, for God will send you some every day. If it is all gone at night do not be afraid; trust God, he will send you more."

But some of the people chose to save some of the manna. They were disobedient and ungrateful. They looked at their manna next morning, but it was full of worms. They could not eat it, but were obliged to throw it away. How foolish it is not to mind what God says.

Soon afterwards the people had no water to drink. There was no river in the wilderness, and very few wells or ponds. Do you think God would let them die of thirst?

These unbelieving Israelites thought God would. So they went to Moses and spoke very angrily.

"Why did you bring us up out of Egypt?" they said. "You mean to kill us, and our little children, and our cattle with thirst."

They were so very angry, that Moses thought they would soon throw great stones at him and kill him. Yet Moses did not answer, but began to pray to God: "What shall I do for these people?" said Moses.

Then God said to Moses, "Take your rod, and go up a hill, and let some of the people go with you. Then, when you are come to a high place close by a rock, strike the rock, and water shall come out."

So Moses took some people with him and struck the rock and water came running out.

The rock is a hard, dry thing, yet God made water come out. The water came running down. The people at the bottom of the hill saw the water running down like a river and flowing upon the dry ground.

What a pleasant sight for the thirsty people! Their mouths were dry, and their tongues were stiff, their throats burning; but now they might stoop down and drink, or they might fill their jugs with water. The poor cows and sheep and asses ran to the water to drink.

You see how kind God had been to them in their distress. Ought they not to trust him always, and to feel sure that he would help them?

God is very kind to you, dear reader. You ought never to murmur like the Israelites, but to thank and praise God.

(To be continued.)

## Married.

**YODER—YODER.**—On the 28th of April, in Liberty Schoolhouse, McPherson Co., Kan., by Bish. David Zug, Jos. Yoder and Amanda Yoder, both of McPherson Co., Kan.

**HOUSER—RITTENHOUSE.**—On the 23d of March, in South Cayuga, Ontario, by Christian Gehman, Franklin Houser and Sarah Rittenhouse, both of South Cayuga.

"O may this pair increasing find  
Substantial pleasures for the mind;  
Happy together may they be,  
And both united, Lord, to thee.

O guide them safe this desert thorough,  
Mid all the cares of life and love;  
At length with joy thy face to see  
In fairer, better worlds above."

## Died.

**NEUBAUSER.**—On the 13th of April, near Ladger, Lancaster county, Pa., of pneumonia, Harry, son of Stephen and Lydia Neubauser, aged 8 months and 13 days. Services at the Millwood Church, by Samuel Lantz and Gideon Stoltzfus.

"Oh, not in cruelty, not in wrath,

The Reaper came that day:

"Was an angel visited the green earth,  
And took the flower away." S. M. L.

**NAFTZGER.**—On the 5th of May, at Albany, Ill. Pre. Peter Naftzger. He was born in Prussia on the 24th of April, 1818, and lived until 1896 with his parents, who were devout Christians. In that year he emigrated to America, which was then the land of promise to the European peasant, beginning the struggle of life at Smithville, Ohio. On the 5th of April, 1843, he married Catharine Shroek, who, with six children and sixteen grandchildren, survive him. He professed religion in early life and was a minister in the church until of late years, his bodily infirmities compelled him to retire from active duty. Bro. Naftzger died in the faith. He was a kind father, a loving husband, and a consistent Christian. He is now resting from his labors, and his works do follow him.

**BERLEY.**—April 4th, in Newtown, Lancaster county, Pa. David Berley, aged 76 years, 4 months and 14 days. Buried on the 6th in Newtown. Text, Psalm 90:12.

**GARBER.**—April 9th, near Newtown, Lancaster county, Pa., of consumption, Brother John M. Garber, aged 20 years, 5 months and 3 days. Buried on the 11th at Kraybill's Meeting-house. Text, Acts 16:30. Many friends assembled to pay the last tribute of respect for the deceased.

**STAUFFER.**—April 19th, near Clay Lancaster county, Pa., Bro. Benjamin L. Stauffer, aged 52 years, 5 months and 22 days. Buried on the 22d at Hammer Creek Meeting-house. Text, Rom. 14:8. Bro. Stauffer was a faithful member of the Old Mennonite Church.

**BRUBACHER.**—April 25th, in Landisville, Lancaster county, Pa., of typhoid and brain fever, Fannie S., only daughter of Martin N. and Mary Ann Brubacher, in her 30th year. Buried on the 28th at Kauffman's Meeting-house. Text, James 4:11. A large congregation assembled in respect for the deceased. Another solemn call for the young.

**NOLT.**—May 1st, near Silver Spring, Lancaster county, Pa., Bro. Christian Nolt, aged 80 years, 8 months and 17 days. Buried on the 4th at Silver Spring cemetery. Text, Ps. 84:19. Many people assembled in respect for

the beloved brother. He was a bright, shining light.

**GRAEFF.**—On the 29th of April, in Lancaster, Lancaster county, Pa., Matthew Graeff, aged 94 years. He was buried on the 2d of May in the Mennonite graveyard near Millersville. He leaves six children to mourn his departure.

**YODER.**—On the 11th of April, near West Liberty, Logan county, Ohio, David Yoder, aged 73 years, 6 months and 17 days. Buried on the 13th. Services at the South Union Church by C. K. Yoder, John Wery and W. A. Warner.

**LANTZ.**—On the 23d of April, in McPherson county, Kan., of liver complaint, Levi Lantz, aged 75 years, 3 months and 2 days. He was a member of the Amish Mennonite Church since his youth. He leaves four sons and a daughter and a number of grandchildren. He was buried on the 25th. Services by Matthias Cooprider from Rev. 14:13 and 7:12.

**HUNSEBERGER.**—On the 20th of March, in St. Joseph county, Indiana, of diphtheria and erup, John E., aged 1 year, 5 months and 11 days. On the 30th of March, in the same family, James A., son of William and Hunsberger. Services were held at the Shalom Mennonite Church on Sunday, May 1st, by J. F. Funk from 1 Thess. 4:13, 14. May this sad bereavement lead the sorrowing parents nearer to the dear Savior, and may it teach us all to trust him more confidently, knowing that all things work together for good to them that love God.

**SNYDER.**—On the 19th of April, in Lexington, Waterloo county, Ontario, Magdalena Shantz, wife of Benjamin Snyder, aged 62 years. She was buried at the Eby Meeting-house, in Berlin, Ont. Funeral services by Joseph Nahrang and Noah Stauffer from Rev. 14:13.

**MOYER.**—On the 22d of April, in Berlin, Waterloo county, Ont., of paralysis, Barbara Shantz, wife of Abraham Moyer, aged 74 years, 11 months and 16 days. She leaves a husband and ten children and many grandchildren to mourn their loss. She was buried at Eby's Meeting-house, Berlin, Ont. Funeral services by S. Eby and M. Bowman, from Matt. 24:44 and Phil. 3:20, 21.

**SMUCKER.**—On the 5th of July, 1886, at Haw Patch, Ind., of paralysis, Sarah, wife of Preacher Isaac Smucker, aged 74 years, 7 months and 29 days. She lived in matrimony fifty-four years, and leaves a husband, one son, and three daughters to mourn the departure of a dear companion and mother.

Sister Smucker was a faithful member of the Amish Mennonite Church. Funeral services were held by Jonathan Kuriz and Daniel Johns from 2 Tim. 4:7, 8.

Mother, thou art gone to rest,  
We will not weep for thee,  
For thou art now where oft on earth  
Thy spirit longed to be.

Mother, thou art gone to rest,  
Thy toils and cares are o'er,  
And sorrow, pain, and suffering now  
Will ne'er distress thee more.

Mother, thou art gone to rest  
With Jesus and his saints,  
And O, how often do we wish  
We could be with you there!

Mother, rest, we cannot go  
Till Jesus hide us home;

Then we shall ever rest with thee  
In heaven our longed-for home.

**WOODS.**—On the 6th of March, in Somerset county, Pa., of cancer, Veronica, wife of John Z. Woods, aged 48 years, 2 months and 9 days. She was afflicted with this dread disease for about two years, but was confined

to bed only about two months. About a year and a half ago she had the cancer removed; but it began to grow again, and she finally succumbed. Sister Woods was a faithful follower of Christ, and during all her trials she manifested a strong faith in God, and longed to be released from the troubles of this present life to enjoy the blissful life beyond. She leaves a husband and two daughters to mourn her departure. She was buried on the 8th at Thomas' Church, followed to the grave by many loving friends. Services by James Blough, C. Hershberger and S. Gindelsperger from Rev. 14:13.

**GOON.**—On the 17th of April, near Bowman's Mill, Lancaster Co., Pa., Sister Judith Good, aged 83 years and 6 months. She was the last of the brothers and sisters in the family of her parents. She was buried on the 19th in the Pine Grove grave-yard. Services by Benjamin Haring from Isaiah 64:1.

**ROTH.**—Near Trenton, Iowa, of inflammation of the bowels, Widow Maria Roth, in her 67th year. She looked joyfully forward to the time when she would be free from this mortal pain and life, comforting her six children. Services by Benjamin Eicher and Sebastian Gerig.

**HUNSEBERGER.**—On the 8th of May, in Elkhart, Indiana, of only a few days' illness, Henry W. Hunsberger, aged 31 years, 8 months and 5 days. He leaves a sorrowing wife and five children to mourn his death. May God sanctify this affliction to the bereaved family and lead them nearer to the dear Savior.

## Letters Received.

### WITH MONEY.

A—J. Amstutz, Diener des Worts, Delle Haut, Rhine, France, H. F. Andrews, Heinrich Ambrecht, John Amstutz.

C—Jacob S. Brubacher, Benj. K. Breneman, Christian Blough, John B. Bechtel, E. J. Breneman, Daniel Book, Ed. Bachman, Wayne Barr, John Birki, Susan Brubaker, H. Bucher, Theodore Houser, Amos Buckwalter.

C—D—John Christle, H. Duck, H. Dirks.

E—Christian Engel, Christian Eichelberger, Noah Erb, Jacob Enz, J. M. E., Christ Engel.

F—George Fank, John Fisher, Jacob J. Frisen, John Y. Fortner.

G—Isaac I. Gehman, J. S. Goff, Peter H. Goertz, Emil Geiser, Joseph M. Goodbar, Henry A. Goff, M. P. Glanzer, Jacob Goodshall.

H—Martin H. Hess, J. F. Harms, Newton G. Herr, J. D. Harshberger, Joseph Heertz, Abraham Hostetter, U. Hoge, Germany, Frederick Hager, S. A. Hendrick, J. B. Harshberger, Amos H. Hoover, John Harster, R. J. Heutwiler, Lynn Heiler, Friebe Heckman, C. H. Hochstetler, Amos H. Hershey, Barbara Hildebrand.

K—Samuel B. Kline, Jacob Kettering, Bonnet Kauffman, Andrew Kralz, Sophia Knipe, Abraham Klaassen, Lizzie B. Kauffman, Samuel Kauffman.

L—J. S. Lehman, Isaac Loewen.

M—Abraham Metzler, John M. Muser, James J. Minsler, Aaron Martin, D. J. Miller, Elizabeth Musselman, Daniel D. Miller, Christian Miller, H. C. Miller, David H. Martin, John M. Minsler.

N—Catharine Naftzger, Ephraim N. Nissley.

P—David Plank.

R—John B. Reist, J. Roth, Hez. Rothgeb, H. D. Rohrer, S. Roth, J. R. Rohrer, John W. Rorer, E. A. Weber, Isaac W. Weber, J. G. Wenger, Mary Weaver, Abraham Winegartner, John W. Yoder, C. Yutz, Israel M. Yoder.

Y—J. Isaac Tress, Peter P. Unruh.

Z—W. S. B. Wenger, J. R. Webley, C. G. Winney, Samuel W. Weyer, John W. Weyer, John W. Weyer, Isaac W. Weyer, J. G. Wenger, Mary Weaver, Abraham Winegartner, John W. Yoder, C. Yutz, Israel M. Yoder.

Z—J. Zook, Levi Zimmerman, P. J. Zook.

MISSION FUND.

T. L. Gehman, \$5.00, A. Friend, \$1.00, Elkhart Church Quarterly Collection, \$4.75.

The Wayguide, a new quarterly, devoted to Physical and Social Culture. Terms, 25 cents a year. Sample copy, free. H. A. MUMAW, M. D., Publisher, Nappanee, Ind.

### OUR HEALTHFUL HOME.

We ask all invalids who read this card to send for our *Circulars*, and after reading them through carefully to visit our Sanitarium. We feel sure they will like our place. The Climate, Air, Location, Water, Methods of treatment, Home Comforts, Food, and all connected with our Institution. Just think of five kinds of sweet delicious Appetite pure sweet Creamery Butter, and a good Appetite. How rapidly we cure the sick under such favorable conditions. Address, A. Smith, M. D., Reading, Pa. 7-18, '87.

### FARM FOR SALE.

A good farm containing 56 acres, with five acres of timber land, situated in York Twp., Elkhart Co., Indiana, about 4 miles northeast of the town of Bristol. The improvements are a reasonably good house and barn, well, apple orchard, etc. A small stream of water passes through the farm; it is located in the midst of a small American and Mennonite settlement where there is preaching by that denomination every two weeks. It is altogether a desirable property and is offered at a very reasonable price and must be sold soon. For further particulars apply to BENJAMIN MAUER, residing on the place, or JOSEPH SUMMERS, Elkhart, Ind.

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16, '86-16, '87.

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Nappanee, Elkhart Co., Ind. Speaks English and German. Chronic diseases a specialty.  
14, '86-14, '87.

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### TIME TABLE.

#### Lake Shore & Michigan Southern R. R.

Passenger trains after Nov. 14th, 1886, depart at Elkhart as follows new standard time, which is 28 minutes slower than Columbus time:

GOING WEST, leaves.	
No. 21, Night Express.....	1.35 A. M.
No. 9, Pacific Express.....	3.55 "
No. 1, Limited Express.....	6.45 A. M.
No. 3, Special Chicago Express.....	3.00 P. M.
No. 5, Fast St. Louis & Chicago Exp.	6.15 "
No. 65, Way Freight.....	4.10 P. M.

GOING EAST—MAIN LINE, leaves.	
No. 12, Night Express.....	8.30 A. M.
Grand Rapids Express.....	4.45 "
No. 86, Way Freight.....	6.00 "
No. 22, Mail.....	11.45 "
Grand Rapids Express.....	1.20 P. M.
No. 24, Acc. from Chicago.....	8.35 "

GOING EAST—AIR LINE, leaves.	
No. 2, Special New York Express.....	12.45 P. M.
No. 8, Atlantic Express.....	11.55 "
No. 4, Limited Express.....	8.30 "
No. 28, Goshen train.....	8.40 "
No. 82, Way Freight.....	8.00 A. M.
Train G leaves Elkhart for Goshen	4.10 P. M.
" F arrives Elkhart from "	11.20 A. M.
" H " Elkhart from "	7.50 P. M.

TRAINS ARRIVE—MAIN LINE.	
Grand Rapids Express.....	12.40 P. M.
" " " " " " " " " "	9.40 "
No. 25, Michigan Accommodation.....	2.50 "
No. 1, takes Acc. car from Elkhart for intermediate points to Chicago.	

CONNECTIONS.  
At Adrian for Monroe, Detroit and Jackson. At White Pigeon for Three Rivers, Kalamazoo and Allegan. At Detroit with Grand Trunk Railroad for Sarnia, Montreal, Quebec, Portland, &c. At Salem Crossing, with trains for Lafayette, New Albany, &c. At Chicago for all points West and South.  
Tickets can be obtained for all prominent points between Boston and San Francisco.  
W. P. Johnson, Gen. Pass. Ag't., Chicago, Ill.  
P. P. Wright, Gen. Sup., Cleveland, Ohio.  
G. B. Wylie, Ticket Ag't., Elkhart, Ind.

#### Cincinnati, Wabash & Michigan R'y.

Passenger trains after Nov. 14th, 1886, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, leaves.	
No. 4, Cincinnati & Indianapolis Ex.	7.47 A. M.
No. 2, Ind. & St. Louis Express.....	4.35 P. M.
No. 8, Way Freight.....	6.45 A. M.

GOING NORTH, leaves.	
No. 1, Grand Rapids Express.....	10.52 A. M.
No. 3, Michigan Express.....	5.20 P. M.
No. 7, Way Freight, arrives.....	7.50 P. M.
No. 11, " " " " " " " " " "	8.00 A. M.

Nos. 1, 2, 3, and 4, connect with Boat line between Benton Harbor and Chicago.

CONNECTIONS.

At Milford Junction with Baltimore & Ohio R. R. At Warsaw with Pittsburgh, Ft. Wayne & Chicago R. R. At Wabash with W. St. L. & P. R. R. At Marion with C. St. L. & P. R. R. At Anderson Junction with C. C. & I. R'y for all points East, West and South.

NORMAN BECKLEY, Gen'l Manager.  
OWEN RICE, Gen'l Ticket Agent.  
O. W. LAMPART, Superintendent.



# Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 24.—No. 11.

ELKHART, IND., JUNE 1, 1887.

Whole No. 347.

## For the Herald of Truth. THE GREAT SUPPER.

Christ's feast is spread, he calls to all  
To come without delay;  
Then come to of this feast partake  
While yet 'tis called to day.

To-morrow's sun may rise, but you  
May be on earth no more;  
Make no excuse, but haste and come,  
Or you'll repent it sore.

Christ's servants bore this message to  
Judea's utmost shore;  
They soon returned and said: O Lord,  
There's room for many more!

Go out into the highways then  
And search the hedges well;  
Invite all nations and all men  
That they may table ill.

Who would not heed this call so kind  
That Jesus makes to all?  
Leave earth and sinful cares behind,—  
Do not refuse the call.

A crown in heaven all may have,—  
The righteous it shall wear;  
All those who come to Jesus now  
Shall live with Jesus there.

S. GODSHALK.

## For the Herald of Truth. WHY WAS TIMOTHY CIRCUMCISED?

This question is frequently answered: "For the sake of peace." Perhaps an unbiased investigation of the cause and circumstances connected with the circumcising of Timothy may bring facts to light which the superficial reader is liable to overlook. There is a principle indulging this occasion, too important to the welfare of the church to be neglected or misapplied.

"All Scripture is given by inspiration" through men. But men are not all inspired who profess to be teachers of the Scriptures, which is plainly to be seen by the fact that they differ so greatly in the interpretations and applications of its meaning.

Therefore it behooves every one to dig deep into the ground work of the plan of salvation, so as to be enabled to comprehend the original reason for the method employed to bring this about, and thus grow in grace and in the knowledge of truth for the benefit of our own souls.

And as did the noble Bereans so should we "search the Scriptures daily" whether those things which Paul and Silas taught were true. We should not rest our faith on men's opinions and wisdom of words. Paul who was called "not of men, neither by man (but direct from heaven), of Jesus Christ by the will of God," says of that which he taught the Thessalonians, "Ye received it not as the words of man, but as it is in truth the word of God."

So we should do. It is not only our duty to investigate, whether men teach God's word as it is in truth but also whether their constructions and interpretations are after the manner in which the apostle taught and applied it. It is evil to magnify error, yet it is duty to correct it. Paul admonished the Hebrews to submit to, obey, and pray for "them which have the rule over you, who have spoken unto you the word of God, and (R. V.) considering the issue of their manner of life, imitate their faith;" but not of such as lord their own will over the charge allotted to them, or speak to "itching ears" of selfish men.

Paul repeatedly spoke to the believing Jews regarding circumcision in language after this manner, "For I testify again to every man that is circumcised (trusting in its efficacy), that he is a debtor to the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law (i. e. seeking to obtain salvation through it); ye are fallen from grace." A deplorable condition indeed. So it is with all the ceremonial forms of worship, forms of dress in official capacities, and forms of dress in general, charged upon Israel under the law to distinguish them, one from another and from the Gentiles. These were simply forms without virtue, figures foreshadowing grace under that "perfect law of liberty," the coming gospel dispensation. Circumcision was an outward token of membership in the commonwealth of Israel enjoined by God unto Abraham for an everlasting covenant, foreshadowing the inward spiritual circumcision of the heart. The penalty for a failure to observe this was to be "cut off from among his people." Considering then the origin and practice of this ordinance, bearing in mind that it was not of man or mere cus-

tom, but of God as a sacred religious rite, coupled with a penalty for its non-observance for more than two thousand years, need we wonder at the hostility occasioned by its non-observance by the Jews, or that it was at least considered of moral worth to salvation in the introduction of Christianity?

But since Paul says, Circumcision availeth nothing, and "if ye be uncircumcised, Christ shall profit you nothing," then why circumcise Timothy? Timothy was a disciple, and evidently well instructed in the Scriptures. For it is said, he was of "unfigured faith" and "of good report among the brethren of Lystra and Iconium." Doubtless Paul being persuaded by the Holy Ghost that Timothy was to become a useful instrument in promoting the cause of Christ, "circumcised him because of the Jews (not brethren, mark, but the unconverted Jews), which were in those quarters, for they all knew that his father was a Greek." Not to justify circumcision, neither to gratify selfish motives of the brethren, did Paul do this; but on account of the unregenerated "children of the promise," for whom he had such sorrow of heart that he said, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh; who are Israelites," etc.

Again, because the Gentiles and all uncircumcised men were by divine command aliens. And for the Jews to associate with such in their sacred devotions, was pollution, therefore, because Timothy was "to do the work of an Evangelist," which implies "go ye into all the world," etc., rather than have charge over a local organization, it was necessary to circumcise him. It was an act of charity, a sacrifice of privilege under the law of liberty, if not actual duty, as it is with all Evangelists like Paul to be "made servant unto all" "and all things to all men;" that Timothy approach the unconverted in their manners and customs as nearly as the law of liberty suffered him to do, in order to gain more readily "the Jews which were in their quarters," and Gentiles as well. Man is not excusable for violating divine law, but his rights and social privileges may be sacrificed under certain circumstances. Self-denial is

Christ-like where it promotes spirituality, but not so where it justifies the will of the flesh, emboldens ignorance and exalts sin.

Circumcising Timothy was not instituted as a precedent to establish a rule to be observed in the church. Evidence for this is clear and abundant. While Paul and Barnabas were preaching at Antioch "certain men came from Judea, and taught the brethren, saying, Except ye be circumcised after the manner of Moses, ye can not be saved." This created such dissensions as to necessitate Paul and Barnabas with others to travel perhaps a thousand miles over land and sea to Jerusalem for counsel about this matter. Here again contentions arose through brethren about the same thing. But when Peter, fickle as he sometimes was, among other things said, *Why tempt ye God to put a yoke upon the neck of the disciples?* etc. Thus he silenced the multitude. The decision of the council among the rest was, "Forasmuch as we have heard that certain (brethren) which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law; to whom we gave no such commandment, it seemed good to the Holy Ghost and to us to lay upon you no greater burden than these necessary things, that ye abstain from meats offered to idols, and from blood, and from things strangled (things in themselves not actually injurious to the soul, but essential to be observed under the then existing state of the Jewish mind), and from fornication; from which if you keep yourselves, ye do well." "Certain which went out from us," left the church. Why? The circumstances clearly prove that the church would not submit to their clamors to compel the brethren to sacrifice their freedom under the law of liberty, to be again entangled with the dead works of the ceremonial laws.

Again, Why not circumcise Titus, who like Timothy, was a disciple and of Greek parentage? Because the principle involved in the two circumstances are as different as day is from night. The object of the former was to facilitate the infusion of light into darkness while the latter was refused on grounds of sinister and selfish motives of "false brethren, unawares brought in, who came in privily to spy out the liberty which the disciples had in Christ Jesus, that they might bring them into bondage." There were, as Ithmael, children of the bondwoman, born after the flesh, minding and walking after the things of the flesh. And since "flesh and blood cannot inherit the kingdom of God," neither can the flesh in its own righteousness, shew of apparent wisdom, humility and piety, be it even "transformed into an angel of light," have right to be respected in the spiritual kingdom. The apostle says to the Co-

losians "If ye died with Christ from the rudiments of the world, your life is hid in God, and when Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory." Then he reproved them thus, "Why as though living in the world, do ye subject yourselves to ordinances, all which are to perish with the using, after the precepts and doctrines of men?" All, which are not of the Spirit, but of the flesh, breeding strife and confusion; and as he elsewhere says, "We, brethren, as Isaac was, are the children of the promise. But as then he that was born after the flesh, persecuted him that was born after the Spirit. Even so it is now."

Paul's love to God, the brethren, and all mankind was unprecedented. Yet there is no record, I believe, except one instance through the solicitation of the council at Jerusalem, that he even yielded to observe the "dead works" to gratify brethren, no matter how zealously affected they were. This yielding to the flesh invariably tends to degrade man, rather than elevate him into a higher and holier life.

After twenty-five years of incessant labor devoted to the cause of Christ, Paul tells the brethren of Miletus that he had declared unto them "the whole counsel of God." Was "pure from the blood of all men," and that all among whom he had preached the kingdom of God should "see his face no more;" saying, "behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there." But he was "ready to die for the name of the Lord Jesus." At Jerusalem it appears he varied from his firmness, and was persuaded by the elders, to observe the law in order to conciliate the believing Jews there. And as to the good resulting from this event, the reader may draw his own conclusions from the narrative in Acts 21:17, etc. With this exception, and with all the love, sympathy, and long-suffering he bear to man, his record shows how firmly he withstood the encroachment of the will of the flesh upon the law of liberty. In the circumstances connected with the case of Titus, he said, regarding the false brethren, "To whom we gave place by subjection, no, not for an hour, that the truth of the gospel might continue with you. But of those who seemed to be somewhat, perhaps more of esteem and influence, whatsoever they were, "It maketh no matter to me; God accepteth no man's person, etc."

J. K. ZOOK.

Gun City, Mo.

OTHERS.—In proportion to our knowledge of ourselves are we able to judge correctly of others. We are even apt to know others better than ourselves. A beam is in our eyes, and only a mote in theirs.—J. R. Hoffer.

For the Herald of Truth.

## THE BEAUTIES OF NATURE AND GOODNESS OF GOD.

Is it not well worth our time to stop from our busy toils to view and contemplate the beauties of nature. Seated perhaps in the cool shade of a tree, we behold before us an all surpassing beautiful picture spread out before us; grand, beautiful trees adorned with dark, rich green foliage, the earth covered over with a beautiful carpet of green grass interspersed here and there with bright flowers of various colors, and farther away the fields covered over with that which in due time will produce sustenance to man and beast. From this scene our thoughts are carried heavenward to the great and good God, the Creator of all things, visible and invisible, the Father of all mercies, who is Wisdom and Power itself, and who mocketh the divine glory of his majesty manifested in these his marvelous works. Well may we say with that Poet:

All these things He has created for our comfort, and for the manifestation of His mercy, His goodness and his power. But are not a great many of us too busy with worldly cares to notice these things? It seems to me we are always in a hurry to get as much work crowded as possible, and then be too tired at night to read our Bible, or speak or sing God's praise. Then when the sweet Sabbath breaks, do we feel too tired to rise early, in order that we may go to the worship of God in the meeting and Sunday School? saying in excuse that the Sabbath is given us for rest? The Sabbath is indeed to be a day of rest; but God does not command that we should wear out our bodies during the week, trying to gather worldly riches so that we cannot enjoy spiritual blessings, as is the case with an overworked mind and body.

If we seek first the kingdom of God we will be temperate in all things, our daily work included. In the spring we are anxious to get our crops into the ground in the proper time. Then in due time comes the harvest, which is again a busy time, gathering in the ripe fruit and grain. Here God especially shows His bountiful goodness toward man in providing through nature for the temporal wants of the creature. A beautiful sight is a field waving with ripe grain. Glistening like gold in the pleasant sunshine, it brings joy to the heart and thankfulness to the Christian owner for the bountiful gift of Providence. O, that we would be as busy sowing spiritual seed as we are sowing the grain on the ground; for just as sure as the temporal harvest follows the sowing of the grain, so also will the great spiritual harvest come in due time. Therefore we should sow good spiritual seed, lest at the time of harvest we be found lacking in good grain, for what we sow

here we will reap in the eternity beyond this life.

Truly it is right to labor with our hands, and we ought to do this; but we must not leave the spiritual work undone. We must be on the alert, that the cares of this world attain not to the uppermost place within us, so that we get to think we have no time to attend to the spiritual, or to enjoy the beauties of God around us. Well do I remember the time when, on account of sickness, I was compelled to be shut up in my room for many months, thereby being deprived of the pleasure of beholding nature. How beautiful seemed then to me a sprig of grass or the green leaves, or still far more so the beautiful flowers when brought to my room. Those who have been in a similar condition have experienced the same. And Oh, with what rapture we again behold the beauties of nature spread before us when once more we are permitted to leave our rooms! How different from being out every day in the week at our work! With our minds bent upon our work we do not see things with the same absorbing interest, although the scene itself is just the same. But if we put aside for a moment our cares and glance about us, then we see the same surroundings in different light, and we feel that it is a blessing to be out amidst these pictures of nature which God has designed for our benefit while it pleases him to have us here. Can we praise Him enough for all this? I feel that I cannot.

But as we enjoy more the beauties of nature after having been for a time shut in from them and being denied the pleasure of beholding them, so also when we are liberated from the gloom of sin to the glorious light of the Gospel. Then we see everything in a new light and everything seems to declare the goodness of God. Old things have passed away, and behold, all things have put on a new appearance, seemingly, because we see with different eyes, as it were; for now the glorious light that lighteth up our hearts gives everything a new aspect. I praise God that I was permitted to experience this both naturally and spiritually, when the Great Physician healed both soul and body. To Him be all glory. Brethren and sisters, let us pray more in faith, that the Lord may enable us to do more for Him, who has done so much for us, for He will answer the prayer of faith. "The effectual fervent prayer of a righteous man availeth much."

ANNA J. YODER.

DO YOUR BEST.—It is best to think neither good nor evil of ourselves; but always strive to do the best we can. To think evil of ourselves is discouraging. To think well leads to disappointments; often to negligence and even to unkindness. To aim continually at doing as well as possible permits no negligence.

## AN INQUIRY INTO THE CHARACTER AND TENDENCIES OF SECRET SOCIETIES.

It will be remembered that when Finney, in his young manhood, was persuaded by an uncle of his to unite with the Freemasons, the argument advanced was, that if he belonged to the order he would discover it to be an *advantage* to him, for he would find friends everywhere. Now, this feature of the connection running so strongly as it does into mere favoritism and selfishness, cannot be said to be such an one as should commend it to the Christian. Its working may be seen in the following circumstance quoted from the *American Freemason*, of 1854. An Indiana correspondent writes:

"In hauling a load of pork to the depot a year or two since, I found the rush of wagons so great that the delivery was fully three days behind. This was a serious matter to me, for I could not lose so much time from my business, and was seriously weighing the propriety of going on to Cincinnati with my load, when the freight agent, learning from a casual remark of mine that I was a Freemason, was kind enough at once to order my errand attended to, and in three hours I was unloaded, and ready, with a light heart, to set my face homeward. Is it not an admirable thing, this Masonic spirit of brotherly love?" To this, the Masonic editor adds: "Verily it is. We have seen it in many varieties of form, but our kind-hearted brother's is but an every-day experience of Masonic practice."

Surely this doctrine is of another sort from that of the Apostle who had been instructed in the secret place of the Most High. "In honor preferring one another," is his counsel to the "called of Jesus Christ" in Rome. And again, speaking to Timothy, he says: "I charge thee \* \* that thou observe these things without preferring one before another, doing nothing by partiality." Yet in the instance just quoted, we find one man unjustifiably bestowing preference on another, and wronging all who were there before him, and the favored one felicitating himself over that manifestation of "brotherly love" whereby he had gained three days' time, and saved the expense of waiting his turn, while others were correspondingly obliged to lose both the time and expense. Finney remarks:

"A man who can travel about the country and make himself known as a Freemason for the purpose of being indulged, and finding the best place in a hotel, or the best seat in a railroad car, or the best state-room in a steamboat, must be a selfish man, and cannot be a Christian—for a selfish man is not a Christian. Let it then be understood that Masonry in its fundamental principle, in which its moral character is found, is not

reformed, and cannot be reformed without destroying its very nature. It cannot be a part of general benevolence, but stands unalterably opposed to the highest well-being of society in general. The same, let me say, is true to a greater or less extent of all secret societies, whose members are bound by oath or pledge to treat each other with a favoritism that ignores the rights of others."

It is pretty generally known that Freemasonry sets up a claim to venerable antiquity, Solomon, for instance, figuring extensively in their ceremonies, and it being claimed that Hiram was a Grand Master of a Grand Lodge of Stone Masons, that John the Evangelist was a member of the order, and so on. But, after the Morgan exposure (1826) when there was a thorough ransacking of the records of the past by both sides: "Not the faintest ray of any historical document or monument could be found," says Myron Holley, "to sustain these pretensions back of 1717. In that year, at the Apple Tree Inn, in London, some ingenious romancers set up the institution, with its odd rituals, secret grips, monstrous oaths, professions of philanthropy, sanctity and hoary antiquity." That form which now exists is commonly spoken of as Speculative Masonry, and the most that can be said of its descent is, that for centuries back brotherhoods of stone-masons did exist; yet the order as now existing is not at all such as was formerly made up of associations of simple artisans.

Steinbrenner, a great Masonic historian, after much research, frankly admits that Speculative Freemasonry dates no further back than 1717. The Masonic writer of the article "Freemasonry" in Johnson's Cyclopaedia, also concurs by saying: "That the name Free and Accepted Masons, and the present ceremonies and government of the craft, are of modern origin, not having existed further back than the beginning of the 18th century, is certainly true." Finally, the *Freemason's Repository*, candidly says, that the legends and the ceremonies which associate the ancient Hebrew works with the organization, or which in any wise connect it with the building of the Temple, are "altogether absurd." This claim to a great antiquity, and to the alleged connection of worthy historic characters with the order, has imposed upon many. A colored man once said to the compiler of this essay, that Christ and some of the Apostles were members of the craft!

Concerning the benevolence of Freemasonry, we have seen that charity is specially enjoined as bestowable upon themselves, while, on the other hand, that which Christianity requires is universal in its nature and necessarily impartial. Apparently the money paid for the degrees of Masonry is largely devoted "to



the erection of Masonic temples, support of Grand Lodges, and for refreshment for the craft." One who examined the report of the Treasurer of the Iowa Freemasons, two years ago, said, that "it shows a large sum is collected from the membership for mere running expenses. Of the whole amount received about 95 per cent. is paid for that purpose; nor does it appear that anything was given for benevolence or to aid distressed Masons."

A worthy minister, H. H. Hinman, who has felt specially called to write and speak upon the evil of Christians allying themselves with secret, oath-bound organizations, lately remarked:—"That though the number annually initiated and made Masons is large, the number who withdraw, are suspended or expelled, nearly equals it, indicating a wide-spread dissatisfaction among the members of the order, and that about five-sixths of all who are made Masons give evidence of disappointment and disaffection." Many men of note will be claimed as members of the order, as Washington and Chief Justice Marshall were, but their inattention to, or virtual withdrawal from it, will not be generally known. As Finney remarks: "It is no doubt true that many men have joined them, and when they have taken a sufficient number of degrees to have the impression entirely removed from their minds that there is any secret in Freemasonry worth knowing, they have become disgusted with its shame, its hypocrites, its falsehoods, its oaths and its ceremonies; its perjuries and its blasphemies; and they have paid no further attention to it."

One who wrote to Finney, said: "I merely write you as a man, and professed Christian, to say that you are doing God service, in your attacks upon the institution of Masonry. I am a Mason, but have long since been convinced that it is a wicked, blasphemous institution, and that the Church of Christ suffers from this source more than from any other. You know that the oaths and scenes of the lodge are most shamefully wicked; and a Christian man's character, if he leaves them, is not safe in the community where he lives. You can make what use you please of this; but, perhaps, my name and place of residence had better not be made public, for I fear for my property and my person." Finney adds: "Among all the letters that I have received on this subject, I do not recollect one in which the writer does not admonish me not to publish his name. And this in republican America."—*The Friend*.

The violet grows low, and covers itself with its own leaves; and yet of all flowers yields the most delicious and fragrant smell. Such is humility.

## SILENT SERMONS.

There is scarcely an object around us, however small, that does not preach to us a silent discourse. When we look at a falling leaf we can behold a similitude of our own short mission on earth. In the early season it springs forth to bathe in the sunshine and be fanned by the gentle breezes of one short summer, then fades away, silently falling to the ground to moulder back to dust. But its brief life was not *all* sunshine, for many a bitter storm beat against it before it was ready to fade.

How like our own short life!

The tender blades of grass, the beautiful blooming flowers, the golden waving grain, ripe for the sickle, all preach to us the frailty and brevity of our own lives. They all teach us how God in His infinite mercy—He who causes them to grow in their perfect beauty and cares for them, will much more care for us who are of infinitely more value. Then we behold the trees laden with delicious fruit; and the more fruit they bear the more are they beaten and shaken to secure their bountiful product. So it is often with the Christian. The more spiritual fruit he bears the more is he beaten, derided and persecuted; but "blessed are they who are persecuted for righteousness' sake: for theirs is the kingdom of heaven." As the tree for its fruit's sake is clubbed and beaten, so is sometimes the Christian for righteousness' sake persecuted.

Behold the birds of the air "for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them." Are we not of more value than they? From them we can draw the lesson that while a heavenly Father cares for them and feeds them, He, in His rich mercy, is also able and willing to protect us, the creatures of His image. Why then should we allow ourselves to be "choked with the cares of this world" in our effort to accumulate wealth for the sake of living out this span of life, when He has commanded us to "seek first the kingdom of God and His righteousness, and all these things shall be added unto us?"

When we see the vapor or smoke ascending and vanishing in an instant, we have also before us the measure of our own days. The ceaseless ticking of the clock tells us with what rapid strides we are hastening to the grave; not a moment to stand still for time will carry us on whether we desire it or not. The bright burning lamp silently asks us, Does your light shine with brightness, or is it growing dim? Is it filled with oil and set on a candlestick, or empty and hid under a bushel? The murmuring stream, the rippling rivulet, are gentle reminders that, like they, we hasten on day and night, until our final destination is reached.

Like their waters we swiftly flow, while others as swiftly follow.

The sun, the moon and the stars invite us to look upward and praise their Maker; while the beautiful rainbow reminds us of God's promises, and that the day in the which He will destroy the world with fire will come as surely as the bow stands in the sky as a token that water shall no more destroy the world.

The gentle breezes and the falling raindrops preach to us the goodness of God, and the wisdom of Him who sends them over the just and the unjust.

When we follow a lifeless corpse to the grave, the object with its surroundings preach to us a silent but powerful sermon. In fact almost every surrounding object preaches to us a sermon, providing we have eyes to see, ears to hear, a heart to understand and a ready mind to conceive. Our Savior has need many of the common objects around him as parables to illustrate more clearly the divine truths he was always seeking to impress upon the hearts of his hearers. Sometimes the study of some silent object will teach us a nobler lesson than will the sermon of the most eloquent minister. We may learn some deep spiritual instructions from the wonderful works with which God has surrounded us.

A. METZLER.

## ATTRIBUTES OF GOD.

Jehovah is a Being of such infinite perfections, that no defect in him can be imagined; nor can we conceive anything that might raise, improve, or exalt his nature. Because he is an infinite fullness, nothing can be added; and because he fills all space—the heavens and the earth, and inhabits eternity—nothing can be taken away from him. Whatever exists must necessarily be his creature, or an effect produced by him, the supreme First Cause. As he is independent and self-sufficient, he needs nothing, that he has made. From eternity he existed without any other kind of being; and when he chose to create innumerable beings of endlessly varied natures, and possessing various degrees of relative perfection, he still continued to be the same independent being; all others deriving their existence and support from him.

## UNITY.

There is one God, who is self existing, uncreated, infinitely wise, powerful, and good; who is present in every place; and fills the heavens, and earth, and all things. Now, as this one God is eternal, that is, without beginning or end, and is present everywhere, and fills all space, there can be only one such Being, for there cannot be two or more eternals, or two or more who are present everywhere, and fill all things. To suppose more than

one supreme source of infinite wisdom, power, and all perfections, is to assert that there is no supreme Being in existence. A plurality of eternal beings would resemble a plurality of universes, eternities, and infinite spaces; all which would be contradictory and absurd.

## SPIRITUALITY.

We must not attempt to form conceptions of the supreme Being as if confined to form, to any kind of limits, to any particular space or place. As Jehovah, he is in every respect inconceivable;—no mind can grasp him;—he is an infinite Spirit;—equally in every place, and in all points of duration;—he cannot be more present in one place than in another, because he fills the heavens and the earth, though the manifestations of his presence may be more in particular places and especial times. His working shows that he is here and present, though he would be no less present, were there no apparent working. He is not like man, though, in condescension to our weakness, he represents himself often as possessing human members and human affections. When a thing is said to be done by the finger, the hand, or the arm of God,—this only points out degrees of power manifested in performing certain works of mercy, providence, deliverance, etc. And these degrees of power are always in proportion to the work that is to be effected. The finger may indicate a comparatively slight interference, where a miracle is wrought; but not one that is stupendous: the hand, one where great power is necessary, accompanied by evident skill and design; and the arm, one in which the mighty power of God comes forward with sovereign, overwhelming, irresistible effect. When the *shoulder* is attributed to him, it points out his almighty sustaining power,—maintaining his government of the world, and of his church;—supporting whatever he has made;—so his *heart* represents his concern for his own honor, for the welfare of his followers, and for the afflicted and distressed.

This one infinite and eternal Being is a Spirit: that is, he is not compounded, nor made up of parts; for then he would be nothing different from matter, which is totally void of intelligence and power. And hence he must be invisible; for a spirit cannot be seen by the eye of man: nor is there anything in this principle contradictory to reason or experience. We all know there is such a thing as the air we breathe, as the wind that whistles through the trees, fans and cools our bodies, and sometimes tears up mighty trees from their roots, overturns the strongest buildings, and agitates the vast ocean: but no man has ever seen this air or wind; though every one is sensible of its effects, and knows that it exists. Now, it would be as absurd to deny the existence of God because we cannot see him, as it would be to deny the existence of

the air or wind because we cannot see it.

*God is a Spirit:* he is nothing like man, nothing like matter, nothing like any of the creatures that he has made. For, although he be a Spirit, and he has created innumerable spirits, yet he has nothing in common with them. He is a Spirit, an impalpable substance of a widely different kind. As far as his nature transcends all created nature, so far does his spirituality transcend the spirituality of all created spirits.

*Spirit* is defined, "an un compounded, immaterial substance." Let us not be alarmed at the word *substance*, which many compound with *matter*. Substance is *sub*istence, whether material or immaterial; but spirit is *immaterial substance*, and consequently un compounded and indivisible. And from the ineffable spirituality of the divine Nature, we can at once conceive that he has no parts: he is unlimited, infinite, and eternal. He cannot be seen by the eye; but he may be perceived by the mind. He is not palpable to the hand; but he may be felt by the soul. By his mighty working, the most powerful and salutary changes may be wrought in the mind, which it at once perceives to be supernatural, and which, from the holiness of the effects, it knows to be the work of God.

## ETERNITY.

What is most interesting is the name by which God was pleased to make himself known to Moses and the Israelites, a name by which the supreme Being was afterward known among the wisest inhabitants of the earth; he who is and who will be what he is. This is a proper characteristic of the divine Being, who is, properly speaking, the only Being, because he is independent and eternal; whereas, all other beings, in whatsoever forms they may appear, are derived, finite, changeable, and liable to destruction, decay, and even to annihilation. When God, therefore, announced himself to Moses by this name, he proclaimed his own eternity and immateriality; and the very name itself precluded the possibility of idolatry, because it was impossible for the mind, in considering it, to represent the divine Being in an assignable shape; for who could represent being or existence by any limited form? And who can have any idea of a form that is unlimited? Thus, then, we find that the first discovery which God made of himself was intended to show the people the simplicity and spirituality of his nature; that while they considered him as being, and the cause of all being, they might be preserved from all idolatry forever. The very name itself is a proof of a divine revelation; for it is not possible that such an idea could have entered into the mind of man, unless it had been communicated from above. It could not have been produced by reasoning, for there were no

premises on which it could be built, nor any analogies by which it could have been formed. We can as easily comprehend eternity as we can being, simply considered in and of itself, when nothing of assignable forms, colors, or qualities existed, beside its infinite and illimitable self.

All time is as nothing before him, because in the presence as in the nature of God all is eternity; therefore nothing is long, nothing short, before him; no lapse of ages impairs his purposes, nor need he wait to find convenience to execute those purposes. And when the longest period of time has passed by, it is but as a moment or indivisible point in comparison to eternity.

## MODEST APPAREL.

I am thankful that God's word calls for a separation. How little of this is seen amongst those who profess to be the followers of God. "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God." Rom. 12:2.

I had an experience in this. Once I loved the goddess of fashion, and adorned my body, yes, all for show, and yet thought my heart was not set on these things. How ignorant! It cannot be otherwise. It is a delusion of the enemy. Where the heart is, there the affections are also. I asked the Lord to let the light shine into my heart, and He did so. It became a question of life and death, I must choose which I would. I praise the Lord to-day, that I can say with the poet:

"No cumbrous garb I wear,  
My progress to impede."

Dear sisters, dress for the Lord, and let it be your object in all you wear to glorify God. I believe that pride and fashion is the ruin of as many souls as intemperance. How it is manifested in very young children. How much time and money are wasted on the little innocents. O Christian mothers! stop and think. Do not compromise in the least, but be out and out for God. Dress clean, neat and plain. We have no time for unnecessary work. Our time and money is the Lord's. Many people look more like show pictures than human beings.

We are living for eternity; therefore, let us as a small branch, live for God. It grieves me when I hear ministers of the Gospel uphold the fashions of this world.

I, for one, mean to walk in the light of God.

"Let worldly minds the world pursue:

It has no charms for me;

Once I admired its trifles too;

But grace has set me free."

—Selected.

For the Herald of Truth.  
THE FATHER'S HOUSE.

There is a house where bliss, true happiness and "exceeding great delight" are in store for us. The house is lighted and warmed, and all the apartments are well furnished. But there is only one place of admission—a door—and all who wish to enter this house must enter by this door. This door is so made, that we cannot carry in with us anything that we have about us. If we cannot become willing to give up all at the door we cannot enter. The walls of this house are wonderfully strong, and all the hosts of earth combined are unable to break in through it. The roof is likewise so constructed that nothing can break through. The foundations of this building are such that no flood can undermine it or remove it. Thus this house, besides being a pleasant place of abode, also becomes a place of security, such as cannot be found in all the buildings on the earth.

The door to this wonderful place is Christ. He says: "I am the door." The reason that we cannot take anything in through this door, is because we find within a rich store of everything we need, and of so good a quality that all that we could take in would but spoil the enjoyment of that which is within. The walls of this house may represent the word of God which is indeed "a strong tower," stronger and of more consistency than heaven and earth, and is cemented by the blood of Christ. The roof of the house represents the protection of God over His church. In the face of all attacks of infidelity, all the threats of atheism, God stands as the protector of His word and His church. Time and again he has given evidence of the stability of what he has constructed, and of the frailty of all human constructions. While other constructions have crumbled into dust by the thousands, this remains intact; and all the battering-rams ingeniously constructed though they were thought to be, in being used against the structure which God has erected, have been destroyed, and the greater the impetuosity of the attack, the more complete the annihilation they suffered.

Many seek to enter the door of this house with all of the world's fashions and carry with them the last of the flesh and the lust of the eye, but this cannot be done. We must forsake all if we would enter that new life of salvation through Christ. If we would be the children of God we must receive our all from him, and he surely does not deal out the fashions and new "styles of spring millinery," etc., to his children. He does not advocate fashionable and sinful amusements or practices but strongly denounces them. God has nothing of this kind in his house—in the Christian life

—therefore those who adopt and appreciate these sinful things are making a great mistake somewhere, and are deceiving themselves and possibly are trying to deceive God. If we honor God's word we honor the Author of the word, but many by their life dishonor the doctrines taught in the blessed word.

Oh, that many might come to a knowledge of their lost condition, and with the prodigal son "arise and go unto" their Father. He is rich in houses and lands "and holdeth the wealth of the worlds in his hands." He can give us a garment of righteousness and will endure us with grace, and at the end will reward us with a glorious and immortal crown in heaven.

S. G.

## THE STRENGTH TO BE WEAK.

It takes more strength to be weak than to be strong; and the highest exercise of strength is to refrain from exercising strength. The lowest exhibit of great strength is the senseless show of strength in a brute. The grandest exhibit of strength the world has ever seen is the strength which was shown by the Mighty Son of God, when he humbled himself into the likeness of man, and became a helpless babe with a life of suffering and a death of shame before him. And no grander exhibit of strength was made in all that life of voluntary and triumphant weakness, than when the Strong One stood as one weak, oppressed and afflicted, opening not his mouth in complaint or rebuke, when the faintest whisper from those closed lips could have brought more than twelve legions of angels for his rescue and defense! According as we are willing to be weak at the call of God, and as we have strength to be weak when weakness is our duty, do we soar above the level of the brutes, and approach the spirit of Him whose strength was made perfect in peace.

Why, even the very brute gains a glory that is above the brutes, when it has strength to overcome its strength; when it proves itself strong enough to become weak in obedience to a sentiment. The lion is more honored to-day in song and story for its willingness to be weak on an occasion, than for its ability to be strong at all times. The lion showing itself gentle before Una as the very lamb which had followed her, is more kingly among beasts than the lion tearing his prey in pieces in the desert jungle. It was more than a lion's strength that the lion showed, when, instead of striking down the Roman slave who had invaded his lair, he exhibited the virtue of a trustful weakness by laying his paw in the hand of Androclus, that a thorn might be extracted from it. And that same lion was stronger and grander than ever when, bounding out of his prison-cage into the Roman arena in the madness of his en-

forced hunger, the strength of his remembered gratitude was such that he bowed himself in weakness at the feet of the man who had befriended him, and who was now put before him as his victim. It would have been easier for the lion of Una, or the lion of Androclus, to have shown its native strength in the exercise of strength; but because those lions had strength enough to refuse to use their strength, they also are taken as types of the highest strength made in perfect weakness—whether, indeed, that strength be moral, or merely muscular.

It is harder to be weak than to be strong. It is harder to submit passively than to resist vigorously. The part of the struggling Laocoon is far easier than the part of the patiently enduring Niobe.

It is often harder to do an easy thing than a hard one, as others than Naaman have come to realize. The lesser thing is many a time the greater one.

Many, if God should make them kings,  
Might not disgrace the throne he gave.  
How few who could as well fulfill  
The holier office of a slave!

I hold him great who, for love's sake,  
Can give with generous, earnest will—  
Yet he who takes for love's sweet sake,  
I think I hold more generous still.

Who would say that it required less strength to lie unmoved under the thrusts of the surgeon's knife, than to resist its cutting with the wrestlings of an athlete? Who does not see that it would be more of a triumph of strength for a child or woman to rest passively in the grasp of a strong swimmer in the buffeting waves, than for the endangered one to double the danger by fruitless strugglings? Who can doubt that the highest attainment of spiritual strength is shown in spiritual submissiveness? It is only when a soul is truly strong—

"Strong in the strength which God supplies  
Through his eternal Son—"

that the soul can be restfully weak at the call of God. Only then can its song of submissiveness be, in all sincerity:

"Pain's furnace-heat within me quivers,  
God's breath upon the fire doth blow,  
And all my heart in anguish shivers,  
And trembles at the fiery glow;  
And yet I whisper, 'As God will!'  
And in his hottest fire hold still."

He comes and lays my heart all heated.  
On the bare anvil, minded so  
Into his own fair shape to beat it,  
With his great hammer, blow on blow;  
And yet I whisper, 'As God will!'  
And at his heaviest blows hold still."

How much easier it would be for an enduring wife to speak out in protestation or reproach, when suffering under a brutal husband's injustice or neglect, than to repress all show of strength—even strength of deep feeling—and to bear in uncomplaining weakness the trials of her sad lot. Yet that strength which the patient wife shows in her refusal to show

her strength, is the power which finally brings many a husband's hard heart into softened subjection, and which in every instance gives a glow of glory to the strongly weak and saintly woman. In the strongest man, the compressed lip and the pallid cheek, which tell of a determined purpose to neither speak nor strike under the bitterest provocation, are signs of greater strength than could be exhibited in the biting tongue of his sarcasm, or the arm uplifted for a merited castigation. Then it is that we realize that "he that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

It is in every-day life that we find the duty of being weak when we would like to be strong. We must be quiet when we want to be active; we must be silent when we want to speak out; we must just wait, and do nothing but wait, when it seems that unless we do something more than wait we shall die. Daily and hourly the word of God comes to us anew: "In quietness and confidence shall be your strength;" and "In your patience possess ye your souls." Well for us it is when we have come to that strength of faith which enables us to say, each for himself: "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in distresses, for Christ's sake: for when I am weak then I am strong."—S. S. Times.

For the Herald of Truth.

## BEAR YE ONE ANOTHER'S BURDENS.

"Bear ye one another's burdens,  
and so fulfill the law of Christ." Gal. 6: 2.

Dear brethren and sisters, let us examine ourselves and see whether we help to bear one another's burdens. I fear we often come short in this duty which is resting upon us. Christ says: "These things I command you, that ye love one another," John 15: 17. If we truly love one another we will be willing to bear one another's burdens. We shall be of the same mind toward another and if such is the case with us, then we are helping others to bear their burdens. Let us put on the whole armor of faith and go hand in hand doing the will of our Father, who first loved us and gave His only begotten Son to die on the cross for the remission of our sins. He has left those blessed promises upon sacred volumes, and they are firmer than heaven and earth. All those who are willing to obey God's commands and follow in the footsteps of His Son shall receive the eternal reward and wear the crown of glory which is laid up for them. Yes, there all will be joy, peace and happiness; there we shall obtain eternal rest; there

will be no more trials and tribulations, no more harassing troubles to cumber and tempt the soul. O let us admonish and encourage one another and be brave to go forth in this battle of life, pressing onward and upward toward the prize, making our calling and election sure. Then when death's messenger will come, we can welcome him as a friend who comes to relieve us of our last burden, and when in the morning of the Resurrection we shall be called before the Judgment seat, to give an account of the deeds done in the body, we can hear the blessed words: Come, thou good and faithful servant, enter thou into the fold of rest prepared for you. O how happy we will be then when we meet those loved ones who have gone before us; yes, meet where no more farewell tears will be shed. May the Lord bless and fill us with fire and holy love.

"I'll wait to be honored above  
Where loved ones are watching for me,  
And where, with the angels of God  
The face of my Father I'll see."

LYDIA BRENNEMAN.

## SUNDAY-SCHOOLS.

Preaching is a long-established method of worship, and every one acquiesces in it. Sunday-schools in our church are but in their infancy and our people need to be instructed on the one hand as to how Sunday-schools should be conducted, and make them profitable and beneficial, and on the other hand they need to be warned and admonished, not to make them as in the case with some, simply a means of enjoyment and selfish gratification leading to folly, fashion, and moral corruption.

The Scriptural reason for Sunday-schools is chiefly that our young people may be instructed in the Gospel, and in the truths of the Bible generally, and of this there is need—a need which we have too long neglected. The Bible teaches us to train up a child in the way he should go, and when he is old he will not depart from it. This is Bible and a plain and well understood admonition.

Jesus teaches the disciples to teach all nations. Would this not include children as well as older people? Besides our Sunday-schools are not designed for infants, or for very young children. They are designed for young people who have come to years of understanding—who are old enough to take upon them the cross of Christ and become his followers.

The Lord commands directly that we should teach the children. Deut. 6: 7, 8. To Timothy Paul says: And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. These Scriptures prove that it is right to know the truth of God's word from a child. But without instruction children usually do not learn them, and experience shows and proves plainly

that many alas too many parents, neglect this important duty altogether too much. If any one doubts, let him just take the proper means to find out, and he will find himself very readily convinced.

It is too late in the day for any one to try to prove by Scripture that children should be left to grow up in ignorance, in religious matters. Take the Catholic child and though he may know nothing of the teachings of the Scriptures, he is well posted in the doctrines of the church.

Take the children of the Waldenses and early Mennonites and they understood the Gospel doctrines and many displayed heroic bravery in standing firmly for the faith of their fathers. It was a knowledge of these things that enabled them to do it. They had been taught these principles in early childhood.

The method of God from the beginning of time was to teach his people. For this purpose patriarchs, priests and prophets were raised up and sent. Christ was acknowledged as the great Teacher, come from heaven, and he taught the people. He also appointed his disciples as teachers and told them to go and teach all nations. To Peter also he not only said: "Feed my sheep," but also, "Feed my lambs." The Christian church has been, and is still, the great teacher of Christianity and morality, and it is their duty to teach both old and young; both saint and sinner—to teach by preaching, by writing, by teachers in schools, in the family and in the church, to use all proper means and so fulfill the great duty devolving upon her. Teach, yes, teach and watch and pray, for "faith cometh by hearing and hearing by the word of God."

## EMANCIPATION OF SLAVES.

The emancipation of the slaves in Brazil was commenced in 1873, when the number registered in the empire was 1,530,000. A registration completed on the 30th of March, this year, it is said, shows not more than half this number of slaves, although in fifteen years the black population has largely increased. In the cities the decrease has been more rapid than in the country. In Rio Janeiro, in 1873, there were 50,000 slaves registered; in June 1885 but 29,000, and on the 1st of April 1887, only 7468. In the other cities of Brazil about the same proportion holds good. Even in the coffee districts, in which there was the greatest opposition to emancipation, and the number of slaves greatest, the returns indicate that, despite the large number of slaves imported from the northern provinces of the empire, the new registration will show a decrease of fully one half since 1873. We have, therefore, some reliable data upon which to found the estimate that the slaves of Brazil do not now exceed 700,000, none of whom are under 16 or over 60 years of age.



## HERALD OF TRUTH.

JOHN F. FUNK, Editor.  
J. S. COFFMAN, Asst. Editor.

June 1, 1887.

Entered at the Post Office at Elkhart, as second class mail matter.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter stating their P. O., pay up all arrears, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

If you wish your papers changed from one Post Office to another, please always give the Office where you now receive it, as well as the office to which you wish it sent.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, etc., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THE DATE on the label of your paper gives the time to which your paper is paid. If it is "Dec. 31," it is paid to that time, and so of any other date. By this you can always tell if your paper is paid up, or is in arrears. The X on a label shows that your paper is ordered to be stopped at the date on it.

IF THE label on your paper is not changed in the second number after you have sent money for it send us a card stating the case.

BRO. M. D. WENGER, who was elected secretary of the "Mennonite Aid Plan" for this year, has authorized Bro. Joseph Summers to act in his stead. Address all letters in connection with the "Aid Plan" to Joseph Summers, Elkhart, Indiana.

A HYMN AND TUNE BOOK.—As will be seen in another column, from the action of the late Virginia Conference, it is contemplated to re-arrange and revise our hymn book and publish it in convenient form with tunes. We think this is a move in the right direction, and we invite correspondence on the subject. We think by this means our singing in many churches would be much improved.

THE MINISTERING BRETHREN, Henry Shaum and J. F. Funk left Elkhart on the 25th of May to visit the church in Whiteside Co., Ill., and to attend the conference in Sterling, Whiteside Co., Ill., which is to be held on the 27th. Brother Funk expects to stay at least a week, and Bro. Shaum expects to spend several weeks among the brotherhood in the churches there. Bro. J. S. Coffman, who has been working in the church in Medina Co., Ohio, is home again.

## CHURCH NEWS.

WORD comes to us that the Sunday-school in the Howard and Miami, Ind., church is apparently in a prosperous condition. They have 135 scholars in attendance.

A SUNDAY SCHOOL was organized at Weaver's Church in Rockingham Co., Va., on the 1st of May. Emanuel Suter and Samuel Bruuk are superintendents and Caleb Burkholder secretary and treasurer. The school opened with one hundred scholars and fourteen teachers.

FROM DEKALB Co., IND.—A correspondent writes: "The church in this place seems to be alive to her duties. Two persons were received into church fellowship on Easter Sunday and some more are 'counting the cost.' There is also here an interesting Sunday-school with an attendance of from 50 to 80 scholars. Bro. Daniel Smith is superintendent."

FROM CASS Co., Mo.—"Last Sunday," writes a correspondent from the above place, "communion services were held in both churches, Clear Fork and Sycamore Grove. The brethren, D. D. Kauffman and D. Driver were there and held several meetings. It is spring-time again; the song of the birds is heard and nature rejoices in her garments of green, so that we see God's promises again verified; so let us also with fresh courage press on in the work of the Lord." \* \* \*

FROM ELKHART, INDIANA.—Communion services were held in the church at Elkhart on Sunday the 22d of May. There was a good attendance present. Bro. J. F. Funk spoke in the German language and was followed by Brother Henry Shaum in the English language. After this about forty brethren and sisters partook of the emblems of the broken bread and the shed blood of the dear Redeemer, and afterwards feet-washing was observed. In the afternoon communion service was held at the home of the aged Sister Strickler, who could not, on account of her bodily infirmities, be present at the morning services.

FROM BERLIN, ONTARIO.—Communion services were held in Eby's church, Berlin, Ontario, on Sunday, the 22d of May. After a very earnest and instructive discourse by Bro. Elias Weber the communion of the Lord's Supper and feet-washing were observed, nearly one hundred and fifty taking part therein. In the afternoon communion was held at the home of the aged Bro. and Sister Daniel Snyder at Waterloo, they being too feeble to attend public worship. In the evening another communion service was held at the home of Bro. John Erb for the benefit of the aged sister, widow of Benjamin Eby, who also was too feeble to attend meeting.

FROM ALLEN Co., OHIO.—On Saturday, May 14th, six persons were baptized and received into the Salem Church, and one person was received who had been previously baptized. There was a large attendance and the service was very impressive. The communion was observed on Sunday, many taking part in observing the solemn ordinances of communion and feet-washing.

FROM SHELBY COUNTY, Mo.—A correspondent from Shelby County, Missouri, writes as follows: "We have again opened our Sunday-school which had closed for the winter. Our Sunday-school, as well as the church, is not very large in number; but we trust that by proper efforts much good may be done. If we work together in the Lord we will surely prosper. Our aged brother and sister Hershey are both quite feeble. We greatly desire to be visited by brethren and sisters, especially ministers. It encourages us very much, and if any one passing through here would stop with us they would be heartily welcome. Any one wishing to visit us may receive information if desired, by writing to John Brubaker, Leonard, Missouri, or to John Detwiler, Cherry Box, Missouri."

FROM LA GRANGE Co., IND.—On Sunday, the 15th of May, the communion of the Lord's Supper was commemorated by the brotherhood of the Old Anish Mennonite Church in Newbury Twp., LaGrange Co., Indiana, at the residence of Benedict Mollet. The services were conducted by A. A. Troyer.

On Wednesday, the 18th, communion services were held in Clear Spring Twp., at the residence of Daniel Hochstetler. The services here were conducted by J. L. Miller.

On the 19th (Ascension day) communion services were held in Eden Twp., at the residence of Samuel Eech, in which nearly one hundred took part. The services were conducted by D. S. Kauffman. There were present here thirteen preachers, among whom were four bishops. After the services we again assembled to be present at the ordination of a bishop. Two preachers, Eli E. and Manasses J. Borntrager were the candidates. After a season of earnest prayer to God for his blessing the lot was cast, falling upon Eli E. Borntrager. He feels his great weakness in the occupation of so responsible a position, but he has consecrated himself to the will of God. May the Lord bless him and fill him with the Holy Spirit, that he may shine as a beacon light to those around him.

It was also resolved to hold the communion services for the northern part of Newbury Twp., at the residence of Herman Yoder. J. E. BORNTRAGER.

Middlebury, Ind.

FROM CULLOM, LIVINGSTON Co., ILL.—On Saturday forenoon the 14th of May, Bro. David Miller who has been sick for some time, was baptized at his home. He is however improving at present. In the afternoon two persons were baptized in the house, and three in the water and another who had been previously baptized was received into the church. May they all be as shining lights to the church and those around them.

A minister was also ordained here. There were six candidates for the ministry, Christian Shantz, Christian Unsicker, Christian Ilauter, Peter Hirstein, Peter Schneider and Noah Graybill. The lot fell on Bro. Chr. Shantz. He feels the responsibility of his calling very keenly, but we trust the Lord will give him grace and strength to fulfill his calling. We have great need of a minister here. Let us all remain faithful to the end.

P. H.

## CORRESPONDENCE.

FROM DALLAS, POLK Co., OREGON.—On the 30th of April we had here a very pleasant and blessed time, commemorating the sufferings and death of our dear Redeemer. In the afternoon a brother was elected to the ministry. The candidates were Christian Schrag, Andrew Schrag and Christian Kauffman, of whom the latter was elected. May the Lord bless him that he may prove a blessing to us and his work to the glory of God.

The weather is pleasant and rain sufficient. Grass, fall and spring crops, and in fact everything is exceptionally beautiful and prospects are favorable for a good crop. Fruit trees, etc., are in full bloom. Herewith I commend you all to God and the rich word of His grace. Your humble brother.

JOSEPH SCHRAG.

## A VISIT.

Saturday, April 30th, four of us, Pre. Joseph N. Driver, and Bro. David B. Weaver of Augusta Co., Va., and Pre. Gabriel D. Heatwole of Rockingham Co., with myself left the Shenandoah Valley friends and proceeded on a little journey of about thirty-five miles into Pendleton Co., West Va. After traveling about five miles we were at the first mountain, and the rest of our way was hemmed in on all sides with mountains. We crossed over one large mountain, of which the ascent was two miles and the descent three miles. We saw very much that was a pleasing novelty to Bro. Weaver and myself, it being our first experience of this kind. It was also our first acquaintance with each other, and I dare say we will not soon forget it. Our mountain road was narrow and very crooked. At one place it seemed as though we were but a stone's cast from a point of the

road below and ahead of us; but we traveled more than a mile before we reached it! At another point in the road a little boy came toward us to tell us of a coming team a little way back. This enabled us to find a place in the road wide enough for us to pass each other in safety.

The top of this Shenandoah mountain is the line between the States of Virginia and West Virginia; and from it we could look out over many other mountains; about eighty-five miles eastward we behold the Blue Ridge Mountains, the border line of the great Shenandoah Valley on the east, and westward far away in the distance we were shown to the mountains beyond the destination of our journey, where our dear ministering brethren as faithful shepherds also often wend their weary way to carry the good tidings of great joy to the inhabitants of these little secluded mountain valleys.

These journeys are attended with no little fatigue and weariness, both of body and mind. The distance to the extreme point is about seventy-five miles, all the time among the mountains where the rugged rocks lie as the slain Philistines of old—"Heaps upon heaps." I had to think, that, unless the laity of the church sometimes accompany these ministering brethren through these mountains they will never learn to sympathize with them as they really should.

On Sunday, May 1st, our brethren Driver and Heatwole held three services at Pleasant Grove and Cedar Knob School-houses, to very attentive assemblies. The people here are very sociable and friendly, and seem eager to hear the Word.

Our first meeting was the funeral service of brother John Bolton, who had died January the 9th at the age of 64 years, 9 months and 16 days. The text in Amos 4: 12, "Prepare to meet thy God, O Israel," was taken as a foundation for remarks upon this occasion. There are only a few members of our faith in these two vicinities, but some others are under deep conviction, even inquiring what to do. May the words "Repent, and believe on the Lord Jesus Christ" sound in their ears until they hear and obey His holy word, which will make them free.

On Monday morning we started homeward, except brother Heatwole, who was called still farther on to hold a funeral service and a few other meetings. I met my family again in the evening at my brother-in-law Fishback's, while the brethren Weaver and Driver did not reach their homes until the next evening. Their journey while gone was about 140 miles, and when they travel a hundred more to this as brother Driver frequently does, over rocks and hills and mountains and rivers, it seems to me no small matter for him and those in Rockingham, with whom he takes his turn betimes in

this field of labor. As I write this I am made to feel that it might be well for those of us who are not ministers to consider how our ministers have to do if they wish to wait upon their calling. During each year they must be absent from their homes and their labors many days. The loss of this time from the necessary planting, sowing and reaping is the loss of money to them as well as it would be to us. When appointments for divine services are made, of whatever kind or character, the ministers must be there, even if it be a busy season of the year, when we are often tempted to excuse ourselves as having too much work in week days, and almost too tired on Sunday.

In order that our ministers have not a double loss when away they must have at least one extra horse to convey them, and thus not break in on the working team at home. Thus to count the value of this extra horse and his keeping, and the loss of the ministers' own time, it would amount to a nice consideration that they are giving each year to the good cause. I feel like asking myself: What am I giving? My brother, have you ever thought of this thing? While some of our ministers are able to do this, we know that some of them cannot afford it, and are really burdened when they do it.

The spirit of the Gospel is not that some be eased and others burdened. 2 Cor. 8. In Hebrews 13 we have divers admonitions. The ministers are to watch over our souls as those who must give an account, that it may be with joy and not with grief. We are taught to remember those who rule over us, who have spoken unto us the word of God. And again remember them that are in bonds as bound with them, and them which suffer adversity, as being yourselves also in the body.

R. J. HEATWOLE.

Waynesboro, Va.

## DOUBT AND DEVIL.

It is said in German that the word "Zweifel" (doubt) is without a perfect sound in poetic diction to rhyme with it, except the word "Teufel" (devil). Though a word said and means the "bad-man," it cannot hurt if so used to awaken the Doubt-Man. Believers must not doubt but believe the Gospel to the saving of their souls, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also the Gentile.

Let every soul be steadfast on the proper meaning of words, and hearken thereunto, unto the love of the spirit of all good, and there will be no need of being afraid of living companions of the Evil One. Just in the proportion in which we doubt the gospel of the Son of God, in that same ratio shall we be condemned.

For the Herald of Truth.  
HYMN BOOKS WITH NOTES.

As a means of fostering singing in our churches, the *Virginia Conference*, at its several last semi-annual meetings, had under consideration the propriety and importance of having the hymns of our hymn-books set to music in some convenient form for church service, Sunday-school, and singing school. It is designed to bring about better and more uniform singing in the various churches, and to teach in the Sunday school and singing school the same hymns and tunes designed to be sung at church. This is important from the fact that much of the modern music now taught in the Sunday schools and singing schools is not well adapted to our church service.

And as there are a number of hymns in our hymn-books that are seldom or never used—some imperfectly rhymed and metered, and a great many hymns full of sentiment and expression not in our selection, it is agreed upon to revise the work also, before setting it to music.

The general plan agreed upon by conference for the undertaking is to get as many of the churches in the United States and Canada, as approve the plan to co-operate in the work and the selecting of hymns and tunes be done by representation consisting of one or more for each Conference District, or as may be agreed upon hereafter.

The financial question in regard to this work was also raised in conference and it was decided that in the bounds of this conference the money be raised by subscription and not by taxing the church. For the purpose of ascertaining who is interested and what churches are willing to co-operate in this matter, the undersigned Brethren have been appointed as a correspondence committee; any one of whom may be addressed for information, or encouragement. Brethren, let us hear from you.

Committee { Pre. Samuel Shank, Broadway, Va.  
Emanuel Suter, Harrisonburg, Va.  
C. H. Brunk, Dale Enterprise, Va.

## THE LORD'S SIDE.

Among those who attend our Christian churches we find on the one hand a body of most interesting men and women, who frankly admit that they are not in any proper sense religious persons. They come to the house of God under pressure of habit or social influence or literary taste. But they do not profess to have any experimental interest in the services. On the other hand we find a body of sincere believers, full of gospel grace, commending themselves to our confidence by the consistency of their conduct as true followers of the Lord Jesus Christ. Their whole career is so serene in temper and

so radiant in purity that there can be to us who know them no more doubt of their communion with God as his dear children than there could have been to the tribes of old concerning Moses as they saw the veiled light of his countenance when he came down from the divine presence in Sinai. These people are on the Lord's side.

Between the two classes thus discriminated lies a large class of nominal Christians, an undecided body of intermediate men and women, a mysterious multitude. They stand steadily for years trying to show themselves neutral and remain uncommitted. But with such a posture of mind God has always declared himself dissatisfied and altogether displeased. The Bible will not let them alone. It continually urges them with the most searching inquiries, and presses on their consciences with most importunate appeals. The Holy Spirit, seeing their vain attempts to play between two extremes, challenges them outright with the clear call that they take instant position somewhere: His voice is heard asking, "Who is on the Lord's side?"

1. Understand, then, first of all, that this question once put by the leader of Israel is a *divine* question. No mortal would have a right to press it, save as Moses did, in the name of the Master's honor. Now the elemental distinction between a divine call and a human one such a point seems to be this: We are wont to confuse earthly things with heavenly. We are sometimes interpreted as inquiring what church one may choose, what denomination he may prefer, what creed he may adopt, what champion he may follow. Our implication is that there is a selection to be made and all minor tastes are free among the harmless particulars. Whereas, when God puts such a question, he turns away entirely from consideration of forms or parties or ceremonials, and points directly to Christ. Even in the story of Exodus, Moses did not ask, Who is on my side, and who is on Aaron's side? He did not say, Who accepts the stone tables of command, and who prefers a ritual for the golden calf? He made no issue with anything else whatever; he acknowledged no "other side"; he put nothing on a level choice of comparison with the service of the living God into the national constitution; he may join a society that will take no rest and give no peace till the Savior's countenance is impressed on every coin of this republic. And yet he may not be on the Lord's side.

For this inquiry has nothing to do with popular or unpopular issues. There was a time when Jesus was in favor. The people cut down branches of trees and strewed them in his path; they thrust their very garments under the feet of the animal he rode; men shouted and children sang Hosanna. And there was an

other time when Jesus was out of favor. The throng cried, "Crucify him, crucify him!" Even when he was really crucified, he had some one on his side. But in his case popularity did not touch the question any more than it did in Moses' time. For we are not asked whether we are on the side of wealth or poverty, of power or weakness in men's eyes; we are asked if we love Christ the Lord with all our hearts. Are we new men in Christ Jesus by the new birth?

II. In the third place, understand this is a *crisis* question. It is most pertinent and appropriate to the age in which we live. The symbol of these times is found in one word—Compromise. And against any such thing the entire force of this old challenge of Moses is directly leveled. Truth cannot be divided; conduct cannot have two hearts. There are two pictures in the Bible on which human imagination is apt to dwell: One of Paul and Naaman. Paul seems to stand in the strength of his uprightness, saying calmly: "From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus!" Naaman has been cleansed of his leprosy, and is very grateful; he wants to give the prophet a present. Then he grows devotional; he wants to carry back Israelitish earth with him enough to make an altar. But at last the secret comes out: Might he not be permitted now and then to bow in the house of Rimmon also, and have a sort of compromise piety in such mixed times?

Our times are mixed likewise, and some people think they will do better with a compromise. So old lines become obliterated, and new ones are drawn sinuously, and by no means unyielding at that. Strictness is called puritanic by the sons of the Puritans; and the word is uttered with the lip on a curl. Right into such confusions comes this question of Moses: "Who is on the Lord's side?"

IV. Once more, understand this is a *life* question. On it hang the issues of the life which is to come as well as of the life that now is. Treason is in God's government what it is everywhere, a capital crime. There is no use in wasting our sympathies upon an ungodly throng of idolaters there at the foot of Sinai; every one among them deserved to die. Whenever any traitor is found on neutral ground, his uniform off, his face averted towards the enemy, the angel of justice seems to stand before him and bid him halt. And now the investigation of his loyalty does not turn upon his opulence or poverty, his birth or his reputation, but simply upon his purpose: "Under which king, Bezonian? Speak, or die!" The inquiry pierces into the very centre of one's personal life: Exactly which side are you on?

Necessarily such a question will not be satisfied by any mere lip-profession. The whole life comes into the judgment;

the pervading purpose, the masterful and swaying motives. A man may follow outward duty for a long season, and yet not be on the Lord's side. Demas did so in Paul's time; still, for love of riches he forsook the faith. A man could once have been a disciple, even a preacher, and yet not be on the Lord's side. Simon Magus was a disciple, and did some small service, we have no doubt; but he had no part nor lot in the matter. So whenever in the quiet reserve of meditation the individual is thinking, the question comes: "Who is on the Lord's side?"

V. Again, understand this is a *determinate* question. Some time or other it will have to be answered, and till it is answered it will not cease to be pertinent. That answer, when it comes, will be decisive of one's moral character and one's future destiny. Ithuriel's spear disclosed whatever it touched. This inquiry settles fixedly the state of each man for the eternity he is to enter.

Just observe how distinctly it makes every individual stand out by himself. We sometimes talk of parental worthiness in bar of a child's condemnation. David was a good man; does any one remember what became of Absalom? Eli was a good man; is it necessary to look up the story of Hophni and Phinehas? Aaron was a good man; we are sad to think of the fate of Nadab and Abihu. A mother's prayers have great value, but they are neither the conditions nor the pledges of her children's conversion. Cain was the first murderer; yet he had a martyr for a brother. Esau sold his birthright; yet he had the son of promise for his father. When this question enters a family, it does not let one member answer for another.

VI. Finally, this is an *experimental* question. It concerns every immortal soul bound to the judgment, and needs to be asked in full remembrance of the last account. Four considerations may just be mentioned here as we close the study of Israel's idolatry.

1. *There are only two sides ever to be found.* In the history, there was Jehovah's side, and the side of the golden calf. Just look at them! The calf was an idea; the gold was a reality. But the idea was only a calf; and the reality was only gold; and what was either for an undying soul! Now there is Christ's side, and for the other—anything one pleases to set up for an idol.

2. *There is great comfort in being on the right side.* Moses promised those people that remained faithful that the Lord should bestow upon them "a blessing this day." Holiness and hope, peace and heaven, are in the line of a true and loyal obedience to God.

3. *It is unsatisfactory, profitless, and perilous to be upon the wrong side.* The soul will rest nowhere there; there will come no possible advantage from

rebellion; danger and destruction are directly in the path of one who lifts himself against God.

4. *Any one can know which side he is on, if he truly desires it.* He can be comfortably assured whether his purpose is clear and honest; the rest he can leave to God, who is good and wise. "Nevertheless the foundation of God standeth sure, having this seal: The Lord knoweth them that are his."—*Scil.*

## PROOF OF FAITH.

As there is no human being devoid of a soul, so there is also no one without faith. Even those who ridicule the Christian faith have a faith of their own and found it upon argument. One who claims that the world has made itself certain has a kind of faith, and when another says, "With death all is over!" it also is only his opinion, based upon this or that book or upon one or another person's views. If our faith as Christians rested on the witness of men alone then we would not be in advance of the unbelievers and atheists, and nothing would remain for us but a great interrogation mark with: "WHAT IS TRUTH?" But we have a better proof of our faith than the witness of men, namely the witness of God, which is greater, and brings all the opinions of men to the dust. For the wise of this world are fools in the sight of God and the learned are on the side of confusion when they attempt to set their witness against the witness of God. To the unbelieving Thomas Christ says: "Be not faithless but believing!" He had a right to demand this, for He showed him the wounds in His hands and side; He also gives an incontestible proof, that of the Spirit and the Power in the Word and the inward witness of God in the heart. We have the word of God in the Bible; it seems at first silent and in many a home lies covered with dust and unnoticed; but it does not remain silent; we can not get rid of it and we must come to a decision. The cause of it is, that the Holy Spirit lives in the word of God, and he has an ally in our hearts and consciences. That is the inward witness—and where that is no more found, there also will neither God's word nor anything else avail. "It is the Spirit that heareth witness, because the Spirit is truth; he that believeth on the Son of God hath the witness in himself." I believe in the Son of God; I am thoroughly convinced, yea, I know that God Himself tells me this. I ask the unbelievers: Have you never yet in the hour of solitude become aware of something of this inward witness? have you never felt your soul drawn toward Jesus? If they were honest they would be obliged to answer in the affirmative, but would add, we simply *will* not believe!

What do the educated and uneducated, the rich and the poor unbelievers, who are in the world without God and without hope, what do they call "Life"? Eating and drinking, digging and grubbing in the transient things of this world, sowing to the flesh and reaping destruction. There is no joy in their look toward heaven, no peace and no contentment—they are the servants, miserably fettered servants of the world, their lusts and Satan—How different the *life* of him, whose light is Christ, who bears in his heart the witness of his acceptance of God and has the comfort of knowing that his sins are forgiven! Then the world is no longer a prison, but a Father's house, and bliss no visionary picture but a fixed security in the heart. When we have obtained this faith we are no longer obliged to drag out a miserable existence in this world, but rather we overcome the world about us and within us. The victory is sure, even if we often stumble and fall; the Lord, the good shepherd is with us at every step and raises us up and helps us through. His faithfulness far exceeds our unfaithfulness. His patience is far greater than our impatience. That is the blessed proof of faith, the *proof by experience* which causes the aged, Zionward pilgrim, the tried Christian with tears of joy and thankfulness to break forth in the voice of David: "*The Lord is my Shepherd, I shall not want.*" K.

## SPEAK GENTLY.

It is not so much what you say.  
As the manner in which you say it.  
It is not so much the language you use,  
As the tones in which you convey it.  
"Come here!" I sharply said,  
And the baby cower'd and wept;  
"Come here!" I cooed; and he look'd and smiled,  
And straight to my lap he crept.  
The words may be mild and fair,  
Or the tones may pierce like a dart;  
The word may be soft as the summer air,  
Or the tones may break the heart.  
For words but come from the mind,  
And grow by study and art;  
But the tones leap forth from the inner self,  
And reveal the state of the heart.  
Whether you know it or not,  
Whether you mean or care,  
Gentleness, kindness, love and hate,  
Envy and anger are there.

## FOR THE LITTLE READERS.

(Continued.)

MOUNT SINAI.

The Israelites went on traveling through the wilderness. The wilderness was very large, and it would be a long while before they could get to Canaan. They soon came to a very high mountain. It was called Mount Sinai. It was



the same mountain where Moses had seen the bush on fire when he was keeping his sheep. Now he had brought the children of Israel to that very place where God first had spoken to him.

The Israelites placed their tents near the bottom of the mountain; for the cloud had stopped, and so the Israelites knew that they ought to wait in that place.

God told Moses to come up to the top of the mountain, for he had something to say to him. So Moses went up.

Then God said to him, You see how kind I have been to the children of Israel in bringing them out of Egypt: go down and ask them whether they will do what I command them; for if they will, they shall always be my own dear people.

So Moses went down and asked them if they would obey God. And they said, Yes, we will do all that the Lord tells us.

Then Moses went up to the top of the mountain again, and told God what the people had said.

Then God said, I am now going to let the people hear my voice, and they shall see me speaking to you. Go down and tell them to get ready.

So Moses went down and said, In three days you will hear God's voice, and see him in a cloud at the top of the mount. Get ready and wash your clothes.

So the Israelites washed their clothes, that they might all stand in clean white clothes before the Lord. Moses desired men to put a fence all round the mount, that no one might go up the mount, or even touch it. No; even the sheep must not eat the grass upon that mount, for it was the mount of God.

In three days, early in the morning, the people heard a loud voice, and they all trembled. Moses desired them to come out of their tents, and to look upon God.

What a dreadful sight they saw. The mountain was shaking and moving up and down. On the top a great fire was seen, and a thick cloud, and such a smoke went up as filled the sky with blackness and darkness.

There were thunders and lightnings, and a sound came out of the fire. It was like the sound of a trumpet, and every moment it grew louder and louder. Even Moses himself was frightened, and said, I tremble, and am afraid.

The Lord said to Moses, Come up to me on the top of the mount.

So Moses went up, and all the people saw him go. He went upon the shaking mount, and into the midst of the smoke.

When Moses came up, God said to him, Go tell the people not to come up after you, for they must not come up this mountain.

So Moses went down and said, Do not dare to touch the mountain, or you will be killed.

Then God spoke very loud indeed, so that all the people heard; and as they heard, they trembled. Could you have seen that mountain, you would not wonder that they trembled as they stood round it.

What did God say in that loud voice? He told the Israelites ten things, which are called the Ten Commandments. As often as you hear them or repeat them, think of it, that God spoke them from heaven with so loud a voice, that all the thousands and thousands of Israelites who stood around could hear it.

It was only the Ten Commandments which God said in this loud voice, and then he said no more to all the people.

The people were glad when God had left off speaking, for they could not bear the sound of that terrible voice; but while he was speaking, they had gone farther and farther away.

Soon they came to Moses, and they said to him, Ask God never to let us hear his voice again, it frightens us so much. We wish God to tell everything to you, and you can tell us what he says.

So Moses went up again to the dark cloud at the top of the mount, and told God what the people had said. They do not wish to hear thee speak to them again, said Moses.

And God said, They have done well in not wishing to hear my voice. I shall speak to you, and you shall tell them; and oh, that they would obey me, and that I might bless them always.

You see that God wished the people to be good and happy; but he knew that they did not love him in their hearts.

Moses did really love God. God talked to him a great deal. God told Moses to come up to him quite alone, and to stay with him at the top of the mountain; and so Moses stayed with God forty days and forty nights, and all that time he neither ate bread nor drank water; but God kept him alive, and talked to him out of the thick cloud.

At the end of the time, God gave Moses a book. What kind of book? It was not made of paper, like the books you have seen. It was made of stone.

The book had only two leaves, and on those leaves very little writing. God had made this stone book, and God had written in it with his own finger.

You would like to know what was written in it. God had written in it all the words he had spoken in the loud voice from the cloud, even the ten commandments.

He had written them down that Moses might read them to the children of Israel, so that they might never forget God's commandments.

Neither ought we to forget God's commandments. I hope, my dear reader, you have learned them. If so, it will be well for you to repeat them very often, in

order that you may remember and keep them. But if you have not yet learned them, or if you have forgotten them, try to fix them in your memory, as you read them here.

#### THE TEN COMMANDMENTS.

Exodus 20:1-17.

And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember the Sabbath-day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it.

V. Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

## Married.

ALBRECHT-SCHLEGEL. — On the 13th of January at the residence of the bride's mother in Livingston Co., Ill., by Daniel Steinman, August Albrecht and Lydia Schlegel, both of Livingston Co.

BACHMAN-SMITH. — On the 6th of February, at the residence of the bride's parents in Livingston county, by Daniel Steinman, Peter Bachman of Bureau Co., and Phoebe Smith of Livingston county, Ill.

#### OBITUARY.

ENOS H. DEWEILER departed this life on the 8th of May near Knoxville, Tenn., from a relapse of the measles. He was born March 20th 1863 in Champaign Co., O., and when he was yet small his parents moved to Tenn. Here he lived until two years ago, when he came back to his native place, and was there till about the 1st of March 1887, when he returned to Tenn., to help his parents move back to Logan county, Ohio. Soon after his arrival there he was attacked with the measles which caused his death. His parents moved back about five weeks before his death but had to leave him there. He was baptized by Pre. J. Stuckey on the 29th of May 1886, and joined the Walnut Grove Amish Church, Logan county, Ohio, where he was a faithful and active member, always striving for the improvement of the church, and the upbuilding of Christ's kingdom here on earth. When the attending physician told him (thirty-six hours before his death) that he could do no more for him, he immediately replied, "I am ready to die." He spent the time from that until his death in singing and prayer, and in exhorting the people who came to see him. His only living brother was the 30th of May. When the attending physician told him (thirty-six hours before his death) that he could do no more for him, he immediately replied, "I am ready to die." He spent the time from that until his death in singing and prayer, and in exhorting the people who came to see him. His only living brother was the 30th of May. When the attending physician told him (thirty-six hours before his death) that he could do no more for him, he immediately replied, "I am ready to die." He spent the time from that until his death in singing and prayer, and in exhorting the people who came to see him. His only living brother was the 30th of May.

REICHAERT. — On the 28th of April, near Davisville, Somerset county, Pa., Jacob Alvin Reichart, aged 1 year, 5 months and 6 days. He was buried in the 30th of April in Kauffman's burying-ground. Services by Cyrus Herschberger and Samuel Zimmerman from Job 1: 24.

HARTZLER. — On the 25th of April, in Brownsview, Cass county, Mich. Solomon Hartzler, aged 74 years, 1 month and 16 days. His only living brother was telegraphed for but arrived too late to have any satisfactory conversation with the deceased.

ZOOK. — On the 6th of May, in Hawpatch, LaGrange county, Ind., widow Elizabeth Zook, aged 67 years, 6 months and 22 days. She was a member of the Amish Mennonite Church for many years and had a strong desire to depart this life and be with God. She leaves four children to mourn their loss, but not as those who have no hope. Buried on the 7th in the presence of many friends. Services by J. S. Hartzler and D. J. Johns from Amos 4: 12.

## Died.

DUNN. — On the 2d of March in DeKalb Co., Ind., of Diabetes, Sister Elizabeth (Hechtel) Dunn, aged 65 years and 7 days. She was buried on the 4th in the family grave-yard. Funeral services by Eli Stoffer, and C. B. Breneman of Allen Co., Ohio. Sister Dunn was a consistent Christian and fully resigned to the will of Christ.

NEWCOMER. — On the 5th of May, at the residence of James Reed, near Chambersburg, Columbiana Co., of heart disease, Sister Eliza Newcomer, aged 49 years, 6 months and 20 days. She was buried on the 7th near Mount. Services in the Lutheran church. Pence to her ashes.

KAUFFMAN. — On the 6th of April, at the asylum for the deaf and dumb in Columbus, Ohio, Alfred Kauffman, aged 18 years, 8 months and 15 days. He was buried at the Pleasant View Church, Stark county, Ohio. Services by A. H. Brenneman and Michael Horst.

KORNHAUS. — On the 9th of March, in McPherson county, Kansas, of diphtheria Mary Kornhaus aged 13 years, 3 months and 25 days. Services by Jacob Holdeman and Daniel Brundage.

KORNHAUS. — On the 7th of May at the same place as the above, of diphtheria, Eliza Kornhaus, aged 10 years, 2 months and 22 days. Services by Jacob Holdeman and Ephraim Schellenberger. Dear Mary suffered much, but she bore it all in great patience and rested in the sweet assurance that all was peace with her soul. She prayed and sang almost with her last breath, and seemed very happy.

"Four more hands are gently folded  
On our loving children's breasts;  
Four more feet have ceased to wander  
Through life's gloomy wilderness.  
Two more heads have ceased their aching,  
Two more hearts have ceased to beat,  
Two more souls have left their caskeys,  
Gone to heaven's safe retreat."

ROUSH. — On the 29th of April, in the Deep Run congregation, Bucks Co., Pa., Amanda, daughter of William and Anna Roush, aged 17 years and 10 days. Services by John Gross and Abraham Myers.

MYERS. — On the 5th of May, in Bucks Co., Pa., Harvey, son of John and Sarah Myers, aged 8 weeks and 4 days. Buried on the 8th at Deep Run Mennonite Meeting-house.

LINTNER. — On the 11th of January, in Millersville, Lancaster county, Pa., very suddenly, of heart disease, Daniel Lintner, aged 81 years, 3 months and 4 days. Bro. Lintner had attended the meeting near Millersville in the morning, but beginning to feel unwell, he left before the conclusion of the services. While in the act of eating some soup which his daughter induced him to take, he expired. He was a beloved brother and a consistent, earnest, christian worker for upwards of 50 years. Nine children and three brothers survive him.

BLOUGH. — On the 23rd of April, in Johnstown, Cambria Co., Pa., Jacob Blough, aged 47 years, 2 months and 29 days. Deceased was a son of Pre. Jacob Blough who died about 8 years ago.

REICHAERT. — On the 28th of April, near Davisville, Somerset county, Pa., Jacob Alvin Reichart, aged 1 year, 5 months and 6 days. He was buried in the 30th of April in Kauffman's burying-ground. Services by Cyrus Herschberger and Samuel Zimmerman from Job 1: 24.

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BLOUGH. — On the 23d of April, in Newbury Twp., LaGrange county, Ind., Mary, widow of Samuel Blough, aged 63 years and 29 days. She leaves four children to mourn their loss, which we hope is her eternal gain. Buried on the 25th. Funeral services by Christian Miller, Joseph D. Miller, and D. J. Johns from Rev. 22: 11.

HOFSTETLER. — On the 29th of April, in Newbury Twp., LaGrange county, Ind., of consumption, Daniel E. Hostetler, aged 37 years, 8 months and 6 days. He suffered very much in his last days, but was fully resigned to the will of God. He seemed to be much concerned about his family. Calling them to his bedside, he admonished his children to be obedient to their mother and not neglect the worship of God in the church and Sunday-school. He leaves a deeply bereaved wife and five children to mourn his early departure. Buried on the 1st of May. A very large concourse of friends and relatives assembled to pay their last tribute of respect. Services by Henry A. Miller and D. J. Johns from Isa. 40: 6-8.

CROUTHAMER. — On the 29th of April, in Redminster Twp., Bucks county, Pa., Elmer, son of Elias and — Crouthamer, aged 18 years, 10 months and 15 days. Funeral services by Samuel Goldsblak.

YOUNG. — On the 4th of May, in Swamp Twp., Bucks county, Pa., Abraham Young, formerly a minister in the Swamp Church, aged about 70 years.

RUSS. — On the 29th of April, in the Deep Run congregation, Bucks Co., Pa., Amanda, daughter of William and Anna Roush, aged 17 years and 10 days. Services by John Gross and Abraham Myers.

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MILLER. — On the 5th of May, near Cherry Box, Shelby county, Missouri, Bertha Miller, daughter of William and Sarah Foreman, aged 1 year, 1 month and 6 days. Services by John Brubacher from Luke 8: 52. "Dearest Bertha, we do miss thee, Can we help but shed a tear? But we know that thou art happy In that land so bright and fair."

GOOD. — On the 23d of May, near Elm Valley, Knox county, Nebraska, Sister Barbara Rapp, wife of John Good. She was born in Canada on the 6th of May, 1845. In 1862 she came with her parents to Illinois and was married in the same year to John Good, who with nine children mourns the death of a dear companion and fond mother. In 1875 they moved to West Point, Cuming county, Nebraska, where they founded a new home. Last year, however, they moved back to Plum Valley to pass the remainder of her days near her sisters and relatives. At the call of her Lord she was ready to go, and we believe she is forever at rest.

## Letters Received.

#### WITH MONEY.

A—Katy Armbricht, August Albrecht.  
B—G. Bergen, Wm. Hixler, D. Burkholder (Pa.), Jonas & Susan Boyer, John Brouer, E. K. Brubaker, Joel Brouer, Bushman & Fast, D. Bomier, H. Bannan, S. Brunk, John Blosser.

C—James Christopher, Abraham K. Cassel.

D—James G. Detweiler, David F. Driver, John R. Ducek, John Detweiler.

E—E. R. Klay, Reuben S. Keshbach, S. Elliger, Jacob Ryan, Christian G. Erb.

F—George Fox, Theo. B. Ferry, J. W. Fast, Enos Fisher, Peter Fleming.

G—John C. Gehly, Benjamin Gish, Dan Gortner, David L. Gorman.

H—Ell. Hersh, Mary Hoffman, Margaret Hlyema, Christian Hersh, D. H. Heston, John Hlyema, Abraham Harsch, D. D. Hiebert, E. Hostetler, J. F. Harsch.

J—John Jaenen.

K—Joseph Kennedy, H. S. Kraybill, Henry Keim, Peter Kiewer, H. J. Kinsinger.

L—M. D. Lantz, J. S. Lohman, — Lintner, Fred Lantz.

M—Adam Martin, John Miller, Susie I. Miller, J. B. Musser, Frank Mast, A. Metzler, J. M. D. Miller, Isaac K. Meyer, Elizabeth Meyer, Anson S. Meyer, Jonas K. Meyer, John H. Mast.

N—Nast & North.

O—O. O. Oster.

R—Christian Riser, Catharine K. Rher, C. Richert, Helen Rich.

S—Joseph Schrag, Joseph Schertz, Eliza Sommer, P. H. Schmitz, John H. Schwartzentruber, Daniel Shenk, David Schertz, Eliza A. Sides.

T—John N. Tesher, Samuel Toman, Barbara Taub, T. Y. John C. Yuth.

W—W. H. Warner, W. Wiebe, Samuel F. Wellman, Irael W. Weaver.

Y—Mrs. Katie Yoder, Levi E. Yoder.

#### MISSION FUND.

George Fox, \$25, A. Sater, \$100.

#### FREE PAPER FUND.

A. Pilgrim, \$100, J. K. Fisher, \$200, H. Wambold, \$100.

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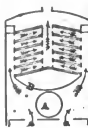
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## TIME TABLE.

### Lake Shore & Michigan Southern R. R.

Passenger trains after May 16th, 1887, de-  
part at Elkhart as follows: new standard time,  
which is 23 minutes slower than Columbus  
time:

#### GOING WEST, leaves.

No. 21, Night Express.....	1.35 A. M.
No. 9, Pacific Express.....	3.55 "
No. 1, Limited Express.....	6.45 A. M.
No. 3, Special Chicago Express.....	3.00 P. M.
No. 5, Fast St. Louis & Chicago Exp.	6.15 "

#### GOING EAST—MAIN LINE, leaves.

No. 12, Night Express.....	3.30 A. M.
Grand Rapids Express.....	4.45 "
No. 86, Way Freight.....	6.00 "
No. 22, Mail.....	11.45 "
Grand Rapids Express.....	1.20 P. M.
No. 24, Acc. from Chicago.....	8.35 "

#### GOING EAST—AIR LINE, leaves.

No. 2, Special New York Express.....	12.45 P. M.
No. 8, Atlantic Express.....	11.55 "
No. 4, Limited Express.....	8.40 "
No. 23, Goshen train.....	8.40 "
No. 83, Way Freight.....	8.00 A. M.
Train G leaves Elkhart for Goshen	7.45 "
" E " Elkhart for Goshen	4.10 P. M.
" F arrives Elkhart from "	11.30 A. M.
" H " Elkhart from "	7.50 P. M.

#### TRAINS ARRIVE—MAIN LINE.

Grand Rapids Express.....	12.40 P. M.
" " " " " " " "	9.40 "
No. 25, Michigan Accommodation.	2.50 "
No. 1, takes Acc. car from Elkhart for in- termediate points to Chicago.	

#### CONNECTIONS.

At Adrian for Monroe, Detroit and Jack-  
son. At White Pigeon for Three Rivers, Kal-  
amazoo and Allegan. At Detroit with Grand  
Trunk Railroad for Sarnia, Montreal, Quebec,  
Portland, etc. At Salem Crossing, with  
trains for Lafayette, New Albany, etc. At  
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P. P. Wright, Gen. Sup., Cleveland, Ohio.  
G. B. Wythe, Ticket Ag't, Elkhart, Ind.

### Cincinnati, Wabash & Michigan R'y.

Passenger trains after Nov. 14th, 1886, will  
leave Jackson St. Depot, Elkhart, as follows:

#### GOING SOUTH, leaves.

No. 4, Cincinnati & Indianapolis Ex.	7.47 A. M.
No. 2, Ind. & St. Louis Express.....	4.35 P. M.
No. 8, Way Freight.....	6.45 A. M.

#### GOING NORTH, leaves.

No. 1, Grand Rapids Express.....	10.52 A. M.
No. 3, Michigan Express.....	5.20 P. M.
No. 7, Way Freight, arrives.....	7.50 P. M.
No. 11, " " leaves.....	8.00 A. M.

Nos. 1, 2, 3, and 4, connect with Boat Line  
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R. R. At Warsaw with Pittsburg, Ft. Wayne  
& Chicago R. R. At Wabash with W. St. L.  
& P. R. R. At Marion with C. St. L. & P. R. R.  
At Anderson Junction with C. C. & I.  
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# Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 24.—No. 12.

ELKHART, IND., JUNE 15, 1887.

Whole No. 348.

## ALL FOR OUR GOOD.

"And we know that all things work together for good to them that love God." Rom. 8: 28.

How strange it oftentimes doth appear.

That we who strive to do God's will,  
With upright heart and conscience clear,

Should have such fiery trials still;

Yes, daily do we feel our need

Of grace to safely overcome

Those things that mar the Christian's life

And drag the sinner to his doom.

And what we in our present state

Seek to avoid and greatly dread,

God in his wondrous wisdom great

Hath sent for good, and if we're led

By his pure Spirit, walk in love,

Their naught can harm us here below,

Since he o'errules all things for good,

Though now this truth we may not know.

Though cherished hopes may blasted be,

And failures crush our dearest aims,

God knoweth what is best, and he

Would oft remind us of his claims.

Should sickness come, or sorrow pierce

The heart o'ercome by woe or woe,

God's purpose is the same in all,

We'll trust him now, sometime we'll know.

All things how wonderful how strong!

What perfect love God manifests;

Naught can befall us here to change

Our heavenly Father's wise behests

He wisely orders what we need.

And sendeth blessings in disguise;

The greatest trials rightly borne

Therein the richest blessing lies.

O, let us then no more repine,

But love him more and sweetly rest

Our hand in his when trials come,

He sendeth only what is best;

He careth for us day by day.

And asketh only for our love,

That he may draw us near to him

And fit us for our home above.

*Selected by LIZZIE S. LANDES.*

For the Herald of Truth.

## LABOR FOR AN ETERNAL REWARD.

"Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." Matt. 6: 20, 21.

The idea is apparently gaining too much prevalence that the six week-days, being days for manual labor, should be entirely devoted to increase our earthly possessions and temporal welfare; in the

ardent pursuit of which another command, "Pray without ceasing," is apt to be forgotten. It is just as essential to implore the divine assistance of our Preserver through our daily toils, when we are more prone to allow our thoughts to wander from God's goodness and love, to meditate upon our worldly cares and anxieties, as it is to worship Him when we meet in the house of public worship. Though we may appear as Christians unspotted, when meeting in the house of worship, if our daily life is not in conformity with our Sabbath Christianity we deceive ourselves and not our God. For the Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart.

If we do nothing upon which we cannot ask God's blessing and assistance, and go nowhere unless we can invite Jesus to go with us, we are not so apt to go astray from the Savior's green pasture to the barren regions of Satan's confine; for Jesus said, "We cannot serve God and mammon." Yet how many try to serve God and the world. How many toil and labor in order to gain worldly honors and treasures! Everything seems to occupy a place in their hearts rather than the soul's best interest. How many Christians rather dishonor Jesus than to be called over-strict or peculiar. They go to church because it is customary to do so, and when services are over they can tell all the news they heard; but let any one ask about the sermon, and they know little about it as they are so forgetful.

Christ says, "From the abundance of the heart the mouth speaketh, and where your treasure is there will your heart be also." To have our treasure in heaven requires a change of heart through the power of the Holy Spirit, which enables us to bring forth good fruit, and makes us anxious to gather up all the crumbs of the bread of life, which gives strength to march on the way towards the promised land.

There is a kind of teaching that accords to persons a conversion if they have simply undergone a change of opinions, and a change of purpose, but Bible conversion signifies a change so radical that it enters into a person's opinions, purposes, words, acts, and all that he possesses. A truly

consecrated person is given entirely to God; all he possesses is the Lord's, and is given to be used for his glory. It is no use talking about all we have as being the Lord's, while we are only laying up for ourselves treasures upon earth, and spending our time, talent and money for our own pleasure, and to carry forward our worldly enterprises. The Lord does not want his time and money used in that way by his stewards while souls are perishing for want of the word of life. There are some who, having nothing else to give, have given themselves. Men with talents that would enable them to make money, and achieve worldly honors, but who, for love to God, have renounced all that they might give themselves entirely to the work of the Master, and who like him have always been poor in this world's goods.

What shall we say of those who have this world's goods, while they witness with complacency the struggles and suffering of those who are trying to rescue their fallen brothers! How dwelleth the love of God in them? How few of our so-called consecrated men are there who give even of their surplus for souls, much less giving until it becomes a sacrifice! Many worldly-wise Christians come to justify themselves with Paul's advice to Timothy. "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." The duty to provide for our own wants, and those of our families is clear to all, but many fail to see that God needs their time or money for any other purpose. The Word does not command or sanction what many are doing with the Lord's money. The plea that man must lay up something for his children to begin life with finds no sanction in the teachings of Christ. But to hoard, or spend money uselessly is condemned, for He said, "Take heed, and beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth." Paul said, "If any will not work, neither shall he eat." Not to be slothful in business, fervent in spirit, serving the Lord, rejoicing in hope, patient in tribulation, continuing instant in prayer, distributing to the necessity of saints, given to hospitality, is Paul's teaching. He did not



only teach to provide for temporal things, for he also said in 1 Timothy 6, "They that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things: and follow after righteousness, godliness, faith, love, patience, meekness. Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy. That they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

How many make it a point to toil all their lives in order to realize a sufficient sum of money for their children, and never speak a word of their soul's salvation! If anything is said about their spiritual welfare, they say they are old enough to know themselves that they ought to "join a church." Many children get careless and unconcerned about their spiritual welfare, seeing their parents take more interest in worldly things than in the spiritual life. Many that gain much of this world's goods, have little sympathy or patience with those that have not the talent and prudence which they themselves have in gaining or keeping temporal things, even when they see that they have much concern for their souls. Such are often called worse than an infidel by the more worldly fortunate ones. We are not to judge, but the Word says, "By their fruits ye shall know them." To judge a person entirely by his outward acts as we see them may not always be the balance in which God weighs the heir to the crown of glory. God alone knows how many little acts of wrong doing fester below the glittering surface of respectability. In the eyes of those by whom we are surrounded we may not be considered as being thieves and robbers, but like Ananias and Sapphira keep back part of what by right belongs to the Lord. Beneath the polished surface of our respectability God may be witness to a multitude of hidden sins that may render us unfit to enter into the joys of our Lord. Whilst on the other hand in what we might esteem as the worst character there may linger possibilities for good that Christ might reckon to be worth his blood.

The Lord's ways are not our ways, nor his thoughts our thoughts as long as we are not willing to forsake all for his sake and say with Jesus, Not my will, but thine be done. It is for a wise purpose that God gives gifts, or withholds them. We all receive one talent, but if we bury

that and think God is a hard and austere Master, it is no use to give us any more to waste. But if we are faithful with the one talent and make use of that we will still gain more, just as well as those who have more. We will truly have our reward, like the unfaithful steward, if we waste what the Lord in mercy gives us. A. SISTER.

For the Herald of Truth.

#### CLING TO THE WORD.

"It is not reason that we should leave the Word of God and serve tables." Acts 6:2.

At the time of the apostles a complaint was brought by the Grecians against the Hebrews because their widows were neglected in the daily ministrations. Whereunto the twelve called the multitude of disciples together, and said: "It is not reason that we should leave the word of God, and serve tables." "Wherefore brethren," said they, "look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business; but we will give ourselves continually to prayer, and to the ministry of the word."

If we consider the time of the apostles, and the condition of things at the present time, we must say there is quite a contrast. We can quote a number of passages, where we see that they were daily assembled together in the temple to worship God, after the day of pentecost. We read in Acts 2:46, 47, "They continued daily with one accord in the temple, and breaking bread from house to house, praising God and having favor with all people. And the Lord added to the church daily such as should be saved." Also Acts 3:2. "A certain man, lame from his mother's womb, was carried, whom they laid daily at the gate of the temple which is called beautiful, to ask alms of them that entered the temple."

We also read that they met together to pray. Peter and John went up together into the temple at the "hour of prayer." Acts 3:1. After the disciples had returned from Mount Olivet to Jerusalem "they went up into an upper room where abode Peter and James, and John, Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus with his brethren." Acts 1:12-14. In Acts 12:12 we also see that at the house of Mary the mother of John, many were gathered together praying.

Oh how pleasant, how soul-inspiring it would be if we could have times as the apostles had to assemble with one accord to have prayer and supplications! I do believe too that there would be daily added to the church. It seems the people

would rather let go the word of God and serve tables. I believe also that we might say the widows are now neglected in the daily ministrations.

If we look round us we see that at places where there is only a small flock, that they are sometimes almost entirely neglected. It is generally the case that where there is a small congregation that they have the most inconvenience in assembling themselves together. I do think it could be so arranged that the small flocks might be fed as often as the larger ones. They are in as great a need of spiritual food. Is it necessary to have three or four ministers at one place at one time, when they know that there are places where they do not hear the word so often, and that they even pass by the small flock to assemble themselves with the larger congregations? Jesus also when asked to abide at one place said, "I must go to the cities that they hear of the kingdom of God."

Dear brethren and sisters, let us live more in the apostolic ways; let us give heed to their counsels, not to old habits or rules. Let us hold fast to the profession of our faith without wavering, for he is faithful that promised. And let us consider one another to provoke unto love and good works, not forsaking the assembling of ourselves together, as the manner of some is: but exhort one another, day by day, Heb. 10:23-25; lest any of you be hardened by the deceitfulness of sin. ISAAC A. WAMBOLD.

#### WILL YOU GO EMPTY HANDED?

My Christian friend, do you realize that time is swiftly passing by, and before you are aware of it your opportunities for working for the master will have passed? The spirit of God has been prompting you time and again, to work for the souls all around you, that are unprepared for the great change which awaits us all; and if you willfully neglect to do the Master's bidding in this respect, your condition will be truly pitiful when he shall require you to render an account for your stewardship. It is said that a young man of thirty years lay dying after a month only of Christian life, nearly all of it upon a sick bed. Suddenly a look of sadness crossed his face, and to the query of a friend he exclaimed: "No, I am not afraid, Jesus saves me now; but oh, must I go empty handed?" My friend, you now have opportunities to work for Jesus, will you do when his Spirit bids you? Do not wait until you are on your death bed, work now while you have abundant opportunities. If you will read Mark 13, 34; also, Matthew 14, 44-51, you will see that God has given to every man his work. Will you do your work while you have an opportunity?

#### For the Herald of Truth. "WHY CUMBERETH IT THE GROUND?"

When Jesus, our blessed Savior, was on earth he taught the people by parables. On a certain occasion he spake of a fig tree which a man planted in his vineyard which brought forth no fruit. How many barren or fruitless fig trees cumber the ground of the vineyard of the Lord at the present day? or in other words, how many there are in the Church who bring forth no fruit of holiness, which is the fruit of the spirit! Why is it so? Are they plants which our heavenly Father hath not planted, of which we are told that every one shall be rooted up? That is, have they not truly repented, and been converted, which is the only way to become a fruitful tree in the vineyard of the Lord; or have they become cold and careless and accepted the enticements presented to them by the enemy of souls to love this present world?

A faithful child of God will not be a barren fig tree, but as the Psalmist says, "A tree planted by the rivers of water, that bringeth forth his fruit in his season," Christ says, "I am the vine, ye are the branches; he that abideth in me and I in him, the same bringeth forth much fruit." But he says also, "If a man abideth not in me, he is cast forth as a branch and is withered."

O ye careless professors, awake, arise from your slumber, do not cumber the ground any longer, but be a fruitful branch in Christ the true vine. Does not the Lord surround thee continually with his tender mercies? Do you not believe that the dear Savior, who died for all, is now, even as the dresser of the vineyard, pleading for your soul? Oh do not allow yourself to be found graceless like the foolish virgins.

How needful that we examine ourselves closely by the word of God to find in what relation we stand with our Maker. It will profit us nothing to be a member of the church if we are not a member of Christ—"a branch of the true vine." If we have not the spirit of Christ, the apostle tells us, we are none of his.

Do we then bring forth the fruit of the spirit, which is the only evidence that we have the spirit? Do we love God above everything else? Do we with Paul "count those things which were gain to us loss for Christ?" Do we love the society of God's people, to pray and praise with them? And do we enjoy sweet communion with God? If so, we can go on our way rejoicing. But if by examining ourselves we find that we have no delight in the law of the Lord, and would rather be with the world and enjoy their company more, we are indeed cumberers of the ground. May God in mercy spare such. And may they, by the renewing power of the holy spirit, yet be saved.

EMMA M. WAMBOLD.

#### THE CHURCH AND THE HERETICS.

The Christian Church of the first three centuries, in accordance with the precepts of its Founder, and in known opposition to Judaism, exercised no secular authority or restriction in matters of faith.

It was only in the times, when, under the Emperor Constantine, the union between the sovereign of the Roman world and the Bishop of Rome was accomplished, that the doctrine at first gained footing that, upon the demand of the Church, the secular arm should be obliged to punish as offenders those who, in spite of instructions received, would not subject themselves to the dogmas of the church.

Already in the Roman statutes of the fifth and sixth century several Resolutions had been adopted against the "heretics," and in the period of the fullness of papal power, in the twelfth and thirteenth centuries, through the constitution of the Iconish German Emperor these were ratified and extended.

From the twelfth century forward the theory received general acceptance, that deviation from the doctrine of the Roman church was to be ascribed to *personal sin*. The expression "heretical baseness" became in the church laws a signification for a punishable offense.

The heretics are, since the time of the papal supremacy, "pestilent fellows," who make themselves guilty of heavier penalty than those who commit other carnal sins. This doctrine comprised an integral part of the system which had fixed itself in Church and Religion. There was in this well-composed doctrinal structure no part, least of all such an important one, that would be as a superfluous member, but much rather did the opinion of the church urgently demand, according to the comprehension of this opinion, that the law which demanded the punishment of heretics be granted to the defenders of the church.

From an authority, such as in these questions might be acknowledged even from the Roman Catholic side, namely from W. Martens, comes the proof that the judicial resolutions with regard to the persecutions of the Heretics in the Roman Catholic Church according to criminal law was founded upon "a *dogmatic basis*," i. e. that they are inseparably connected with the whole system of faith, upon which the salvation of man is dependent, and therefore have a permanent and unchangeable character for all times, and hence also for our times.

The Bull of Pope Leo X. of the 15th of June, 1520—thus continues Martens—is a sufficient proof of the dogmatic principle of which the doctrine of the punishment of heretics in the Catholic church is possessed. The pope sought to show by this bull that it was in harmony with the *depositum fidei*, and that it was not

contrary to God's will, if the secular government, based upon authority vested in it, would punish and *even execute* heretics as evil doers." "Therefore," continues Martens, "we, as Catholics, must cease to regard the custom (of the earlier centuries) with that false liberalism as the eruption of a fanatical ignorance or as an insatiable thirst for blood." If the princes of the middle ages were justified in regarding heresy as a capital offense, then upon the ground of the papal decision must the same privilege be granted also to the (Catholic) upholders of the secular government at the present time."

"In the Book of Numbers, 5: 32-36 (so continues Martens further) Moses gives the following: 'And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath-day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done to him. And the Lord said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses.'

Again in Deut. 13: 1-9, Moses says: 'If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, wherof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of the prophet, etc. And that prophet, or dreamer of dreams shall be put to death; because he hath spoken to turn you away from the Lord your God. . . . If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods which thou hast not known, thou, nor thy fathers, . . . thou shalt not consent unto him, nor hearken unto him; neither shalt thine eye pity him, neither shalt thou spare, neither shalt thou conceal him; but thou shalt surely kill him.'

"In the new dispensation," continues Martens, "Christ has certainly not given his apostles and their followers the authority to decree the death penalty upon false prophets." But "It can be shown that it falls to the lot of the secular government to proceed against such." In the 13th chapter of the epistle to the Romans Paul teaches: "He (the ruler) is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil."

To the question, what the punishment of the wicked has to do with the execution of "false prophets," Martens gives the answer that "the deviation from the true principles of faith is something sinful."

The development of this theory was early somewhat shattered by the violent persecution which the Romish church instituted in the twelfth and thirteenth centuries against those "sects" which still adhered to the principles of faith and form of church government of the first Christian centuries, even when the Bishop of Rome had apostatized therefrom.

The animosity, which at that time spread everywhere from the center of the ancient empire of the world against those who opposed the theories which had been brought into power at the capital, is known.

In exactly the same manner in which Paul was once dragged before the Roman governor, because he was "a ringleader of the sect of Nazarenes" (Acts 24:5), so also now, by the Roman officials, for the same object other Christians were sentenced and led to death. The condemned however, were wont to say that, as in the time of Paul the true Christians were stigmatized as a "sect," even so perhaps also at the present day Christianity be found on the side of the persecuted rather than on the side of the persecutors.

The first place among these "sects" is occupied by a religious community, who in accordance with the custom of the apostolic centuries called itself simply "Christians," and in mutual intercourse they used the designation "Brethren."

The name "Christians" could not in the later centuries be accepted by the ruling parties as a characteristic cognomen, for this reason that this concession would have embodied a prejudice to the name Christian, and thus arose from the earliest times the greatest diversity of names for the "brethren," which renders the search into their history exceedingly difficult.

In Italy the "brethren" were extensively called "Lombardian paupers," in Germany, "Poor men of Lyons" (Leonists); among the people they were called "Lombardian Brethren," "Swiss Brethren," "Welsh Brethren" and "Bohemian Brethren."

The title under which they are best known in modern literature, but which was for centuries rejected by the society itself is "Waldenses."

For the general characteristic of this religious society, its age, its extension and tendencies, the description of a Romish inquisitor, the so-called Pseudo-Reinertus, which was recorded about the year 1250, is of great importance. This description is literally as follows:

"Among all sects there is none more injurious to the church than that of the Leonists. And this for three reasons:

firstly, because it extends farthest back; for some say it exists since the time of Sylvester (about A. D. 315), some that it exists since the time of the apostles; secondly because it is the most widely spread, for there is hardly a country in which this sect is not found; thirdly, because, while other sects, through the greatness of the blasphemies against God, infuse terror to the hearers, this sect of Leonists possess a great semblance of piety, and for this reason in fact, because in the eyes of men they live honestly and believe everything of God that is good, believe also all the articles which are contained in the apostles' creed; only they abhor the Romish Church and her priesthood, and this the mass of the laity is readily inclined to believe."

In order to facilitate for his colleagues the detection of the "Sectarians" the author enumerates the following characteristics: "The heretics are distinguished by their mode of life and conversation. They are grave and modest in their demeanor, they make no exterior display of pride, clothing themselves with neither costly nor poor apparel. In order to avoid lying, swearing and cheating they do not engage in commerce. They do not strive to gain riches, but are satisfied with common necessities. They are also chaste, especially the Leonists. They are also temperate in eating and drinking. They do not frequent taverns, the dance or other vain amusements. They hold themselves aloof from anger; they are always industrious, learning or instructing, and hence do not pray enough." They are further distinguished by their plain and modest speech; they avoid useless words, slander and frivolous speech as much as they do falsehood and swearing of oaths."

(To be continued.)

#### THE NATURE AND NECESSITY OF REPENTANCE.

1. Though godly sorrow is a constitutional element of genuine repentance, yet a person may have a terror of conscience, and not be a true penitent. Felix trembled under Paul's preaching, but he still went on in sin. Judas had great anguish of mind, when he had sold Christ for some paltry silver, but he did not truly repent, but went and hanged himself.

2. You may have slight sorrow of heart, and not have repentance. Ahab had this—1 Kings 21:27; but it was not real repentance.

3. Momentary impulses toward God is not evangelical repentance. Herod felt many good desires at

the preaching of John the Baptist; but he was not a true penitent.

4. You may form good resolutions and yet not repent. Many seem to repent on a sick bed, but they forget their vows when health is restored. Others appear to repent when their children are sick, but forget it when they recover.

5. Leaving off some popular sins is not repentance. Some give up one sin and cling to another. There is no scriptural repentance unless we are sorry for *all* our sins.

6. Fasting, afflicting the body, praying, and even abstract conviction, is not repentance. We have known many deeply convicted for their sins, who would not yield to their convictions. True repentance implies a knowledge of sin—sorrow for sin, and confession of it. But its chief characteristic is a *turning from sin*—from all sin—a turning to God. The person who truly repents, forsakes sin with abhorrence. Every darling idol is cast aside—unsaved associates, bad habits, the cup, the pipe, dishonest dealing, swearing, joking, Sabbath-breaking, deceptive language and the fashions of this world,—*all* are given up. Yes, gospel repentance stops a man from sinning. "*Cease to do evil*" is written upon his awakened soul; and he obeys. The "General Rules" of the Methodist Church, after mentioning a great variety of sins, both great and small—which the candidate for membership is required to avoid—says: "And all these we know his Spirit writes on truly awakened hearts." According to these "General Rules" thousands who are now in the Methodist Churches, and many who profess holiness, are not so much as "truly awakened." True repentance also includes restitution. Those who have been wronged in anyway are sought after, and their forgiveness is solicited. Instead of covering sin, he says like Zaccheus,—"*I restore him four fold.*" All old grudges and party feelings are abandoned. There is a complete turn round—a reformation of the whole life. Such a person is in a fair way to be saved. "For godly sorrow worketh repentance unto; salvation; but the sorrow of the world worketh death."

Repentance is necessarily connected with soul-saving faith. Before a sinner can be in a proper state of mind, to trust in the atoning blood of Christ, he must feel

For the Herald of Truth.

#### AN EXPERIENCE.

Dear readers of the HERALD OF TRUTH: "I never wrote a piece or line of any thing for the cause of Christ in my life before now. I always thought the little I could do would not be of much consequence to any one, but I have changed my opinion and will try to do what little good I can, and pray that it will be something better in the end."

I am an orphan girl and very much alone in this world, only a few of my relatives being spared to me. God has taken my poor parents to himself, *I hope*. When I saw my friends dropping off, one by one around me, it seemed more than I could bear, but God in his infinite mercy watched over me, and now I know it was all for the best. I went to him and asked him to pardon my sins. I had many trials and difficulties before I gave myself to God. I thought it almost impossible for me to give up the pleasures of this world and become a Christian. I thought my associates would laugh at and ridicule me, but something told me I never would be one of Christ's children if I did not turn then. *Then* was the day of salvation to me. Oh thanks be to God for his unspeakable kindness in bringing me out of darkness into light! My hardened heart could no longer hold out. I felt that God was talking to me. I came to see things in a different light; now I try to do my Father's will, and he strengthens me. "The Lord is my shepherd." *Psa. 23.*

Now to the unconverted. Pause, dear friends, one moment, and think what Jesus has done for you. He died that your sins might be forgiven you. He suffered death upon the cross that you might live. Oh think of this before it may be too late! Just go to God with a penitent heart, he will hear your prayers, he will help you bear your cross, he is a helper to all that believe and put their trust in him. The more you pray, the more you want to be like him, and the easier will be the cross to bear. "Ask, and it shall be given to you, seek, and ye shall find, knock, and it shall be opened unto you." *Matt. 7:7.* I ask an interest in all your prayers.

NANCY STOCKHAM.

Cherry Box, Mo.

more or less anxiety to be saved. What does that person care about believing in Jesus, who does not realize himself to be a helpless, guilty, lost sinner? Nothing. None, but those who, by the Spirit of God, are convinced of their sins; who are truly sorry for them, and are endeavoring to turn from them—we say only such persons as these possess a deep solicitude to make their peace with God. Impenitent characters care nothing about Christ's atonement; they feel no necessity of going to his cross for pardon; and they are content to do without him. How is it therefore possible, with a mind so unconcerned in regard to eternal things, that such persons should even desire to exercise that faith which is necessary to salvation? Though in repentance the sinner does not enjoy pardon,—and were he not to believe would never obtain it—he has that state of mind necessary to faith—*i. e.*, he longs, most ardently desires forgiveness; and he cries out: "Jesus, thou son of David, have mercy upon me."

The conditions of salvation are plainly stated to be, "Repentance toward God, and faith in our Lord Jesus Christ." If there are passages where only faith is spoken of, we find that they are either addressed to persons who have already repented, or to persons who manifest a desire and willingness to repent. Most emphatically may it be said, that there is not a single verse in the whole Bible, in which—speaking of faith as a necessary condition of salvation—repentance is not implied. "*God now commandeth all men everywhere to repent.*"

Repentance is also necessary to pardon. This is a logical, Scriptural and moral fact. It is logically true; because, as faith is absolutely necessary to pardon, and as that faith cannot be exercised without repentance, he therefore, who does not repent, cannot be forgiven. It is also Scripturally true. Repeatedly did Peter, on the day of Pentecost, exhort the people to repent, in order that they might be forgiven. "Repent ye therefore that your sins may be blotted out." "If we confess our sins, he is faithful and just to forgive us our sins," etc. The same doctrine is taught in the Old Testament: "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall

have mercy." "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, for he will have mercy upon him; and to our God, for he will abundantly pardon." At the beginning of his ministry Christ preached: "Repent, for the kingdom of heaven is at hand." John the Baptist also preached the same truth. Christ taught his disciples, "That repentance and remission of sins should be preached in his name among all nations."

Lastly, it is morally true, that repentance is necessary to pardon. We can well understand how it is that preaching, which merely asks men to believe that they may be saved, without saying anything in reference to their first forsaking sin, should meet with so much favor. This is just what the carnal mind desires—a religion with sin. If it could be done, thousands would be seen climbing up to heaven with Christ in one hand and the world in the other. Lovers of sin do not like the doctrine of repentance or the preaching of it. They wish for a religion that will allow them to walk in their old ways,—to just and talk foolishly; to participate in the fun and frolics of the world; to adorn themselves with gold, pearls, feathers, frills, tucks and crimps; to be leagued with secret oath-bound societies; and, in short, to live pretty much as they please. But, however unpleasant the truth may be, it is absolutely impossible to gain divine favor without repentance. How can we expect the God of holiness to pardon a man who will not leave his sins? If he should, would he not thus be countenancing sin, and prove himself unworthy the character of an infinitely holy Being? Besides, the offender, by such forgiveness, would be no better than anyone else, if he were still allowed to indulge in his wickedness. Reader, have you ever felt the pangs of true repentance? If not, be assured you are not on the road to heaven. "*Except ye repent ye shall all likewise perish.*"—*Tract by A. Sims.*

Put into my hand the money wasted in tobacco in the United States, and I will clothe, feed, and shelter all the suffering poor on this continent. The American Church gives \$1,000,000 a year for the evangelization of the heathen, and American Christians spend \$5,000,000 in tobacco.—*Talmage.*



## WEIGHTY SAYINGS AND QUESTIONS.

We may know what is said or written of Christ, but not savingly know Him for ourselves. A head knowledge is one thing, but a heart-felt and a heart-changing knowledge is something else. The one fits us for earth, the other fits us for heaven. We are by nature prone to do the will of the deceiver, but not the will of our Savior. Is not the natural man dead in trespasses and sins, until he is quickened and made alive by the Holy Spirit? And when he is made alive, does he not need the milk of the word, and the bread of life before he can grow strong in the Lord, and be enabled to work for Him? And do we not need the bread of life day by day? Does not the natural or outward life, and the spirit of man, move the natural man in worldly things? And should not the inner life of the spiritual man move him in heavenly things?

All individuals and churches are fallible and liable to err, when not led and not actuated by the light of that infallible Spirit which cannot err.

The unerring and infallible light or grace of God which brings salvation, has appeared to all in order to lead all who will be led by it, out of the fallen nature and to restore them into the lost image of God. And nothing less than a divine and eternal light and life, can lead us to the eternal day. And this eternal and universal light shines in the dark hearts of all as a convict for sin; and to enlighten and lead all who believe in it, and comprehend it, out of their sinful nature. But will Christ be a Savior to such as do not open their eyes, and receive his light, and so walk in it as to be saved by Him?

*Imputed Righteousness.*—"Blessed is the man to whom the Lord will not impute sin." We must first be brought into this blessed condition before our faith will be imputed unto us for righteousness. Was not Abraham in a living and obedient faith when he was called upon to offer up his only son as a burnt offering unto the Lord? Abraham knew that it was through Isaac that all the families of the earth were to be blessed. For it was said, that "in Isaac shall thy seed be called." So his trial of faith must have been great, yet "he staggered not at the promise of God through unbelief; and therefore his faith was imputed unto him for righteousness." For he believed that God was able to raise up Isaac from the dead. And our faith will be imputed unto us for righteousness only as "we believe on Him that raised up Jesus our Lord from the dead."

God will not justify the ungodly unless they become obedient through living faith, which works by love and changes

them from ungodliness to purity of heart. And in that faith all the families of the earth are blessed. But the righteousness and the blessings of the gospel are not imputed to us, nor to any of the nations of the earth, by obedience to the rituals of the ceremonial or outward law, or by works of righteousness which we in the strength of man can do.

As life and immortality are brought to light by the gospel, which is inwardly revealed, it becomes us to use this life and light in working out our own salvation; and then we may be instrumental in turning many to righteousness, so as to shine as the brightness of the firmament in God's everlasting kingdom.

But "as the body without the spirit is dead, so faith without works is dead also." And nothing but a living faith will be imputed unto us for righteousness. Christ's righteousness becomes our righteousness only as we willingly accept it. And it is freely offered to all, without money, and without price.

Christ came to his own outwardly, but they as a people received Him not. But as many as received Him in the way of his coming, to them gave He power to become the children of God, even to as many as so far believed in Him, and in his overshadowing power as to be begotten of Him and born again. And He comes to his own now inwardly and spiritually, and as many as receive Him, and work with Him and use the power which He gives, become his redeemed children; because they savingly believe in his name, and their faith is imputed unto them for righteousness.

But it is by obedience with good works that we become heirs of that righteousness which is of faith. And when Christ's righteousness comes to be our righteousness through faith; then shall we be like He was, when personally on earth—a friend to sinners but not a friend to sin.

—D. H. in *The Friend*.

## A HIDDEN CHURCH.

Quite in the south of Spain, on the summit of a solitary mountain, is situated the town of Izatoraf, still surrounded by fosses and walls. Its name recalls the time when the Moors established themselves in Spain. Several years ago a colporteur climbed the mountain and exhibited in the market-place his merchandise—that is to say, his Bibles, New Testaments and Gospels. He was soon surrounded by a great number of people, who looked at his books—some with hatred, others with curiosity—for the rumor that a seller of heretical and pernicious books was coming, had preceded the courageous messenger of the Bible. However, he was able to give some of his books to the simple peasants, and to tell them something of their contents. After that, he went on his way.

The Lord's promise was fulfilled, "My word shall not return unto Me void." A man who could scarcely read, had bought for 5d. a copy of the Gospel of Matthew. His heart's desire was to read and understand the word of God without human explanations. But it was not an easy matter for him, for the little he had learned at school he had long forgotten. He began with pains anew to spell, and then to read slowly, and the Gospel of Matthew became his inseparable companion. The seed of the Word received into his heart brought forth fruit, not only in him, but in fifty other men, to whom he had imparted his treasure. No pastor has gone to them. The Word alone has separated them from the church of Rome. Every evening after their work, or even while working, they assembled to read and hear the Word of God, and the Lord has not left Himself without a witness among them by His Spirit.

The existence of this little church has been revealed by the death of its founder. On the evening of the 20th of January, 1874, several people met in a house in the little town to twist mats. One of them read aloud the Word of God, while the others worked. The reader was he who had bought the Gospel. When it was late, they retired, and the friends said to their leader on leaving, "Tomorrow, please God." "Yes, if the Lord will," was his answer. The next morning, a neighbor passing by the cottage of S. Paul Lopez, found the door open. She looked in and saw him on his knees, his arms spread out, and his head leaning on the edge of the table. She ran to give notice. The judge went with a doctor, and it was found that Lopez had died on his knees while praying. Happy prayer, that, beginning on earth, found its "amen" on high before the throne of God.

The Tribunal ordered that the corpse of Lopez should be buried, but the priests refused him a place in the cemetery; so the municipal council set apart ground in the open field as a burying place for Protestants, and the brethren of Lopez resolved to enclose this ground with a wall. In this way we obtained the first precise knowledge of the existence of the little church of Izatoraf.—*L'Eglise Libre*.

## "OPEN THOU MY LIPS."

Some people wonder why Christians can't speak for Christ. It is because they haven't got anything to say. You can't get water out of a dry well. You may pump and pump and the old pump will squeak, but that won't bring the water if there's none in the well. Before men will speak for Christ they must feed on the word of God.

And so you might take prayer. And if you spent two or three weeks on the sub-

ject prayer you would find some strange things said in the Word of God about prayer. Some Christians take one or two passages and then run off and never think of looking at the rest. If God doesn't answer our prayer you will find there is some reason for it, and it isn't in him, it is in ourselves. It is because some sin is hanging about our hearts that keeps us from the blessing.

And praise. The Word is full of it. Suppose you take a month for running through praise, and where you find those passages, "Let everything that hath breath praise the Lord," "That means me," you will say, and you get to praising God and you get your face lit up with the light of God, and the world will be inquiring, What must we do to be saved? Because you will find that the world is after the best things. It is so with all of us. A man wants to get a coat and he wants the very best he can for the money, and a woman will spend a whole day in getting the best dress she can for the money. So if we can, by our daily walk and conversation, prove that the religion of Christ is the best thing, then the world will be after it. But if we are lean and sour and cross and don't live in the power of the gospel of Jesus Christ, we repel men from Christ, we don't draw them to Him. So, when we get to feeding upon these subjects, it will light up our path and it will make this world bright, and we will be bright all the time.—*Moody*.

## THE TONIC OF TRUST.

When our divine Master says to us "Cast your care on me. He does not release us from legitimate duty or the joy of doing it. He aims to take the needless tire out of us by taking sinful anxiety out of our hearts, and putting the tonic of trust in its place. This glorious doctrine of trust is a wonderfully restful one to the overloaded. For let us remind ourselves again that it is not honest work that usually breaks God's children down. Work strengthens sinew, promotes appetite, and induces wholesome sleep. The argue fit of worry consumes strength, disorders the nerves and banishes sweet, refreshing slumber.

A life consecrated to Christ that oils all its joints with cheerful faith and tones its blood with the iron of its promises, never grows pale in the cheek or crippled in its gait. Look at that glorious old giant of Jesus Christ who drew the Gospel chariot from Jerusalem to Rome, and had "the care of all the churches" on His big heart. He never complained of being tired. He never chafed his limbs with the shackle of doubt, or loaded one extra ounce of godless anxiety on his brawny shoulders, and so he marched on to glory shouting. Knowing whom he believed, he was only solicitous to do his

Master's will and finish his Master's work; he knew that his strength would be equal to his day until he had won the everlasting crown.

Lean on Jesus, and He will rest you. Labor for Jesus, and He will bless you. Live for Jesus, and your soul shall mount up as on eagle's wing; you shall run and never weary, you shall walk arm in arm with him and never faint.

"Tired? No, not tired!"

While leaning on His breast

My soul with full enjoyment

Of His eternal rest."

—*Selected*.

## LOST OPPORTUNITY.

Men to whom God has given wealth frequently plan, while living, to do certain generous (?) things, as they term it, for some branch of the Lord's work by request. But press of business induces them to postpone such action till another year. Some new plan for business investment comes up which must have attention and money, so the part set apart for the Lord is not given. Thus year by year goes by till suddenly death comes and the purpose is never performed.

Not many years since a Christian man had thus planned and announced his plan in part, but it was deferred from year to year, till, like a flash, death came, and he was ushered into the presence of God. His estate has seen trouble and his widow sorrow because of it.

A man of wealth had promised to set aside a certain portion for the Lord's work, but when death came without warning, it was not done. Now the courts are attempting to settle the disputes of his heirs.

A Christian man died in a moment. He had considerable plans for doing good, but deferred them, and now his estate goes to those who are not in sympathy with the Christ he loved and intended to serve with his money. Why do men wait till they are dead before they give the Lord His portion? They have no promise of life nor any command from Him to hold what is His, just as long as they can breathe, and then let go of it, any more than they have a command to defer the giving of their souls to Christ till on their death bed.

One is quite as scriptural as the other and about as safe.

What a revelation it must be to one who has been the Lord's steward here of worldly goods, to find when he comes into the presence of the Judge, that the very money he had held in trust for God and intended to give to Him in his last will, is now being used for the world, it may be for base purposes or at least not for Christ, and then to know that the opportunity is lost forever.—*Record of Christian Work*.

## TRUE MINISTRY.

There ought no longer be a question as to the nature of true gospel ministry; and now that the apprehension of this great and blessed truth is gaining more and more a place in the Christian discipleship, shall Friends lose their clearness of vision? Shall they take a single doubtful step backward? There may and ought to be a step taken forward, but there ought not, there must not, be one taken backward. We can step boldly and confidently forward, relying upon the promises of our blessed Lord. His grace shall be our sufficiency. He who is pleased to entrust his cause, His interests, His secrets to his children, shall supply their deficiency. He who gives His gifts unto His servants will not commit them in vain.

That my meaning may be readily apprehended, I will briefly summarize: Our Lord has committed to His church a blessed gospel ministry. This ministry is His own gift committed to whomever He is pleased to call and anoint for this blessed service. It is a living service, and must constantly receive its unction from Him.

It cannot be exercised according to the will of man, nor in man's wisdom or power alone.

Its witness stands in the demonstration of the Spirit and in His power. The great head of the church is pleased to raise all true followers to a royal priesthood, and in them is the sweet and acceptable sacrifice of a willing and obedient spirit; and through them He is pleased to glorify His name by calling sinners to repentance and by strengthening and upbuilding believers.

A ministry on any other basis is not such a ministry as in our view is most in accordance with what He has left on record in the Scriptures for the guidance of His church.—*J. H. Stuart, in Friends' Review*.

LOVE'S WORK IS EASY.—It is not harder to learn to love what is good and true, and to wish every person well, than to learn any other thing. But nothing is learned without persistent practice; and there is pleasure in this practice corresponding to our desire for the object to be attained by it. Jacob's seven years' services for Rachel "seemed unto him but a few days, for the love he had for her."—*J. K. Hoffer*.

## HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.  
J. S. COFFMAN, ASSR. EDITOR.

June 15, 1887.

Entered at the Post Office at Elkhart, as second class mail matter.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter stating their P. O., pay up all arrears, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

If you wish your papers changed from one Post Office to another, please always give the Office where you now receive it, as well as the office to which you wish it sent.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their paper regularly, or if any persons who send for books, etc., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THE DATE on the label of your paper gives the time to which your paper is paid. If it is "dec. 31," it is paid to that time, and so of any other date. By this you can always tell if your paper is paid up, or is in arrears. The X on a label shows that your paper is ordered to be stopped at the date on it.

IF THE LABEL on your paper is not changed in the second number after you have sent money for it send us a card stating the case.

**THE MARTYR'S MIRROR.**—The work of binding the Martyr's Mirror is still progressing, and we are filling the orders as fast as we can. Some, however, are having their patience tried somewhat waiting till their turn comes; but we hope they will be able to hold out still a little longer. You will not need to wait long.

**A WORD OF ENCOURAGEMENT.**—A brother in Trenton, Iowa, writes the following encouraging words: "I have been a reader of the HERALD OF TRUTH for a number of years, and it has always been a welcome guest, and brings me much that is instructive and proves a blessing. Go on with renewed courage in defending the truth and reveal Antichrist, that through the pure teachings of Christ many souls may be saved and brought out of darkness into the true light," etc. For this purpose we are engaged in this work and we pray that God may ever grant us grace, power, light, wisdom and understanding that we may teach only that which will be to the glory of God and for the welfare and salvation of men.

Bro. A. R. Zook and wife and daughter of Haw Patch, Ind., visited with the brotherhood at Elkhart on Saturday, May 28. They spent Sunday with us, attending the Sunday-school and the morning and evening meetings. We appre-

ciated the visit very much, and were especially thankful for Bro. Zook's talk to the Sunday-school. He has been a helper in the Haw Patch Sunday-school for a number of years.

Since his return Bro. Z. has written to us stating the particulars of a serious accident resulting in severe injury to one of the brethren and the death of one of their friends and neighbors.

As Bro. E. K. Greenawalt and Henry Pay were returning from Ligonier the horse they were driving became unmanageable and ran away. Bro. Greenawalt jumped from the buggy, while his friend tried to stop the horse by turning him against the fence; but he was himself thrown against the fence and instantly killed. The one sad thought in connection with the death of this moral man and good citizen is that he was an unconverted man. Bro. G. was doing well at last accounts.

Sister Sarah Kenagy is in very feeble health, but is cheerful, and patiently trusts the Lord in her affliction.

**THE MINISTERS PRESENT at the Illinois Conference** were Henry Nice, of the Morrison Church, E. Hartman, of Tazewell county, Illinois, Henry Shaum and J. F. Funk, of Elkhart, Ind., H. Snively, of the Freeport Church, Abm. Ebersole and Bro. Reisner of the Sterling Church.

There were also present from a distance, Bro. Enos Detweiler and wife, and Sister Krout, widow of the late Samuel Krout, of Bucks county, Pa.

Bro. Abm. Ebersole and wife left immediately after the conference for a visit to Nebraska, and Bro. Samuel Yoder, of Elkhart, goes to fill the appointment at Sterling on Sunday, June 12th.

The brethren Jacob Reitzel and John Rutt also left about the same time for a visit to Pennsylvania.

Amos Shenk (minister) and wife, of Lancaster county, accompanied by Jonas Hess and wife, have recently visited the churches in Bucks and Montgomery Counties.

Bro. Isaac Moyer and wife, Deacon Jacob Overholt and wife, and Martin Leatherman and wife, of Bucks county, recently visited among the brethren in Lancaster Co., and much enjoyed their visit.

**SAD AND FATAL ACCIDENT.**—On Sunday morning May 15th, as Bro. Elisha

Martin, of Harrison Twp., Elkhart Co., Ind., had been called from home to render some assistance to a neighbor, his children took the cattle to pasture, and with them a colt, which the oldest boy, Benjamin, undertook to lead by the halter. As he was approaching the pasture, his brothers say he fell, which frightened the colt and running, he dragged the boy with him. After running some distance he turned and came back, still dragging the unfortunate boy, until near the pasture, where the colt was caught, the rope or strap cut and the boy released, but too late, to save him, as with a few breaths the boy expired. The rope was found fastened around his arm so securely that it had to be cut loose as stated above.

He was buried at Yellow Creek on the following day. The affliction is a very sad one, and we trust the sorrowing parents may comfort themselves with the thought that it is from the Lord. He was a grandson of Benjamin Martin, deceased, who moved from Lancaster Co., Pa., to Indiana several years ago.

**THE ORGAN IN THE CHURCH.**—On Wednesday, June 1st, in the General Assembly of the United Presbyterians, convening at Philadelphia, the debate on the question of instrumental music broke out afresh. One of the members of the assembly has been using an organ in his church and a committee of the assembly have been considering a complaint made to them about it. The committee reported that the church law forbidding instrumental music had been repealed and the assembly has no jurisdiction in the matter.

One of the members still wanted some action taken on the complaint. He averred that he had refused to go into the Keokuk, Iowa, Church to preach, though the congregation promised to conceal the organ with a cloth. It was a matter of conscience with him. Another declared that the organ ought to be excluded. "Its use," he said, "is a step backward to the mother of harlots." The report of the committee was finally adopted by a vote of 100 to 50. The organ therefore remains in the United Presbyterian Church.

In the Mennonite Church instrumental music has been generally opposed and testified against in her conferences. The use of musical instruments in the family has been discouraged in the main body

of the Mennonite Church, and their use in the church services positively forbidden. Yet we are sorry to admit that some of the churches in connection with what they call the General Conference of Mennonites in America (only a small portion of the Mennonite Church in America,) have been using the organ in their church services. But this is plainly a departure from the principles and practices of the Mennonite Church as a body. C.

## CONFERENCE IN WHITESIDE CO., ILL.

—Conference was opened by singing, reading the Scriptures and prayer; after which the usual discourse, embracing the doctrines, principles and rules of the church were represented, to which all present assented.

During the afternoon session in reply to a question presented by a member of this Conference an explanation of the "Mennonite Aid Plan" was given, showing that it was altogether consistent with the principles of the Mennonite church and the spirit of the Gospel. An earnest protest was also made against the taking of likenesses. In regard to the question as to how far we might go in defending our cause when suit at law was brought against us, and remain consistent with the non-resistant profession, it was held that we might answer, and show before the court the facts in the case, so that the court would be able to pass a just judgment. But in case decision is made against us, we must accept the decision without appeal. That is if any man will sue thee at law and take away thy coat, let him have thy cloak also.

In reference to the resolution passed by the Virginian Conference, in regard to the compilation of a new English Hymn Book with music, there was no decided action taken, but no objection was presented; and as a matter of encouragement, it was stated that this was nothing more than what was found in the Old German Lancaster collection of hymns now in use already over one hundred years. It was also held that the matter of serving as jurymen in cases where capital punishment was involved, and our opposition to the swearing of oaths should be fully explained to our people, especially to applicants for baptism, so that under all circumstances, we could act in accordance with our profession. It was also stated that ministers when they meet at

the church for service when several are present, should arrange for service if possible before entering the desk, so that the long parleying which sometimes is indulged in before the audience might be avoided. The minister who is to lead the service should also be ready when called on; have his hymns selected and also if possible his text, and take up the service and carry it forward without so much tarrying, which is sometimes very annoying to the congregation, and makes no good impression.

Much good instruction was given and a pleasant and profitable time was spent. The attendance was not large, yet we trust all received instruction and encouragement.

The Conference took place in the Mennonite Meeting-house near Sterling.

On Saturday afternoon, May 28th, public services were again held in the meeting-house, preparatory to the Lord's Supper on Sunday. Votes were also taken for a deacon in this church, and in the evening an English service was held at Penrose, about eight miles north of Sterling, which was well attended.

On Sunday communion was held in the meeting-house, where there were many present and participated.

In the afternoon communion was served at two different places to aged persons who were not able to attend the general services. In the evening an English service was held in the meeting-house, where a large number were present and we had, as we trust, a profitable meeting.

On Monday, May 30th, services were held at the meeting-house, where the lot was cast for deacon. It fell on Brother Philip Nice, a son of Bish. Henry Nice, who was accordingly ordained.

On Tuesday, May 31st, a meeting had been appointed at the meeting-house near Morrison, and votes were taken and the lot cast for minister. There were five brethren present, and the lot fell on Bro. John Nice, also a son of Bishop Henry Nice.

On Tuesday evening we had an English service in the same church, which was well attended, and good attention was given. Here Bro. Hartman took leave and started for home the following morning.

The next day Brother Shaum and the writer spent in visiting among the broth-

erhood, and on Thursday we went to Freeport, where we had meeting in the meeting-house near by, and in the forenoon on Friday and again in the evening. Also in the afternoon at 6 o'clock we had a service with Sister Jacob Horsh, who is unable to leave the house on account of bodily infirmities.

On Saturday morning we returned home, Bro. Shaum remaining for the purpose of ordaining a minister and holding communion, and the lot fell on Bro. Joseph Lehman.

We visited many brethren and sisters during the intervals of these meetings, and rejoice that we were permitted to enjoy this privilege once more. It is some years since we last met, and it was a real season of refreshing to meet the dear brethren and sisters once more. May they all hold out faithful and may God bless all their efforts for good. May He especially bless the brethren now called into the special service in his vineyard. J. F. FUNK.

Elkhart, Ind.

## CHURCH NEWS.

FROM LATITZ, Pa.—On Sunday, June 5th, eight persons were baptized and received into the Indian town Church, Lancaster county, Pa.

FROM CLEARFIELD, Co., Pa.—Preacher John N. Durr of Fayette Co., Pa., visited with the church in Clearfield county from the 10th to the 16th of May. During the time seven persons united with the church. On Sunday the 15th a communion service was held. Bro. Durr has proved himself a faithful laborer in the good work, and the people in Clearfield will be pleased to have him stop with them again.

FROM PLEVNA, IND.—The church in Howard and Miami counties, Ind., held their communion service on Sunday, June 5th. The brethren D. C. Miller, Robert Sproll and E. Mast conducted the meeting. Bro. Sproll spoke some in the English language. A goodly number took part in the communion and feet-washing.

Six persons have made choice to serve the Lord, and have requested to be received into the church. May many others imitate their good example, and may all labor zealously for the Lord and the glory of his church.

FROM VIRGINIA.—A letter from Rockingham county, Va., states that the bishop from the middle district has been at Winchester holding communion services,



and expects shortly to go to Augusta county to hold communion services there. He says he has more church work this spring than ever before. On Wednesday, June 1st, a meeting was held at the Weaver Church in the Middle district to bring before the church the actions of the late conference. For some years the churches in Virginia have been holding meetings of this kind in the several districts. By bringing before the members in a special meeting the work and decisions of conference the brotherhood is better informed in the usages of the Church, and the ministers have to a fuller extent the co-operation of the laity.

FROM ROSKLAND, NEB.—A brother writes us from the above address as follows:—We have started a Sunday-school in our Meeting-house. There has been a good interest manifested so far by old and young. There are about seventy-five scholars in attendance all of which seem anxious to receive instructions out of the word of God. I believe that the articles on Sunday-school which have appeared in the HERALD have been a great help in making known the necessity of Sunday-schools, where we have a better opportunity than in the church service to feed the lambs. May the Lord add his blessing to the work that all may be edified is the prayer of your unworthy brother.

J. N.

FROM KENT CO., MICH.—Communion services were held in the Bowne church, Kent Co., Mich., on the 15th of May. Bro. Daniel Wismer of Kansas was present with us and lead the services. He spoke very earnestly and impressively on the sufferings and death of our Savior on the cross. Quite a number present took part in communion and foot-washing.

The following Sunday, May 22d communion services were held in the Caladonia church. Bro. Wismer again led the services. There were also two persons received into church-membership. It was a time of rejoicing to see this couple, already almost at the eleventh hour of their lives come confessing Christ as their Savior and Redeemer. May many more take the same step and boldly come out on the Lord's side, renouncing the vain things of this world and living as true followers of Christ.

Bro. Wismer held several meetings in the Bowne and Caladonia churches before leaving for Canada, where he expects to attend the Annual Conference in Berlin. The Lord bless the efforts of the brother.

The brethren Christian Wenger and bishop Speicher left here last Friday the 3d on a visit to North Michigan. They expect to be engaged there about a week in laboring for the Master. May their labors be blessed of the Lord. H. E.

## CORRESPONDENCE.

DEATH OF DIPHTHERIA.—Recently there have been, and still are, a number of cases of diphtheria in a number of families in the vicinity of Dale Enterprise, Va., several of which have proved fatal. Several of the children of Bro. G. D. Heatwole have been afflicted with this dread disease, one of whom did not recover. Daniel a kind and generous-hearted boy of about 12 years was followed to his resting place on the 30th of May by many who loved him, and felt sad to see him lowered into the grave.

See death notice.

FROM FRANCONIAVILLE, Pa.—I will inform you that on Sunday, May 29th several persons were baptized at Line Lexington. There are also a number of young people preparing for baptism at the Plain Church, who expect to be baptized on Sunday, June 4th. There are also several applicants at Franconia who will be received into membership soon. May they all be shining lights and useful members. The congregation at Franconia have started their Sunday-school, holding the first school on the 22d of May. Our aged brother, preacher Jacob Landes of the Franconia congregation was very unfortunate on Saturday the 28th, meeting with an accident which might have caused instant death. He was splitting a log with powder, and the charge went off before he expected, throwing a heavy piece of wood against his breast. He was hurled some distance, and his face was so badly burned that there is danger of losing both eyes if he should survive. He has regained consciousness, but is not considered out of danger. May the Lord comfort him and give him and all of us grace that we may say, "The will of the Lord be done."

I. H. HACKMAN.

LATER.—Bro. Hackman writes later: "Pre. Jacob Landes is considerably better. There is also hope of his keeping his eyesight and that he will be restored to health if nothing particular will happen now."

## OUR JOURNEY.

Dale Enterprise, Va., May 30th.

As we are now making farewell visits among the friends in Rockingham Co., Va., expecting soon to be on our way homeward through Pennsylvania and Ohio, I will, before leaving, give a little sketch of what we think may be most interesting to the readers of the HERALD or TRUTH.

While we were among the friends in the country along the North Mountain, we were conducted by cousin Daniel, son

of David A. Heatwole, to the spot at the foot of the mountain called "The sparkling springs," where our brethren have purchased twenty acres of land for the purpose of making a summer resort for the sick. There are three springs here only a few yards apart, and each spring is said to differ from the other in its medicinal properties. These sparkling springs are intended to supply the place among our people which the "Union springs" had formerly done for many years until they were recently taken from them by reason of an old title on the land.

Returning from here, we went aside to see a noted tide spring on the farm of Jacob Myers. In about fifteen minutes after we reached the spring, where the water was standing a few inches in a deep hole, the water began to rise and soon a considerable stream ran briskly down the ravine, rippling out over the stones for half an hour, when suddenly the flow ceased and the water almost disappeared. Thus it comes and goes at intervals from year to year.

Between the 5th and 13th we visited our brethren in Augusta county, among whom were two cousins, David S. Heatwole and Lydia A. Heatwole (now Groves), whom I had not seen for twenty-three years. There are about forty members here a few miles beyond Waynesboro (a railroad town), who congregate at the Springdale Church near Pre. Joseph N. Driver. Four at least of the families are from Pennsylvania, Samuel Weaver, David Weaver, Senior and Junior and Ezra Martin, all of whom we visited. The country here is nice, and rather rolling. It reminded us a little of our home country in the west.

We attended only one church service in Augusta county which was in the Hildebrand Church, near the aged Bishop Jacob Hildebrand who visited us in Kansas a few years ago. They have a large, commodious church-house here, but only a few brethren were present at the meeting, owing probably in part to the inclemency of the weather. Jacob H. Hildebrand had come seven miles, and Joseph N. Driver twenty miles to fill the appointment. I thought at the time how encouraging it would have been to them if the empty benches had been filled with attentive hearers. If our ministers put in their appearance in gloomy weather to fill appointments as faithful ambassadors for Christ, it certainly would be more strengthening and encouraging to them if the brethren would assemble with them then as readily as when the weather is fair and pleasant. I shall never forget the time when two of our ministers were so delighted and rejoiced years ago after coming seventeen miles, part of the way through a snow-storm, to preach in a little school-house, and found all the brethren of that vicinity there by a good,

warm stove with warm brotherly greetings for them, thus comforting them in their spirit and in their bodies.

As we returned to Rockingham county in time for the conference and communion services at Weaver's Church, we were accompanied by Bro. Samuel Weaver, Bro. Driver and wife, and her sister Margaret, a distance of thirty five miles.

Thirty-seven ministers and deacons were present at the conference. Four were bishops—Samuel Coffman, Abraham Shank, Jacob Hildebrand, and John Geil, Sen. Their heads were all silvered with grey hairs. Bro. Geil is eighty-eight years of age.

The conference was conducted in a way that I had never before seen among us. In the first place there was a moderator whose work it was to read the business of the conference (which was previously arranged by a committee appointed for that purpose), to see that perfect order was maintained throughout the meeting. After song and silent prayer the bishops were each allowed to speak twenty minutes by way of admonition upon any points they wished, and the ministers and deacons were then called upon also by the officiating deacon to speak in turn, if they chose, so that there was no loss of time in one waiting on the other. After this any private member who was not a member of conference had also the liberty to say something if he felt inclined to do so.

Next the bishops brought up such subjects as they thought necessary to reason over or to act upon before the written business was considered. The moderator brought each subject in order before the conference and each one could speak and reason for or against it as he felt moved to do, after which the vote was taken to adopt, reject, or lay over for future consideration. It was also the duty of the moderator to see that the remarks of every one were to the point or rather that they had a direct bearing upon the subjects before the conference. Thus they seemed to accomplish their work speedily and orderly. They closed with song and prayer.

On Sunday at the communion services more than a thousand persons were present, and it was estimated that between four and five hundred participated in the communion. The following stanzas were sung as a closing hymn:

When shall we all meet again?  
When shall we all meet again?  
Oft shall glowing hope expire,  
Oft shall wearied love retire,  
Oft shall death and sorrow reign,  
Ere we all shall meet again.

Though in distant lands we sigh,  
Parched beneath the hostile sky;  
Though the deep between us rolls,  
Friendship shall unite our souls;  
And in faith's well known domain  
Within the veil we'll meet again.

When the dreams of life are fled,  
When its wasted lamps are dead,  
When in cold oblivion's shade  
Beauty, wealth and fame are laid—  
Where immortal spirits reign  
There may we all meet again.

The 22d and 29th of May I was present at two very interesting Sunday schools. The latter was a union-school held in what is known as the Coakley Town school-house, under the supervision of Abraham Simmers and Gideon Rhodes. This was the second meeting for the school and the first organization of this kind ever held at this place. One hundred and fifteen persons were present. The former school at Weaver's Church under the supervision of Emanuel Suter and Samuel Brunk numbered one hundred and fifty-four. This is the largest number I ever met in a Sunday-school capacity. And furthermore it is the only one I ever witnessed conducted exclusively by our own brethren.

I noticed also what seems to me a favorable feature—After a short admonition to the children and prayer by the superintendent, several hymns were sung before proceeding to the lesson. After the lesson and before closing a number of pieces were again sung. "Bible school hymns" was the name of their singing book, a little collection of sacred songs by Bro. C. H. Brunk.

R. J. HEATWOLE.

P. S.—Friends communicating with me in the month of June will please address me at Elida, Allen Co., Ohio.

## HYMN BOOKS WITH NOTES.

As a means of fostering singing in our churches, the Virginia Conference, at its several last semi-annual meetings, had under consideration the propriety and importance of having the hymns of our hymn-books set to music in some convenient form for church service, Sunday-school, and singing-school. It is designed to bring about better and more uniform singing in the various churches, and to teach in the Sunday-school and singing-school the same hymns and tunes designed to be sung at church. This is important from the fact that much of the modern music now taught in the Sunday-schools and singing-schools is not well adapted to our church service.

And as there are a number of hymns in our hymn-books that are seldom or never used—some imperfectly rhymed and metered, and a great many hymns full of sentiment and expression not in our selection, it is agreed upon to revise the work also, before setting it to music.

The general plan agreed upon by conference for the undertaking is to get as many of the churches in the United States and Canada, as approve the plan to co-operate in the work and the selecting of

hymns and tunes be done by representation consisting of one or more for each Conference District, or as may be agreed upon hereafter.

The financial question in regard to this work was also raised in conference and it was decided that in the bounds of this conference the money be raised by subscription and not by taxing the church. For the purpose of ascertaining who is interested and what churches are willing to co-operate in this matter, the undersigned Brethren have been appointed as a correspondence committee; any one of whom may be addressed for information, or encouragement. Brethren, let us hear from you.

{ Bro. Samuel Shank, Broadway, Va.  
Committee { Emanuel Suter, Harrisonburg, Va.  
{ C. H. Brunk, Dale Enterprise, Va.

## REMARKS.

The above article was published in the June 1st No. of the HERALD, but to call special attention to the subject, we publish it again in the present number.

In many churches of the brotherhood this matter has been talked of for years, and many of the members who are most interested in the singing in divine service have seriously felt the great need among our people of better facilities to learn singing. This want would be in a great measure met in the work proposed by the Virginia brethren, who are the first to make a move for this long-talked-of "Hymn and Tune Book."

A great majority of the brotherhood cannot see the necessity of having our hymns set to music, as can the few upon whom lies the burden of leading the singing in the churches. Many times only a few have to do the singing for the whole congregation; and very frequently the help the leader gets (though leaders are always glad for all the help they can get) is very unmusical and incorrect. To all who have learned to read music at all it is very clear that having before them the music with the hymns is a great help to their singing.

Better singing and a more general participation of the congregation in this pleasant part of sacred service is one of the vital questions for our people at present, when so much must be done to hold our own against the influences with which we are surrounded. Revising our hymn book and setting the hymns to music will do much to accomplish this end.

A work of such vital interest to the church as the one under consideration should be entered upon with judgment and thorough consideration. The object should be, not to get out a hymn book that suits the tastes of a few local churches, but one that will accomplish the most good for the entire brotherhood throughout the United States and Canada.

In arranging a hymn book to be used over so wide a territory, all who engage in the work should expect to exercise much charity toward others in the matter of musical taste, and judgment as to what is appropriate. All must yield some of their preferences in favor of others. Our traveling ministers well know that there is much difference at present in the singing in various parts of the brotherhood, and these differences must be respected. A hymn book set to music will do much to bring about more unity in the singing in the church services, so that our people can readily sing together wherever they meet for worship. This is one of the most desirable objects to be attained by the proposed work.

Those churches which are interested in this move should appoint some of their members to enter into a correspondence with others on this subject, or where they do not see proper to do so, those individuals who are interested should enter into correspondence. Suggestions should be made through the HERALD OF TRUTH, as they will in this way come before our churches in general. May the direction of God attend all who engage in this work. C.

#### WHAT TWO BLIND MEN COULD NOT SEE.

There was a friend of mine preaching on Glasgow Green a few years ago, when some one from the crowd called out, "May I speak?" After getting permission he pushed his way through the crowd, until he was standing on the platform beside my friend.

"Friends," he exclaimed, "I do not believe what this man has been talking about. I do not believe in a hell, I do not believe in a judgment, I do not believe in a God. For I never saw any of them."

He continued talking in this way for a while, when another voice was heard from the crowd, "May I speak?" The infidel sat down, and the next man began:

"Friends, you say there is a river running not far from this place, the river Clyde. There is no such thing; it is not true. You tell me that there are grass and trees growing around me where I now stand; there is no such thing; that also is untrue. You tell me that there are a great many people standing here. Again I say, that is not true; there is no person standing here save myself. I suppose you wonder what I am talking about; but friends, I was born blind. I never have seen one of you, and while I talk, it only shows that I am blind, or I would not say such things. And you," he said, turning to the infidel, "the more you talk, the more it exposes your own ignorance, because you are *spiritually blind*, and cannot see."—R. B. Stewart.

#### THE POWER OF THE GOSPEL.

The Gospel of Christ is the instrument which God has appointed for the conversion of sinners, and its wonderful efficacy, in turning men "from darkness to light, from the power of Satan unto God," proves its divine appointment. It is abundantly sufficient for saving the greatest sinners. The salvation of a sinner contains two things: his deliverance from the guilt and punishment of sin, and his recovery to the divine image and likeness. Let either of these blessings be wanting, and his salvation would be unfinished.

But in both these respects the salvation of the Gospel is complete. It is abundantly sufficient for saving sinners, both from the punishment and from the power of sin. It undertakes to procure for them the forgiveness of their sins, and renewal of their hearts; and it undertakes to do this for *all* sinners who wish to have it done for them; for the *greatest* sinners, for those whose guilt is most highly aggravated, for those whose evil habits are most deeply rooted. St. Paul gives us a striking instance in the case of the Corinthians, which fully explains and confirms this truth. Surely, if there could have been any sinners, whose case the remedy provided in the Gospel would not reach, these Corinthians would have been the persons. If any sins could utterly shut out a man from the divine mercy, *their* sins would have shut *them* out. For what sins can be greater? Idolatry, adultery, uncleanness, theft, covetousness, drunkenness, reviling, extortion; these were the horrid, the abominable practices in which they had lived. But had even these sins shut them out from mercy? Had the gospel been found insufficient for recovering them out of their lost and guilty state? No. St. Paul writes to them: "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." They stand forth as decisive proofs of the power and sufficiency of the gospel for saving the greatest sinners.

Indeed the whole Bible proclaims the same truth. The blessed Jesus, the eternal Son of the Most High, came into the world on purpose that He might save sinners,—sinners of

every rank and description, without any reserve or exception. He commanded that "remission of sins should be preached in His name among *all nations*. We are expressly told that "the blood of Jesus Christ cleanseth from *all sin*," that "He is able to save them to the *utmost*," that come unto God by Him," that He "will in *no wise* cast out any that come to Him," that "*whosoever* shall call on the name of the Lord shall be saved." His invitations are addressed to all, without any restrictions: "Ho, *every one* that thirsteth, come ye to the waters." "If *any man* thirst, let him come unto Me and drink." "*Whosoever* will, let him take of the water of life freely."

In short, so rich, so full, so vast is His mercy, that none are shut out from a share in it, but those who, by their obstinacy and impenitence, shut out themselves. Do you require any further witnesses of this truth? Look at many of the persons celebrated in Scripture for their piety and holiness, and see what their former characters had been. What had the Ephesian converts been before they received the Gospel? They had been "dead in trespasses and sin," "fulfilling the desires of the flesh and of the mind," "without God in the world." What had Matthew and Zaccheus been before their conversion? Publicans, persons usually distinguished for their covetousness, their rapacity, and their extortion. What had Onesimus been? A run-away, dishonest servant. What had St. Paul himself been? "A blasphemer, a persecutor," nay, as he declared, "the chief of sinners." For the thief upon the cross, for the jailer at Philippi, for thousands among the wicked Jews, for tens of thousands among the idolatrous Gentiles, it proved sufficient. They were saved from condemnation and created anew in Christ Jesus unto good works. Christ is still able to save: He is "the same yesterday, to-day, and forever."

Let the meditation on this great truth not be a barren one. Let the convinced and humbled sinner apply it to his own case, and derive consolation and encouragement from it. But while it speaks comfort to the penitent sinner, it leaves the impenitent without excuse.

Parish Visitor.

#### ARE ALL THE CHILDREN IN?

The darkness falls, the wind is high,  
Dense black clouds fill the western sky,  
The storm will soon begin.  
The thunders roar, the lightnings flash,  
I hear the great round rain-drops dash,—  
Are all the children in?  
They're coming softly to my side—  
Their forms within my arms I hide,  
No other arms are sure.  
The storm may rage with fury wild,  
With trusting faith each little child  
With mother feels secure.  
But future days are drawing near,  
They'll go from this warm shelter here  
Out in the world's wide din.  
The rain will fall, the cold winds blow,  
I'll sit alone and long to know,  
Are all the children in?  
Will they have shelter there secure.  
Where hearts are waiting, strong and sure,  
And love is true when tried;  
Or will they find a broken reed  
When strength of heart they so much need  
To help them brave the tide?  
God knows it all, his will is best:  
I'll shield them now and yield the rest  
In his most righteous hand.  
Sometimes the souls he loves are driven  
By tempests wild and thus are driven  
Nearer the better land.  
If he should call us home before  
The children go on that blessed shore  
Afar from care and sin,  
I know that I shall watch and wait  
Till he, the keeper of the gate,  
Lets all the children in.

Selected by SISTER II.

#### A BEAUTIFUL EXAMPLE.

It is rarely that we read anything more touchingly beautiful than the way in which Catherine Tait, wife of the Archbishop of Canterbury, tried to comfort her own heart and the heart of her husband after they were suddenly deprived by death of "five blessed little daughters." Other parents who mourn because of empty cradles and desolate places at the fireside may be strengthened by their example. Mrs. Tait writes:

"Now, constantly, with our daily prayers for them, we say the thanksgiving and commemoration:  
Lord thou hast let thy little ones depart in peace.

Lord Jesus, thou hast received their spirits, and hast opened unto them the gate of everlasting glory.  
Thy loving spirit leads them forth in the land of righteousness, into thy holy hill, into thy heavenly kingdom.

Thou didst send thy angels to meet them and carry them into Abraham's bosom.

Thou hast placed them in the habitation of light and peace—of joy and gladness. Thou hast received them into the arms of thy mercy, and given them an inheritance with the saints in light.

There they reign with thy elect angels and thy blessed saints departed, thy holy prophets and glorious apostles in all joy, glory, felicity, and blessedness, forever and ever. Amen."—*Set.*

#### FOR THE LITTLE READERS.

(Continued.)

##### THE GOLDEN CALF.

Moses stayed in the mount forty days and forty nights. How did the Israelites behave while he was gone?

At first they behaved well, but at last they grew tired of waiting—they grew impatient. They wanted to go on to Canaan quickly, but the cloud stopped at the top of the mountain, and they were not allowed to go on unless it moved, and unless Moses told them to move.

Now Moses was on the top of the mountain, and they began to think he would never come back; so they went to Aaron, and said to him, Make us some gods to go before us, for we do not know what is become of Moses.

How wicked a thing to ask. But you know they had lived in Egypt, where they had seen people worship idols, and they had learned to do the same.

Aaron was afraid that they would kill him, if he did not make an image to please them. So he said, Bring me your gold ear-rings. And the people brought him their golden ear-rings.

Aaron melted all the ear-rings in the fire; then, when the gold was soft, he formed it into an image. He made it in the shape of a calf. The people in Egypt worshipped calves.

As soon as the Israelites saw it they began to praise it, and say, This is he who brought us out of Egypt. Then Aaron put it on a high place, and built an altar before it, and said that they would have a great feast the next day.

The next day they rose up early. They spent the day in worshipping the calf. They took their lambs and goats, and offered them on the altar of sacrifices to the calf, and then rose up to sing and dance, all the while praising the calf.

You remember that they had promised a little while ago always to obey God; but they did not keep their promise. One of the ten commandments was, Thou shalt not make an image, and bow down to it. How soon they broke that commandment!

Moses was at the top of the mountain talking with God. He did not know what they were doing, but God knew; and he said to Moses, Go down; the people you brought out of Egypt have made a golden calf, and are worshipping it. They have made me very angry, and I will kill them all; but I will save you, Moses, and your children.

Moses was grieved to hear that the Lord was angry, and he entreated God to forgive the people. Remember, he said, how you have brought them out of Egypt, and how you promised Abraham that you would bless his children.

And the Lord heard Moses' prayer, and determined that he would not kill them all. How kind Moses was to pray for the people. How merciful God was to say that he would not kill all the people, though they had well deserved it.

Then Moses went quickly down the mountain, with the book of stone in his hand. When he had almost come to the bottom of the mount, he heard the noise of singing, and he knew that it was the Israelites praising their calf.

At last Moses came to the tents, and he saw the calf, and the people dancing round it, like mad or drunken people. It was a dreadful sight for Moses to see. He grew more angry still, and he threw down the stone book upon the ground, and broke it into pieces.

The Israelites had broken God's laws, and Moses broke the book in his anger and his grief. Moses would not give that stone book to these wicked people.

Do you not think the people must have been afraid when they saw Moses again? They had thought they should never see him again; but he had caught them in their wickedness.

He took the calf, no one trying to hinder him, and threw it again in the fire: then afterwards he ground it into powder, and threw it into some water, and made the Israelites drink that bitter water.

Moses was very angry with Aaron for having made the calf. Moses said to him, Why did you let the people be so wicked?

Aaron said, Do not be angry with me: the people chose to be wicked, and they asked me to make the calf; I did it to please them.

This was a bad excuse. It was very wicked in Aaron to make the calf. We should not do wicked things, even when people ask us.

Moses told some of the men to take swords, and to kill a great many people; and they killed three thousand men with swords. And God made a great many other people fall very ill.

These were the punishments that God sent to the wicked Israelites. They deserved to be killed for worshipping the golden calf; but God listened to Moses' prayer, and did not kill them all.

You have heard how the stone book was broken. God did not make a new one himself, but he told Moses to make a book of stone, and then God wrote the ten commandments in it, as he had done in the other book.

God called Moses up into the mountain again, and then God wrote the ten commandments in the stone book. God told Moses to stay alone with him on the mountain forty days and forty nights.

God talked to Moses as friends talk to one another. He did not speak in that loud voice which had frightened the Israelites, nor did he make it thunder and lighten and smoke when he talked



to Moses. Moses liked being with God upon the mountain.

Why was not Moses afraid of God? Because God's Spirit was in him. Dear reader, you will love God like a father, if God's Holy Spirit is in you. God let Moses see some of his glorious brightness; but God would not let him see his face, because Moses would have died had he seen God's face. The angels in heaven see God's face, but men upon earth could not bear such brightness.

I will tell you soon what God said to Moses when he was alone with him on the mountain.

Moses ate no bread and drank no water while he was alone with God.

At last Moses came down again to the people, with the stone book in his hand. This time the Israelites were not worshipping an image; they came up to Moses to speak to him; but when they looked at his face, they were afraid to come near him; even Aaron, Moses' brother, was afraid. What could the reason be?

The reason was, Moses' face shone like the sun, and they could not bear such brightness. And what had made his face shine?

He had been talking with God and looking upon his glory, and this had made his face so bright. For God is brighter than the sun, and the angels who look upon God are bright like him.

When Moses knew why the people could not come near him, he took a thick veil, and covered his face, and then he called them, for he wanted to tell them what God had said to him.

Then Aaron and the people came to him, and now they could look at him. Moses kept the veil on his face all the time he talked to them.

The faces of all the just and good will one day shine bright in heaven; and if you love God now, I am sure you will one day see him in heaven, and then you too will shine like the angels.

(To be continued)

## Miscellany.

**PAID PREACHERS.**—An editorial article in *The Independent*, in speaking of the difficulty that exists in supplying ministers for small congregations, says:

"We have been long convinced that the error lies in the assumption that an ordained pastor must always expect to live from the Gospel. If these country parishes are to be provided with efficient pastors, they must, in many cases, be men who get their own living chiefly as their people do, as farmers or mechanics."

The Society of Friends is happily freed from the perplexities that beset many others; since it holds the doctrine that it is the prerogative of the Head of the Church to qualify and send whom he

pleases into the work of the ministry; and that the preparation for this service is wrought by his own Spirit in the hearts of his servants, and does not prevent them from earning their own livelihood by the labor of their hands.

**STRONG GROUNDS ON THE DIVORCE QUESTION.**—Resolutions recognizing adultery as the sole ground for divorce, and forbidding ministers to marry persons who have been divorced, except in the case of the innocent party where a divorce has been granted for adultery, were adopted by the general council of the Reformed Episcopal Church at Friday's session (May 27th). The resolutions provide that nothing therein contained shall prevent the remarriage of former husband and wife. The discussion was very brief.

**ALCOHOL AS MEDICINE.**—Prof. Kapff, the President of the "National Society," informs Governor Hill that "malt beverages and wine constitute the greatest and most approved nourishers and harbingers of increased health, strength and vitality." Dr. N. S. Davis, ex-President of the Medical Association of the United States, says, "alcoholic drinks are 'injurious to all the functions of the body and mind.'" Dr. Wilson Parker, Professor of Chemical Surgery in the N. Y. College of Physicians and Surgeons, says, "Alcohol has no place in the healthy system, but is an irritant poison." Dr. W. B. Richardson, M. A., M. D., F. R. S., says, "Alcohol is neither a food nor a drink suitable for his (man's) natural demands." And Dr. Carl Ernest Bach, Professor of Pathological Anatomy, of Leipzig, says, "Beer is demoralizing." What the "National Society" is, we know not, and who "Professor Kapff" is, we know not, but we know who these other men are.—*The Voice*.

**ANTI SALOON MOVEMENT.**—A mass meeting was held in Cooper Union, New York, on the 25th of May, as the opening movement of a large body of influential men against the saloons. The chief speakers were ex-Judge Noah Davis and ex-Senator Windom of Minnesota. Letters endorsing the movement were read from Senators Edmunds, of Vermont, Wilson, of Iowa, Blair, of New Hampshire, and Hoar, of Massachusetts. Other prominent men also wrote expressing their approval. Senator Windom in the course of his speech deliberately expressed the opinion that "the two hundred thousand saloons in this country have been instrumental in destroying more human life in the last five years than the two millions of the Civil War." All thinking people who have been so situated as to see even but partially the evils and the sorrow attending the drinking habits of the thousands of otherwise moral people will rejoice that a move-

ment so powerful has been put in motion to remove the terrible temptation held out by the saloon.

**A GIRL'S REASON DETHRONED AT A SPIRITUALISTIC SEANCE.**—A melancholy item of news is telegraphed from Louisville, Kentucky. On May 21st a lady attended a private seance at the house of her friend, and took her daughter with her. The girl was very much frightened, and frequently begged her mother to go home. The company laughed at her, and finally a stupid young man, in a spirit of mischief, crawled behind the girl's chair and gave utterance to a dismal groan. The poor girl fell from her chair in convulsions. Everybody was now thoroughly frightened, and the girl's mother was nearly distracted with grief. The girl remained unconscious till a physician arrived, when, under his treatment, she opened her eyes, but there was a wild, unnatural light in them, and the doctor thinks her reason has been permanently dethroned, even if the shock to her nervous system does not cause her death. That the mother should be distracted with grief is conceivable. Though the calamity that has fallen upon her daughter was the result of a fool's trick, yet its deplorable effect was caused by the overwrought condition of her nerves, and this was the result of the mother's defiance of God's warning (Lev. 20:6).—*Christian Herald*.

## A SAD DEATH.

A sad accident occurred near Caledonia, Kent Co., Mich., on the 22d of May, in which a lad, Anthony Brower, aged nearly 17 years, lost his life. He was engaged in hauling manure into a field, and it appears that when in the field he fell off the load alighting on his head and breaking his neck. As he did not return for quite a while, he was searched for and was found in the condition above stated. He was buried on the 24th, followed by a large concourse of friends. Services by C. C. Beery and — Berkey from Matthew 24:44. This is a very sad case and a solemn warning to young people not to delay in seeking the salvation of their souls, for it is a terrible thing to fall into the hands of God unprepared. — H. E.

## OBITUARY.

Margaret (Holdeman) Freed was born January 17th, 1810, in New Britain Twp., Bucks county, Pa., and removed with her parents to Columbiana county, Ohio, in June 1829. She united with the Mennonite church in November 1829; was married in November 1827 to Samuel Yoder, who died in November 1836. In November 1836 she was married to Jacob Freed, who died in April 1868. Her descendants are nine children, five by her first husband, and four by the second, eight of whom survive her; 76 grandchildren, and 67 great grandchildren. She lived in widowhood nineteen years. After a lingering sickness of twelve weeks she died on the 30th of May, 1887, aged 77 years, 4 months and 13 days. She was buried in the Shaum graveyard where an unusually large number of relatives

and friends assembled to attend the funeral services which were held by Amos Mumaw, Peter Lehman and John Coffman. Sister Freed was connected with the church in Elkhart county almost from the time of its first organization, and through all the trials and sorrows which the church passed, and through the perilous times of dissection, and division, and falling away, the Lord preserved her, and enabled her to stand faithful to her trust in God, her church home, and her conference. She was an able and zealous defender of Bible truth and the doctrines of the church, and was always ready with a word of instruction and comfort in trial. When it was possible for her to attend the church services her place was never vacant. Our sister was indeed one of those whose life to all appearance deserves more than a passing notice, and probably no sister in the church in this county was so well and so widely known. She was one of those mothers in Israel whose work never seems finished; yet we have the blessed assurance that her dying words were a true expression of the condition of her soul, when she said, and requested to be used at her funeral, the words, "I am now ready," etc. 2 Tim. 4:6-8.

**CORRECTION.**—In the marriage notice of Bachman and Smith, the name should read, "Bachman of Putnam Co. Ill.," not "Bureau county," as we incorrectly stated.

## Died.

**HESB.**—On the 23rd of April, near Mechanicburg, Cumberland Co., Pa., of consumption, Lizzie J., oldest daughter of Bro. and Sister Peter Hesb, aged 11 years, 4 months and 16 days. She was buried on the 1st of May, at Slate Hill, where a large congregation gathered with the Sunday-school of which she was a member, awaited her remains, to sympathize with the parents.

**STOFFER.**—On the 27th of April, at her home near Scottsdale, Fayette county, Pa., of a complication of diseases, Sister Catharine M. Stoffer, aged 75 years, 2 months and 5 days. Buried on the 28th in the Mennonite graveyard near Pennsville. Services by A. L. Funk from Rev. 14:13.

**WEAVER.**—On the 12th of May, near Davidsville, Conemaugh Twp., Somerset Co., Pa., Sister Christina, wife of Brother Moses Weaver, aged 33 years, 3 months and 25 days. She leaves a husband and eight children, parents, brothers and sisters to mourn her departure. Buried on the 14th in the family graveyard, followed by a large concourse of friends. Services by Jonas Houch and S. S. Gindelsperger from 1 Pet. 1:21. Sister Weaver was a faithful Christian.

**RICH.**—On the 20th of May, near Crawfordville, Washington Co., Iowa, of dropsy, Josephine Rich, aged 16 years, 10 months and 3 days. Buried on the 21st at Eichler's Meeting-house. Services by Benjamin Eichler from Matt. 10:28-30.

**MAST.**—On the 23d of May, in Crawford Twp., Washington county, Iowa, Elizabeth, wife of Joseph Mast, aged 24 years, 7 months and 24 days. She was buried on the 24th at Eichler's Meeting house, followed to the grave by many friends. She leaves a husband, parents, and four brothers and four sisters to mourn her loss. Services by Benjamin Eichler from 1 Thess. 4:13.

**STUTZMAN.**—On the 23d of May, in Lyon Co., Kansas, Catharine, daughter of Joseph J. and Gertrude Stutzman, aged 5 years and 5 months. This child was indeed helpless. It was blind from its birth and speechless.

Now it is free from all suffering; therefore we need not mourn but rejoice that God has relieved her from the cares of this world and borne her unto himself. She was buried in Borntrager's grave-yard. Services by J. J. Borntrager and Joseph Shlegel from 1 Peter 1:24, 25 and 1 Cor. 15:19-26.

**MISHLER.**—On the 27th of March, in Howard county, Ind., of lung fever, Benjamin Mishler, aged 61 years, 8 months and 20 days. Buried at Moses Mast's burying-ground. Services by Robert Sproll and J. S. Coffman.

**TROYER.**—On the 11th of May, at Madisonburg, Eliza, wife of Peter Troyer, aged 53 years, 11 months and 7 days. Services by David Hostetler and John Hoover from 2 Cor. 8:9.

**AMSTUTZ.**—On the 3d of June, at Georgetown, Catharine, wife of John Amstutz, aged 47 years and 5 months. She was buried at the Paradise grave-yard. Services by David Hostetler from Job 19:25.

**HEATWOLE.**—On the 29th of May, in Rockingham county, Va., of diphtheria, Daniel Rush, son of Pre. Gabriel and Lydia Heatwole, aged 12 years. Appropriate remarks were made by Abram Burkholder, David Landes and S. Weaver from 1 Peter 1:24. But recently little Daniel said, "I am going to attend the Sunday-school every Sunday." We hope he is happier where he has gone.

Little Daniel, kind and true,  
With bitter tears we part with you;  
We had no thought to see so soon  
Your sun go down at early noon.  
We thought to have you many days,  
But ours are not the Father's ways;  
Then, Savior, help to bear the stroke,  
Give grace to help beneath the yoke.  
R. J. H.

**YODER.**—On the 30th of May, on the Hawk Patch, LaGrange Co., Ind., of consumption, Sister Sallie Yoder, aged 63 years, 8 months and 28 days. Funeral services were held by the brethren Jonas S. Hartzler and Jonathan Kurtz from 2 Cor. 5:20, and Eccl. 9:10.

**YODER.**—On the 27th of May, in Holmes county, Ohio, Joseph D., infant son of Daniel and Amy Yoder, aged 7 months and 12 days. Buried in the Mast grave-yard. Services by Joel Yoder and Fred. Mast from John 5:21, and Luke 8:52.

**SHOWALTER.**—On the 17th of March, in Rockingham Co., Va., near Cowan's Station, of consumption, Bro. Daniel Showalter, aged 47 years, 2 months and 27 days. The funeral service was held at Trisell's Church by Daniel Heatwole and John Geil Jr., from Matthew 21:44. A large congregation of relatives and friends were present. Bro. Showalter was a member of the Mennonite Church for a number of years. He leaves a sorrowing widow, eight children and a large concourse of relatives to mourn his departure. But, thanks be to God, we mourn not as those who have no hope, for we trust our loss is his eternal gain. During his protracted illness he evidently suffered much pain which he bore with much patience and Christian resignation. Toward the close of his life, in conversation with the writer, almost in the language of Paul, he said he had a desire to depart and be with Christ, adding that he, as one that served the Lord, was not afraid to die. He lamented much that there are so many who live unconcerned about their souls and the hereafter, and die to be eternally lost. The last time he sent for the doctor he said to him that the object of calling him was not that he try to prolong life, but merely that he might give him something to ease his pains. He said further that the doctor need not fear to talk to him of death as he was not afraid to die.

So the doctor gave him a blessed consolation in the hope he had for him in his death. How blessed is the death of the righteous!

Grieve not for me, my Mary dear,  
Nor shed for me the sorrowing tear;  
I am not dead, but only sleep,  
So then for me you need not weep.  
Farwell, my loving children, dear,  
Farwell! though to you I have no near;  
Beware your father's loving care,  
Your mother's trials ever share.

Your mother's heart is well nigh broke,  
As death comes with his heavy stroke:  
Now, children dear, be true and kind,  
And stay the sorrows of her mind.  
My household all, to you I say,  
In Jesus walk, and come this way,  
That we in heaven all may be  
Together through eternity.

## ABRAHAM FOUNT.

**FOUNT.**—On the night of June 2d, in Miami county, Ind., of drowning (apparently intentional), the wife of Eli Fount, aged 67 years, 11 months and 20 days. The body was found the next day under a drift. Services by Andrew Troyer.

**LANDRUM.**—In Miami county, Ind., very suddenly of an accident, Jefferson Landrum, aged 21 years. This man, while waiting for the train, spent the time in a saloon near the depot. When the whistle blew he ran for the train, and clung to the cars after they were in motion. He could not get on, and fell under the trucks, which, in passing over him, cut off both legs. In four hours he was dead. This is a warning to stay out of the saloons and to keep sober.

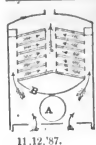
## Letters Received.

### WITH MONEY.

A—Jos Allebach.  
B—Mrs Amy Hancubler, J. M. Byler, N. Baker, Lorenzo Bergey, David Kutz, Lydia Kettinger, Joseph S. Hartz, Abraham Betsch, H. Baerkmann, Joseph Bergey, Noah M. Blusser, Samuel L. Byler.  
C—Samuel Cuckley, Rachel Gohletz.  
D—Joseph Detweiler, Henry Detweiler.  
E—C. E. Ebersole, John R. Ebersole, Henry S. Eby, Matthias Eby, David Ebersole, Henry Ems, J. B. Ebersole, Samuel Elderly, Jacob Ebenhard, Christ Engel.  
F—H. B. Freed, Geo. F. Forrer, George Funk, A. C. Fishback, A. L. Friesen.  
G—Benjamin Gish, Joseph Gotwald, D. Gascho, F. Graulman, J. Gierg, Elizabeth Graybill, John K. Glick, Mary Gosh, S. Goshalk.  
H—Amos Hoover, Sarah Hunsberger, J. S. Helms, E. Hostetler, Cyrus Herschberger, Abraham H. Hertz, J. H. Hackman, Noah S. Hoover, Abraham Harler.  
J—John Jantzen, Peter J. Jenke.  
K—Jacob Kehr, Michael Kutz, Lydia Kettinger, Mary Kutz, Karl Klenk, David Kutz, Henry Kilmeyer, John Koppes, Wm. Kinding, John Klaseen.  
L—Martin Leutherman, John P. Lind, Isaac W. Longacre, John T. Lee, Lydia Leaman, Andrew Latz, William L. Landis, Alphus Landis, Jacob Latz, D. S. Landis.  
M—Peter Martens, Geo. Mumaw, Peter E. Miller, S. Miller, Susie L. Miller, P. L. Miller, Susan Miller, J. S. Mumma, John A. Miller, Nancy J. Marner, Jacob Miller, Kate Miller.  
N—Henry T. Nier, John Nier, Samuel Nymmer.  
P—Mrs Henry Peters, Ellen Plank, S. K. Plank, Angelina Plank, John Pankratz.  
R—L. Rish, Barbara Rich, C. Roth, Joseph Roth, John C. Roth, John K. Reuo, Fanny Rich, John A. Romp.  
S—Martha Stauffer, Wm. Shoup, Gideon Smucker, Lewis Shank, Joseph Shank, John Strohm, Peter Springer, N. E. Stuckey, Albert Stuckey, D. D. Short, John S. Shisach, Henry Snavely, Jr., Henry Snavely Sr., Charles Skinner.  
T—John T. Tish, Wm. Vanclief.  
W—Elias Wenger, Frederick Wenger, Martin White, Jacob Welch, B. S. Weaver, Martin Whisler, Joseph Walter.  
Y—Leah F. Yoder, C. C. Yoder, D. P. Yoder, Jacob Yoder, D. C. Yoder, Maria Yoder, Jacob V. Yoder.  
Z—Bartia Zimmernann, Sarah E. Ziegler, Rachel Zook.

### MISSION FUND.

L. Kettinger, \$25.00.



## FRUIT DRYERS & EVAPORATORS.

For a good Farmer's Dryer, send for circular. Prices from \$9 up. Agents wanted.

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We ask all invalids who read this card to send for our *Circular*, and after reading them through carefully to visit our Sanitarium. We feel sure they will like our place. The Climate, Air, Location, Water, Methods of treatment, Home Comforts, Terms, Food, and all connected with our Institution. Just think of *five* kinds of sweet delicious Bread, pure sweet Creamery Butter, and a good Appetite. How rapidly we can cure the sick under such favorable conditions. Address, A. Smith, M. D., Reading, Pa. 7-15/87.

## FARM FOR SALE.

A good farm containing 55 acres, with five acres of timber land, situated in York Twp., Elkhart Co., Indiana, about 4 miles northeast of the town of Bristol. The improvements are a reasonably good house and barn, well, apple orchard, etc. A small stream of water passes through the farm; it is located in the midst of a small Amish and Mennonite settlement where there is preaching by that denomination every two weeks. It is altogether a desirable property and is offered at a very reasonable price and must be sold soon. For further particulars apply to BENJAMIN MAUST, residing on the place, or JOSEPH SUMMERS, Elkhart, Ind.

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Mental and Physical Exhaustion,  
Nervousness, Weakened Energy,  
INDIGESTION, Etc., Etc.,



A liquid preparation of the phosphates and phosphoric acid.

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Nappanee, Elkhart Co., Ind. Speaks English and German. Chronic diseases a specialty.  
14, 86-14, '87.

## BOOKS! BOOKS!!

Mennonite Hymn Books, Philharmonia Note Book, Martyrs Mirror, Menno Simons Works, English and German, Funk's Family Almanac for 1887, Mennonite Church and her Accusers, Bibles, Testaments and other books at  
L. B. HERR,  
55 & 57 N. Queen St., Lancaster, Pa.

## SUNDAY SCHOOL BOOKS.

Child's Primer, 32 mo. 62 pages, paper cover, illustrated..... 10  
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## TIME TABLE.

Lake Shore & Michigan Southern R. R.  
Passenger trains after May 15th, 1887, depart at Elkhart as follows new standard time, which is 28 minutes slower than Columbus time:

GOING WEST, leaves.  
No. 21, Night Express..... 1.35 A. M.  
No. 9, Pacific Express..... 3.55 "  
No. 1, Limited Express..... 6.45 A. M.  
No. 3, Special Chicago Express..... 3.00 P. M.  
No. 5, Fast St. Louis & Chicago Exp. 6.15 "

GOING EAST—MAIN LINE, leaves.  
No. 12, Night Express..... 3.30 A. M.  
Grand Rapids Express..... 4.45 "  
No. 36, Way Freight..... 6.00 "  
No. 23, Mail..... 11.45 "  
Grand Rapids Express..... 1.20 P. M.  
No. 24, Acc. from Chicago..... 8.35 "

GOING EAST—AIR LINE, leaves.  
No. 2, Special New York Express..... 12.45 P. M.  
No. 8, Atlantic Express..... 11.55 "  
No. 4, Limited Express..... 8.30 "  
No. 28, Goshen train..... 8.40 "  
No. 82, Way Freight..... 8.00 A. M.  
Train G leaves Elkhart for Goshen 7.45 "  
" E " Elkhart for Goshen 4.40 P. M.  
" F arrives Elkhart from " 11.30 A. M.  
" H " Elkhart from " 7.50 P. M.

TRAINS ARRIVE—MAIN LINE.  
Grand Rapids Express..... 12.40 P. M.  
" " " " " 9.40 "  
No. 25, Michigan Accommodation. 2.50 "  
No. 1, takes Acc. car from Elkhart for intermediate points to Chicago.

## CONNECTIONS.

At Adrian for Monroe, Detroit and Jackson. At White Pigeon for Three Rivers, Kalamazoo and Allegan. At Detroit with Grand Trunk Railroad for Sarnia, Montreal, Quebec, Portland, &c. At Salem Crossing, with trains for Lafayette, New Albany, &c. At Chicago for all points West and South.  
Tickets can be obtained for all prominent points between Boston and San Francisco.  
W. P. Johnson, Gen. Pass. Ag't, Chicago, Ill.  
P. P. Wright, Gen. Sup., Cleveland, Ohio.  
G. B. Wylie, Ticket Ag't, Elkhart, Ind.

## Cincinnati, Wabash & Michigan R'y.

Passenger trains after Nov. 14th, 1886, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, leaves.  
No. 4, Cincinnati & Indianapolis Ex. 7.47 A. M.  
No. 2, Ind. & St. Louis Express..... 4.35 P. M.  
No. 8, Way Freight..... 6.45 A. M.

GOING NORTH, leaves.  
No. 1, Grand Rapids Express..... 10.52 A. M.  
No. 3, Michigan Express..... 5.20 P. M.  
No. 7, Way Freight, arrives with W. St. L. & P. R. R. At Marion with C. St. L. & P. R. R. At Anderson Junction with C. C. & I. Rwy for all points East, West and South.  
NORMAN BECKLEY, Gen'l Manager.  
OWEN RICE, Gen'l Ticket Agent.  
O. W. LAMPFORT, Superintendent.

## CONNECTIONS.

At Milford Junction with Baltimore & Ohio R. R. At Warsaw with Pittsburg, Ft. Wayne & Chicago R. R. At Wabash with W. St. L. & P. R. R. At Marion with C. St. L. & P. R. R. At Anderson Junction with C. C. & I. Rwy for all points East, West and South.  
NORMAN BECKLEY, Gen'l Manager.  
OWEN RICE, Gen'l Ticket Agent.  
O. W. LAMPFORT, Superintendent.

# Herald of Truth.

## A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 24.—No. 13.

ELKHART, IND., JULY 1, 1887.

Whole No. 349.

## ONE AT A TIME.

One step at a time and that well placed,  
We reach the grandest height;  
One stroke at a time, earth's hidden stores  
Will slowly come to light;  
One seed at a time and the forest grows,  
One drop at a time, and the river flows  
Into the boundless sea.

One word at a time, and the greatest book  
Is written and is read;  
One stone at a time, and a palace rears  
Aloft its stately head;  
One blow at a time, and a tree's cleft through,  
And a city will stand where the forest grew  
A few short years ago.

One foe at a time, and he subdued,  
And the conflict will be won;  
One grain at a time, and the sand of life  
Will slowly all be run;  
One minute, another, the hours fly;  
One day at a time, and our lives speed by  
Into eternity!  
One grain of knowledge, and that well stored,  
Another and more on them,  
And as time rolls on your mind will shine  
With many a garnered gem  
Of thought and wisdom. And time will tell,  
"One thing at a time, and that done well."  
Is wisdom's proven rule.

—Sd.

For the Herald of Truth.

## BE CLOTHED WITH HUMILITY.

"The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters." Ps. 23: 1, 2.  
"Yes, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." Verse 4.

As I was reading to-day, I was prompted to write a few lines, as there are some dear friends far and near with whom we can in this way converse, and be encouraged on our way. If we are bound together in love, that spirit dwells within us which binds together Christian hearts. Love will flow from heart to heart, for God is love. If we have not the spirit of Christ, we are none of his; but if we are led and guided by that spirit, and obey the teachings of God, we will not fail. For we have the promise in his holy word to suit every case, let it be what it may, in this life. If it be trials, troubles, tribulations, afflictions, persecutions, or whatever it may, the Lord

has promised to be with us even unto the end.

Oh, brothers and sisters, let us not grow weary in well doing, for the promise is to them which hold out faithful unto the end. As we all have a work to do, let us be earnest, and do all we can for Christ, who has done so much for us all.

That which is so weighty, pressing on my mind is this: to know how we, as fathers and mothers, should bring up our children. I believe we, as well as our watchmen on the walls of Zion, have our work to do. And if we could be more of one mind, and more united in love, we could in some way keep our children from going so far into the world in following its vain fashions. I have to think of the words that a dear old brother wrote in a little book in 1868, "Oh, fathers and mothers, let us for God's sake fulfill our duty towards our children. They are precious gifts committed by God to our care, of which we have to give an account."

Oh, that every brother and sister would sincerely take to heart Paul's admonitions, to "Obey them that have the rule over you, and submit yourselves." Let us cry aloud and not spare, and "lift up our voices like a trumpet, and show the people their transgressions" and their sins, Isaiah 56: 1, lest we be found like those watchmen described in Isa. 56: 10. I fear that the reason why the watchmen are dumb, and cannot reprove, is because so much evidence of pride is still found existing in their own houses, in themselves, and in their families.

A man's pride will bring him low, and God "hath scattered the proud in the imagination of their hearts." Luke 1: 51. "God resisteth the proud, but giveth grace to the humble." We have cause to humble ourselves because Christ has commanded it. "Seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zeph. 2: 3. "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6: 8. "Humble yourselves under the mighty hand of God." 1 Peter 5: 6. "In lowliness of mind let each esteem other better than themselves."

Phil. 2: 3, "Walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love." Eph. 4: 1, 2. "Be clothed with humility." 1 Peter 5: 5. God giveth grace to the humble; he has also promised to dwell with them.

"If ye love me," says the Savior, "keep my commandments." Let us lay aside every weight and the sin which doth so easily beset us, and with patience run the race which is set before us, and say with the poet:

"My times are in thy hands,  
My God, I wish them there;  
Pleasing or painful, dark or bright,  
As best may seem to thee."

MAGDALENA MANN.  
South West, Ind.

A few lines especially to our dear friends, brothers and sisters, and readers of the HERALD in Kansas. We feel thankful to say that we are reasonably well, and are now living on a rented farm, and expect to stay two years (if no preventing providence). Hope this may find you all in good health, and praising God, the Giver of every good and perfect gift; for in him we live and move and have our being. Remember us in your prayers. As ever, yours,  
C. AND M. MANN.

For the Herald of Truth.

## PROPHECYING.

"And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and daughters shall prophesy." Acts 2: 17.

These words had been spoken long before by the prophet Joel, but had not been fulfilled till the day of Pentecost, nor could they have been fulfilled before, as this was to come to pass in the *last days*. The last days are since Christ has fulfilled all that had been spoken of him by the holy prophets, and has ascended to heaven.

Before Jesus left his disciples, he said to them, "Yet a little while I am with you. Ye shall seek me; and whither I go, ye cannot come." When they heard this they were sorrowful; but he comforted them again, and said: "Let not your



heart be troubled; ye believe in God, believe also in me." "I will not leave you comfortless." "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth."

As we are in these last days we should expect its blessings. If we possess the Holy Spirit, we are to be his witnesses, as we read in Acts 1:8. "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, . . . unto the uttermost part of the earth." This includes every one who possesses the Holy Spirit. If we are to be Christ's witnesses, we must speak or testify of him.

The above quoted passage says, "Your sons and daughters shall prophesy." The word "prophesy" here does not mean only to foretell future events, and prophesy as Joel did, but to speak to edification, exhortation, and comfort." 1 Cor. 14:3.

Now, who shall prophesy? All those who possess the Holy Spirit. The prophet Joel said, "your sons and daughters." Some might say, The Scripture says the woman has no right to teach. Truly the woman has no right to teach and preach with authority taking the man's place, but she *shall* prophesy. There is a great difference between this kind of teaching and prophesying. Teaching in this sense would be as ruling over the church, which a woman has no right to do, but she may and shall exhort or speak to edification. Holy women did this at the time of the apostles. When Paul traveled from Jerusalem to Caesarea, he came to the house of Philip, the evangelist, who had four daughters, virgins, which did prophesy. Acts 21:9.

We also read that a woman dishonored her head if she pray or prophesy with her head uncovered.

This is sufficient evidence that a woman has a right, at a proper time and in a proper way, to exhort, or to speak to edification. How much better and more profitable would it be if we would spend the time, when we meet together, in trying to build each other up in the most holy faith. Would it not be much better than the manner in which the time is often spent?

Foolish talking and jesting is forbidden; but how little is this heeded among the so-called Christians! Do we not often see, when we have scriptural conversation, that there are not many who have anything to say; but when worldly or idle conversation is led, all have something to speak? There is something lacking in those who have no delight in spiritual conversation. If we are filled with the Holy Spirit we enjoy speaking of Christ, and will try to obey his commandments. We are commanded to exhort one another daily. Paul says, "Exhort one another the more, as you see the day approaching." ISAAC A. WAMBOLD, East Petersburg, Pa.

## THE CHRISTIAN'S TRIALS.

For the Herald of Truth.

"We glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." ROMANS 5:3-5.

The Lord does all things well. If we have trials and afflictions, let us bear in mind that all things work together for good to them that love the Lord. If it pleases God to let us suffer tribulation, let us not struggle and fight against him. May he give us grace to lie passive in his dear hands, and says, "Thy will be done, even so, Father, for so it seemeth good unto thee, only so thy name be honored and glorified. I will only cling closer to thee when thou dost afflict me. Let my heart burn more and more with thy dear love, that I might be willing to suffer any trial thou art pleased to send."

Let us hear his gentle voice say, It is I, be not afraid. He is able to comfort and sustain us under any condition. "My grace is sufficient for thee."

"He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." Isa. 53:7.

I am afraid we as Christians often came short of following our Master's example. When God takes away our earthly comforts, we open our mouths and murmur against him. Oh, Jesus, help us to be more like thee! And as a sheep before her shearers is dumb, so help us to be submissive to thee. We must suffer only the more by struggling against God. No doubt the sinner often looks upon the Christian and thinks he must have a gloomy life, and thinks if he had to suffer like some Christians do, he would curse God to the face. But it is not so with a submissive Christian. We have more comfort in our greatest trials than the sinner has in his greatest pleasure.

It is a comfort to the sinner to think that he can soon go to a better home and leave all tribulation behind. In our greatest tribulations we often receive our greatest blessings. It is in times of trial that we make our greatest spiritual attainments, though we may not know it at present, but we may see it in heaven. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. 4:17. "If we sow in tears, we shall reap in joy."

Blessed be Christ, the child of God has the comfort to think that there is something better ahead. There is a time coming when the saint shall look on his past griefs, and the sinner must look on his past joys in a very different light from what they were respectively viewed

at the time they were experienced. If Christ sends tribulation, let us not plan a way of escape; if we do we only make the trial heavier. Let us quietly wait on Jesus; in his own good time he will deliver us. The greater our sorrows, so much the greater our joys. If God permits us to have great tribulations, we may know he is only preparing us for something better. After a great, dark storm of trouble, the sun only shines the brighter. When we are in trouble, let us patiently wait on Jesus, and hear him say, "It is I, be not afraid." "I will not always chasten, but will yet have mercy on you." "Bless the Lord oh my soul, and all that is within me bless his holy name." ELLEN PLANK.

For the Herald of Truth.

## THE BOOK WE WRITE.

"What I have written, I have written." JOHN 19:22.

The soldiers by the direction of the Jews, had taken Jesus before Pilate, the governor, who had tried his case and not found him guilty. He sought to release him, but the Jews cried the more, "Crucify him," and at last prevailed on Pilate to deliver him up to be crucified. Then Pilate wrote the inscription, and put on the cross, "Jesus of Nazareth the king of the Jews. This was very offensive to the Jews. They instructed Pilate to write that he said he was the king of the Jews, then Pilate said, "What I have written, I have written."

This text stands good as a lesson to-day; for we, as individuals, write a memorandum for eternity. Every day we write a part of a book of remembrance, and it is either to life eternal, or to eternal death. There are only two roads marked out in the Bible; and reader, you and I are on one of these roads. Therefore, let us search ourselves and see on which of these roads we are.

Man fell into sin, and this sin is inherited by us all. When we come to the years of accountability, we wander away from God into sin, and every sin we commit is written in the book of God's remembrance. Our book of conscious recollections, our acts so far as we are enlightened and can remember. If we come into danger of losing our lives our conscience will reveal our sins which we have committed in our past life. This is already a punishment almost unendurable in this world, and what must it be in eternity?

How do we keep this book in our natural or carnal life? When we are in this condition, we cannot write a good record; for we are not regenerated, and not yet grafted into the true vine, and cannot bear good fruit. The word of God teaches us that a good tree cannot bear bad fruit, nor a bad tree good fruit. So we see that a sinner cannot bring forth good deeds

and actions. He may do good deeds of kindness to his fellow men and be rewarded for it in this temporal life, and he may receive a blessing by it; but in his spiritual life, his good acts will never avail. So long as a person is not born again he has no spiritual life, for Jesus says, "We must be born of the water and the Spirit." Thus we see plainly that if we are not born of the Spirit we have no spiritual life. Therefore a sinner is writing something every day to make his soul miserable in eternity.

When I look back to my life spent in sin, O what a life! It looks from a spiritual view almost as black as ink can make it. And I know this, if we have lived as well as we could, our deeds and actions are dark enough to keep us out of the kingdom of heaven. I know this by experimental knowledge.

Sinner, you have written your book of remembrance long enough to your soul's damnation, and is it not soon time you turn a new leaf, and begin to write a different book from the one you have been writing? Death may soon overtake you, and what you have written in your book of remembrance you will take to eternity with you. You will not escape. Your eyes will be opened to this fact, perhaps, when it is too late. Therefore I urge you to take this matter into serious consideration, repent, come to the Savior, have your sins blotted out, and begin to write a new book. You will find to your joy that you have altogether a better book to write than your former one. Instead of fear and remorse to your soul, you have sweet joy and peace, and a happy deliverance from your former sins.

Jesus said to Nicodemus that man must be born again, or he cannot enter the kingdom of heaven. Here we see that there is no way to get around regeneration. We cannot climb into God's kingdom any other way. If we should attempt it we make ourselves thieves and robbers.

Some may wonder what the books will contain at the judgment day. In the books of many will be found only the record of the carnal life—the fruits of the flesh—"Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings and such like: of which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Some one may say, "I am not guilty of all these things." This may be true, but you have written enough of this in your book of remembrance to keep you out of the kingdom of God. On the other hand, if you are born of the Spirit of God, there will be a vast difference between your last book and the one in which your carnal life is recorded. The fruits of this book will be love, joy,

peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.

Some one may ask, "How is it that some professors of religion and church members will do things that a sinner is afraid to do?" I will ask, Was such professor or church member born again? I am afraid not. If he had been, he has fallen from grace, for his actions do not show the fruits of the spirit. Sinner, you cannot throw up a breastwork against the Holy Spirit by casting up those nominal Christians. You must appear before the judgment seat of Christ with your own book of remembrance, and no one can stand by you. The devil will forsake you then, as far as comfort is concerned, and your nominal Christians will not stand by you, for he will have enough to do to settle his own account.

Therefore, sinner, I would advise you to bring your book of remembrance before Christ now, and get the old book canceled with the blood of Christ, and begin at once to write a different book. Look well to it, and keep a clean page every day of your life. Every night make an inventory of the page you have written, and if you find any mistakes, correct them, and pray God that you may write the new leaf of your life better next day, and so on through life. Then when you are called to account, you may be able to stand the trial of your record which you have written for time and eternity. O think of the words, "What I have written, I have written" for time and eternity. D. B. SHELLEY.

La Barge, Mich.

For the Herald of Truth.

## VIRTUE, REAL.

Only that is good which is done with a free will. God created man free, because without this liberty there is no virtue and no resemblance of God the Creator. If God should make man happy in the everlasting glory of heaven without virtue, he would act against the laws of his own making, and would be against himself, and would therefore be an imperfect God.

Without virtue there is no salvation, and no happiness possible in the hereafter. Virtue is perfection, and flows out of the workings of a purified life. God is exalted in glory and happiness above all his creatures because he is the greatest perfection. As the man is more virtuous, he is more perfect in his spiritual life. As he grows more in the likeness of God, and consequently comes nearer to him, he grows more intimate with his maker, his life is more combined with the divine life, he is happier, and he is more blessed with spiritual knowledge.

On the other hand a soul without virtue is in the mire of sin from which he cannot extricate himself; his spiritual feelings are paralyzed, he is unfortunate, and

his soul is far from God. Likeness to God, therefore, brings into the soul the feelings of heaven, while estrangement from God fills the soul with the fear of hell.

The position to which man elevates or degrades himself here on earth by his good or evil deeds will be his lot in reward or punishment hereafter.

Jesus taught his disciples to pray to the father, "Thy kingdom come." If this kingdom, wherein is manifested God's love to man, this kingdom, in which is seen the likeness of God, this kingdom, in which every soul shines with virtue has not come into our hearts here on earth, our hope of entering heaven through charity and the blood of Jesus is vain.

Many persons who make pretensions to piety seldom think of the virtue and the purity of the religion which Jesus has left us. They think this religion consists only in attending regularly the church services. Their actions would indicate that they believe when this is done they may live between times as would please their carnal nature, heaping sins upon sins, and excusing themselves by saying that doing evil is human-like and the blood of Jesus will cleanse us from all these sins. O betrayed soul! unhappiness and eternal death must follow because there is no religion there—only the form of Christianity, and name Christian.

Again many, indeed the most as I have observed among our present Christians, do not discriminate between wisdom and foolishness. They are not cold and not warm; they want to serve God and the world also; they live according to their natures, and at the same time demand the blessed inheritance of everlasting happiness. The impulse of the moment is their God and their law-maker, the judgment of the blind multitude their chalk-line. Their consciences are asleep and their better feeling lie dormant. Thus they walk the path of sin and corruption. Nevertheless the voice or God warns them constantly, saying, "You are created God-like, and only through God-like deeds, and natures, and virtues can you furnish the evidence that you are washed by the blood of Jesus, and can gain the everlasting happiness of heaven."

Heaven cannot be gained by selfishness. Self must be conquered and virtue must shine out in good deeds, brotherly love, and charity. It will not do to live as many Christians of the present time do, but the first Christians furnish us a worthy example. God will not look with allowance on the soul that sins in the darkness, and makes the appearance of a devoted Christian in the light. No matter how well such appear to men, they are hypocrites in the eyes of God. It is not impossible to make pretensions to virtue by praising God with the lips while the heart is engaged in the service of Satan.

JOHN B. HARTLER.

For the Herald of Truth.  
FIRE.

May the Lord enable us to write an article on the subject of the above title that may be edifying, and kindle a fire in the heart of every reader. I wish that every reader might be baptized with the Holy Ghost and with fire. O Lord, let fire from heaven come and consume not sinners, but sin.

In Luke 12: 49 Jesus says, "I am come to send fire on the earth; and what will I, if it be already kindled?" Jesus could not have spoken here of a literal fire as of wood, coal, etc., but must have had reference to the fire of his word kindled by the influence of the Holy Spirit. It is said that fire is a good servant but a bad master. We can apply this to the different kinds of fire that we sometimes see manifested. The fire of love, kindled by the word of the Lord through the workings of the Spirit, is a good servant to him who uses it to accomplish good for himself and his fellow-men. But the fire of wrath or revenge, kindled by Satan, which becomes man's master, is a bad master indeed.

Fire consumes, and lights, and heats the objects within reach of its influence. If by the Holy Spirit the heavenly fire is kindled within our hearts, it will consume sin, give light to the sinner, and warm cold professors. Romans 12: 20 shows us that deeds of kindness become coils of fire on the head of an enemy. Truly this is a fire of love that will shine, by whose light some poor sinner may see, by whose heat some cold professor may be warmed and sin consumed.

Jeremiah 5: 14 and 23: 29 shows us that God's word is like fire. And in Jer. 20: 9 His word is termed a burning fire shut up in his bones. When the two disciples walked toward Emmaus on the evening of the resurrection of Christ, Luke 24: 32, their hearts burned within them as the word of the Lord was opened to them, as they afterward confessed. O that the word of the Lord would burn in the hearts of our ministers as it did in the prophet Jeremiah, that every heart to whom they open the Scriptures would be kindled with the same fire from the altar of heaven and consume their idols and false altars and sinful sacrifices.

Ye ministers of the Lord, who are to be a flame of fire, Heb. 1: 7, kindle the fire wherever you go—the fire of the word of God—, but beware that you bring no strange fire upon his holy altars, lest it consume you as it did the sons of Aaron. "For our God is a consuming fire." Heb. 12: 29.

But the question might be asked, Are only the ministers, who are ordained to preach the word of God, to be a flame of fire, or is this a duty devolving upon all who have tasted the heavenly gift? I

believe we should all be priests to minister at the altar of the "royal priesthood" of God's peculiar people. Let us kindle a fire in the midst of the hall (of our earthly pursuits and worldly ambition) that the cold-hearted soldiers of the cross who may be standing too near us, and too far from Christ, may warm themselves. But may they not, like Peter, deny Christ; instead of Christ, let them deny themselves.

Silver and gold are purified by fire; so will our faith be. God grant that our faith may be more precious than silver or gold, yes, than fine gold. If we give ourselves fully into His care, he will be a wall of fire around about us, that no evil may befall us, and no power of darkness molest us. The pillar of fire is going before us in the darkness of this evil world; let us keep our eyes upon it while we are traveling toward the Canaan of rest. Let nothing detain us lest we lose sight of the pillar of fire that is to direct us.

Oh! sinner, fly! fly! for your life, for the fire of God's wrath is kindled against you! If you come not to Jesus for refuge, there will be no escape from the flames of eternal wrath. O wonderful fire of God's word, and love, and grace, O dreadful fire of his wrath! May almighty power protect us from this, and his loving favor grant us that in fullness of blessing. A FRIEND IN ONTARIO.

For the Herald of Truth.

TO GOD BELONGS THE GLORY.

In reading God's word we many times find quotations from the lips of our dear Savior and from the pens of the inspired writers—the apostles, the full meaning of which we, in our weakness can scarcely comprehend, and we often fail to live up to their requirements. We find a passage like this in 1 Cor. 10: 31. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

It seems to me that in order to fulfill this scripture to the letter, we must keep all the commands of God inviolate. There must be a full consecration, a complete surrender, submitting ourselves wholly to the will of God. It requires something that man in himself is utterly unable to accomplish. Nothing less is required than the power of God, which must work in us mightily as it did in the apostles (Col. 1: 29) if we ever wish to comply with the demands of this scripture. We must come into a condition in which we can see and know our nothingness, our total dependence on God for all things, feeling that all we claim or have as ours, belongs to God. We must come where we can view these things in this light, and then live accordingly. When we once realize that we have nothing of our own we will be more careful how we use what the Lord has lent us, to what ends we apply them, knowing that we will be held accountable

for our stewardship here. We are then positively prohibited from doing those things that lead only to self-gratification, and anything that is of no benefit to ourselves or to our fellow men either temporally or spiritually.

The tendency in us poor mortals to cling tenaciously to the perishable things of earth, such as wealth, honor, and many other things, which often deprive men of living up to what God requires of us. Many happy hours of sweet communion with our God could we spend, were it not for those cumbersome things of earth, which many love too well. We often fail to do those things which glorify God, but we should always endeavor to improve in those things that God makes us do. If we always do our best, God to do. If we always do our best, God will certainly help us; and should we fail, we have the promise that he will forgive. But if we daily indulge in those things which we know cannot be done to his honor and glory, and still persist in going on in our own way, we will certainly be guilty before God. Let us then be careful.

The Savior says, in Jn. 5: 44, "How can we believe which receive honors one from another, and seek not the honor that cometh from God only?" It appears from this passage that men may become so zealous in bestowing honors one upon the other that they cannot believe the word of God. This is an error that we should be careful not to fall into. All glory in one's self is an abomination in the sight of God.

There is a certain degree of honor which belongs to our fellow men, but just how much honor to bestow upon men without robbing God of the honor that belongs to him, is a question that each one can decide for himself. We do not believe that men should claim any honor aside from being mere instruments in the hands of the Lord doing good. Then God will honor them, which is better than the glory of men.

We might illustrate this. We can almost daily see men engaged in selling implements and machinery of various kinds. But the seller is only a servant and receives liberal compensation for his labor. He claims no right aside from that which his employer chooses to grant. He does not receive the same honor as the inventor or manufacturer. Thus the servant of God goes forth to labor in the vineyard of the Lord with the word and Spirit for his guide, claiming no right but to do the will of his Master. He asks for no reward except that which God is pleased to give him, as God is the author and finisher, the creator and preserver of all things, and the source of all good. Knowing these things we should worship him as such. Then if we give God the honor and glory, which he so richly merits, we will have but little left for ourselves or our fellow men.

There is no little danger in men receiving honors from one another. It fosters pride, leads to self-exaltation, and the creature is honored more than the Creator. We have seen man's word honored above the word of God. The result of all this is confusion, strife, contentions, and finally division. All this because God and his word are not honored. How necessary then that we heed the admonition of the apostle! If it be but little we can do, let us do that little in a way that God will receive the glory.

Let us also remember that we cannot modify any portion of the Scriptures merely because it costs a crucifixion of our old natures to live up to it. But let us take God's word, and the life of Christ for a standard of our religion, looking unto Christ, humbling ourselves before God, and imploring Him for aid and the guidance of the Holy Spirit. Would that we could all be a spirit-baptized and a spirit-led people, zealous of good works. May the blessed Holy Spirit lead us into those truths so essential to our spiritual welfare here in this life, and fit us for that inheritance incorruptible in the life to come.

A. K. KURTZ.

For the Herald of Truth.

THE BOOK OF LIFE.

We are assured by Christ himself that our names are written in heaven if we are only his. In Luke 10: 20 we read: "Notwithstanding, in this rejoice not, but the spirits are subject unto you; but rather rejoice because your names are written in heaven."

How pleasing it is for all the true children of God to know that we will have a resting place in heaven, where our Redeemer reigns, and where our friends are. Oh, ought we not strive hard to reach that promised land where all is joy, peace and love!

The other day I read about a man who seldom reads his Bible. When the good Lord took his two little children from him, he was afterwards found to read his Bible very often, and when he was asked what he was doing, he said he was trying to find out where his two little children had gone. I am afraid that is what is wrong with so many Christian parents to-day. They put off reading in that sacred book until God sees fit to take away their lambs from the family fold. We are sure that he then keeps them safe in his bosom.

Let us take the Book of life into our hands and learn from it what we can. I am sure we can always find something new, and the more we read it, the more we will want to read it to find out where our children and friends are.

In Rev. 3: 5 we read, "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will

confess his name before my Father, and before his angels. He that hath an ear, let him hear what the spirit saith unto the churches." Again in the 10th verse we read, "Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation, which shall come upon the whole world, to try them that dwell upon the earth." Let us hold fast to what grace and good works the good Lord bestows upon us, and let us do all we can for our Lord, that when the hour of temptation comes, we may, with the help of God be able to bear it all for the sake of Jesus Christ our Lord.

"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name."

Again in the 20th verse the Spirit says, "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come unto him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my father in his throne." May we all meet where Christ dwells in my earnest prayer. N. D. H.

For the Herald of Truth

LOVE ONE ANOTHER.

"By this shall all men know that ye are my disciples, if ye love one another."

If we have not this love dwelling in us we may know that we are none of His. Jesus, the Author and Finisher of our salvation gave us their command, to love one another, therefore let us practice it with a living faith, and He will commune with us. "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." "To him that overcometh will I grant to sit with me in my throne." Those are promises to the faithful children of God. God is love, he that abideth in love abideth in God, and God in him and is therefore an heir of God and joint heir with Christ.

If we abide in love, we'll meet

Where parting is no more;

Jesus with angels there to greet,

When all our trials are o'er.

Hail, happy day when saints shall meet

To praise and serve the Lord,

In harmony with angels sweet

And there receive reward.

SAMUEL GODSHALK.

CALLED OF GOD.

If a man be taught by the Holy Ghost the things of God, and made partaker of the rich experience of divine love, while at the same time he is qualified to earn his bread by the labor of his hands, and provide for the supply of his own modest needs, he may thus be in a position, while holding communion with God, to hear the divine call. And if the voice of the Lord should fall upon his ear, saying, "Whom shall we send? and who will go for us?" he may be able to answer, "Here am I; send me." A minister thus sent forth, and equipped with a strong heart and industrious hands, can preach as the servant of God, alone, living "of the gospel" when God so ordains, laboring with his hands when necessity requires, preserving his integrity in the midst of temptation, bearing faithful witness to the truth, independently of the fear or favor of rich or poor.

THE THEOLOGY OF THE BIBLE.

We hear a great deal—perhaps too much—in these days about the old theology and the new theology—the old-fashioned theology and the advanced theology. Well, I suppose by the old theology is generally meant the theology of the eighteenth century or the fifteenth century—a few hundred years ago. If that is all that it means, however much there is that is precious in every age of the Church's thought, I venture to say the Christian Church can afford to lose it all as long as we have, not the old theology, but the theology that never does grow old—the immortal theology of the New Testament of Christ and his apostles. But if by the new theology and the advanced thought is meant not the theology of Christ and his apostles, not the gospel of Paul and Peter and John, but a theology that puts a dividing knife between Christ and those men of whom he said: "He that heareth you heareth me"—a theology that tears the Gospel in pieces, tears the Epistles from the Gospels, and looks into the chasm for something grander and newer—a revised New Testament of that kind is not the New Testament to put into the hands of our brethren either in China or New Guinea. Send out the missionary without the Scriptures and he is powerless; send out the missionary with a mutilated, mangled New Testament torn from the Old, or cut in two, and he will do nothing. Send him out with the whole living Word to speak in the new-born languages, the languages which God's Word is calling into life with civilized and organized existence, and the Word of God will prove itself, as it has proved itself, to be the power of God in the hearts of all men.—E. R. Conder, D. D.



For the Herald of Truth.

## WHO IS OUR MASTER?

Who is our master? is a question that should enter every heart. Are we striving hard to live and work for Jesus, then are we his children. But if we are following the world, its fashions, its pleasures, then are we children of the world. If we have Jesus for our Master, then we need not be afraid. He will keep us safe if we will be a true follower of his example. He gave us a blessed assurance that he is praying for us, for we are of the number that believe on him through the word that his disciples preached.

How cheering the thought comes to me when I think of the endless joy and peace we shall have when we are with our Savior in heaven. He was so kind and so merciful that he bore our griefs, and died on the cross for us.

Is it not needful for all to consider the blessing that follows choosing Jesus instead of the world. When we take him for our Master he will deliver us out of all evil, because he is able to care for his children when they cannot care for themselves. But if we are not his, then are we of the world. Who then is our Master? Not Jesus.

Dear friend, do not put off coming to the Savior, for the time is fast approaching when there will be no mercy shown to the ungodly. Then there will be no more time to prepare for entrance into the eternal city. Then the precious time which you are likely enjoying now will be lost forever.

Not every one, Jesus said, who called him Lord, or Master, will be received into heaven, but those only who obey his Father in heaven. Many persons who have not done this, will come to him at the judgment day, and call him Lord, Lord, and will say that they have worked for him, and have taught others. But he will send them away with the wicked to be punished for their sins.

Jesus says, John 17:9, "I pray for them: I pray not for the world, but for them which thou has given me; for they are thine."

Is Jesus your Master? If so, you will have the promise of being hereafter where the children of the world cannot come, and forever at rest with Jesus and our friends who have gone before. Never will we have sorrows when we once reach our blissful home, where we can be with our heavenly Master. Take Jesus for your Master, and you shall get your reward; but if you wait a year, a month, or a day, you may wait too long, and your soul will have to perish.

N. D. H.

## THE CHURCH AND THE HERETICS.

(Continued.)

It is known that in the current literature are found the worst descriptions of their "heresy." Still it would show great ingenuity, if these statements would, without further consideration, be taken for truth. One of the late researchers on this subject who has in a very conscientious manner, followed up the half obliterated tracks, has come to the conclusion that "the Waldenses have in a veritable satanic manner been slandered and accused of witchcraft, worshipping Lucifer and of the most frightful immorality."

In the 13th century, for example, it was claimed by their adversaries that at their evening assemblies the lights would be suddenly extinguished, and that general debauchery would then occur; others pretended to know that exorcisms were designed in their service, and that the devil can actually be seen by them; others still said that the practice of kissing cats and frogs was carried on by them in their churches, etc.

David of Augsburg, who writes us this about the year 1260, adds honestly enough that he does not believe such things to happen among this sect.

But in spite of the contradiction of more intelligent men, representations like those mentioned continued to restrict public opinion. The chronicler Samuel Mueller informs us about the year 1453: "In this year arose the heresy in Thuringia, especially in Sangerhausen and in the Schwartzburg district below the Hartz Mountains. Husband and wife, brother and sister went secretly into a house and in a cellar worshiped the devil. He came in the form of a humble bee and flew into each one's mouth. He who bowed to the humble bees was the recipient of much good. Hereupon the lights were extinguished and each one reached about him and sinned with the one with whom he came into contact, even if it was mother, sister or daughter." For such villainess the heretics were, according to our informant, burnt in great numbers throughout the whole country.

This same David of Augsburg, who, as inquisitor, according to his own report, frequently came in contact with the Waldenses, relates: "The more the sect of the Poor of Lyons and those similar to them clothe themselves with the appearance of piety, the more dangerous they are." In another place it says: "Their conduct is, to all outward appearances, humble and modest, but at heart they are proud, etc." They claim to have pious men among them, says David, but they do not see "that we have among us those who are infinitely more excellent, since these do not practice deception, while among the heretics everything is a crime—covered hypocrisy."

"The Waldenses attend the churches and the services, and show themselves in everything extremely religious, they have established morals, considerate, prudent words, they love to speak of God, of holy men and of the virtues, of shunning vice, and of doing that which is good, in order that they may thereby be looked upon as good and . . . that they may the more secretly instill into others the poison of their perfidy and propagate with favor their vices."

Already in the earliest authorities it is said of the Waldenses, that they divided into a number of "sects," and besides the sect names already mentioned a great number of others are adduced.

In the twelfth and thirteenth centuries the name Sabbatari, Sabbatarii or Insabbatari is plainly shown in official decrees to be identical with that of the Waldenses. This easily misleading tendency has caused other writers to make out a distinct "sect" of Waldenses, while in reality the name originates from the custom of individual Waldensian preachers, no distinct faction having existed.

Again in very early times we meet with the name "Apostolic Brethren," the origin of which will explain itself farther on, and which is likewise only another name for the same denomination.

In the fourteenth century the name "Winkeler" arose in the western part of Germany, while in the East they were at the same time called "Grubenheimer" (cave-dwellers)—a name which indicates the same and for which an explanation will be found later.

Intentional or unintentional misrepresentations brought about other names for this society, which were applied mainly to the principles of its chief dissenting faction the "Cathari" (the pure) especially the name "Volkommene" (Perfect ones).

On the other hand it seems that the expression "Spirituales" or "Enthusiastae" has more prominent reference to the Waldenses, and that, meanwhile there was no distinct "sect" among them, as it is claimed, who called themselves by that name.

It is true that certain local differences existed between them. But it is worthy of note that even the inquisitors acknowledge not only that these "sects" at one time constituted one sect, but also that they held firmly together against their adversaries.

If we apply the name "sect" to a society, which, by particular forms of worship and church government resolves itself into a self-dependent church, there were in general no such sects among the Waldenses.

But if we apply the name sectarianism to anomalous opinions in individual points, which exist like "schools" in every church, then the history is perfectly right which distinguishes, for example,

more than a dozen "sects" among the Franciscan orders of the fourteenth century. It is known for a fact that the different denominations of this order opposed each other more than was ever the case among the Waldenses.

As a characterization of all this tracing up of sects it may be useful to know the fact, that the Catholic theologians of the sixteenth century discovered among the Lutherans quite a number of "sects." Casp. Francke adduces among others in the year 1576 the following: 1. The sect of the *Ambrosians*, who teach that good works are injurious to salvation. 2. The sect of the *Adiaphorists*, who declare certain customs and doctrines to be of no consequence. 3. The sect of the *Illyrians*. 4. The sect of the *Majorists*. 5. The sect of the *Osiandrists*. 6. The sect of the *Confessionists*, etc.

On the other hand the orthodox Lutherans succeeded in discovering a far greater number of "sects" among their Catholic and Pietistic opponents. Indeed, after individual theologians had succeeded in discovering in Spener's Theology 164 heresies, immediately such were found who claimed that the Spener faction divided into 164 sects.

A member of the Jesuits, Jacob Gretser (born 1560), caused to be republished about the year 1600, together with several other polemic treatises against the "heretics," the tract of Pseudo-Reinerius. Gretser was in his time held in such renown as the champion of the orthodox church that he was styled "the hammer of the heretics," and his opinion in these matters is therefore worthy of special notice.

It is remarkable that to the work mentioned he added the marginal note: "Here is to be seen a true picture of the heretics of our time, especially of the *Anabaptists*."

Up to this time too little attention has been given to the fact that not only those who from the twelfth century forward in the works of their opponents are called "Waldenses," but that also that faction which in the sixteenth century, in spite of the most vigorous protest of its adherents, received the nickname of "Anabaptists," generally called themselves simply "Brethren" (*societas fratrum*). The term, for both "Baptists" and Waldenses continued to be used by the people, and the name "Swiss Brethren" is well enough known in the sixteenth century.

Where the common people used another term for them the term "Anabaptists" is but seldom or never used, but we meet with the same sect names which in the twelfth, thirteenth and fourteenth centuries were used by the common people.

The oldest and best known authors of the time of the Reformation on baptism which we have, confirm the fact

that the Baptists were by many cotemporaries called "Apostolic Brethren." This is stated by Bullinger, Wigand, Cloppenburg and others.

Further, the sect name "Sabbatarii" for which all knowledge was lost to the learned men of the sixteenth century, comes back again with the limitation that there was probably a faction among the Baptists, which from the way they observed the Sabbath, called itself by this name.

The name "Clancularii," which, according to Meshovius and Ottius, designates those of that "sect" of the Baptists who were wont to assemble in "gardens or retired places," is naturally none other than the translation of the ancient name "Winkeler," and when the same Ottius declares that the "Grubenheimer-sect" was by others called "Geisler," the fact dawns upon us that the people believed a certain connection to exist between the Baptists and the Geislers.

As early as the twelfth century the fact is made known from Eberhard of Bethune's "Relation" that the name "Magistri barbati" was used as a term for the ministering brethren of the Waldenses. But the expression "Bartmaenner," (beard-men, or men with beards)—this originated from an exhibition of the contrast with the beardless divines of the Catholic church—was applied not only in the sixteenth century, but even down to our own time to those persons who are elsewhere called Mennonites.

When these circumstances are kept in view and with it is considered the fact that the name "Anabaptists" is shown to have been found in the circles of the learned theologians of the sixteenth century, we can not resist the supposition that in this term it is only a matter of a new sect name for an old sect, of which in its long history it has possessed and lost countless numbers.

That such a supposition really proves right, sufficient proof will be given therefore in the subsequent chapters.

Before we enter upon this argument, the following points must be slightly touched.

There is no phase in political or in church history of the Christian era that is so confounded and perverted as is that of the "heretics."

The authorities at our command are not only comparatively scarce, but, what is worse they are in the highest degree unreliable and disfigured.

The accounts of the earlier theologians up to the seventeenth and eighteenth centuries must be used with the utmost caution especially because their authors, as a rule, entertain the conviction that heresies originate from natural wickedness and baseness. "*Heretics must be bad*," and if only close observation is made their baseness will be readily discovered"—this is the principle expressed

in all the earlier literature on heresy, so far as it proceeds from the Romish or orthodox Lutheran pens.

It is quite natural that he who will find wickedness everywhere, can also easily stamp in his imagination the most harmless persons as criminals. The earlier historiography of the sects is usually based upon the confessions of the "Heretics" themselves. In fact, these confessions, as they abundantly appear at the present day in the documents, sometimes contain the most atrocious things; the accused give explicit information of their intercourse with the devil, of their moral depravity, their contempt for all that is holy, etc.

But how, as a rule, were these "confessions" brought about? It is evident that very often the minutes of the trial were put down according to the statements of the informant, previous to the examination of the accused. Thus when the accused appeared before the tribunal, the points on which he was denounced were read to him and he was asked if he knew himself to be guilty of these. If the delinquent, as it generally happened, denied, the rack was brought into requisition, and this procedure was continued so long with the unhappy victim, until he acknowledged all that with which the judges charged him. As soon as the confirming "yea" was attained, the cause for the execution was gained.

There were, of course, also conscientious inquisitors. But even where the minutes did not originate in the above manner, the rack was, according to the custom and the principles of law of the time, nevertheless considered a necessary means for the investigation of the truth. But where the rack was used, the credulity of those statements made by the prisoners which are detrimental to them, may, from the very beginning, be disputed. It is a fact long acknowledged, that many of these "confessions" must be considered as intentionally or unintentionally perverted documents. Herewith comes the fact, that, since there is no more violent animosity than religious animosity, the emotions have here, more than anywhere else, bedimmed the truth.

The necessity was likewise felt, to make the horrible cruelties perpetrated upon the "heretics" appear excusable to those of that time and to posterity, in that these people were represented as entirely abandoned beings.

After the victory of one party with the aid of secular power, was decided, the carnage against the literature of the vanquished party was opened with as great energy as had been exercised against their representatives. Hence it comes that we are obliged, from the most important periods in the times of the Waldenses, almost exclusively to refer to the accounts of their opponents.

(To be continued.)

## HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.  
J. S. COFFMAN, ASST. EDITOR.

July 1, 1887.

Entered at the Post Office at Elkhart, as second class mail matter.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter stating their P. O., pay up all arrears, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

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IF THE label on your paper is not changed in the second number after you have sent money for it send us a card stating the case.

HALF FARE.—The Lake Shore & Michigan Southern Railway will sell special Excursion Tickets at half fare (one fare for the round trip) to and from all stations on its line and branches, July 2d, 3d and 4th; good to return until July 5th, inclusive. This will be a rare opportunity for everybody to go somewhere and spend the Fourth at a nominal expense. Purchase your tickets early and avoid the rush at the stations. Ample accommodations for all will be provided on above days.

AN OLD BOOK.—Bro. John Schneck, Dalton, Wayne Co., Ohio, has informed us that Abraham Schneck, of Dalton, Wayne Co., Ohio, has in his possession an old book, namely, the work of the Jewish historian, Flavius Josephus, containing an account of the wars of the Jews with the Romans, the origin of the Jews, destruction of the Maccabees, etc. This book was printed in the year 1531, and is therefore 356 years old. The book is still in good condition.

TO CANADA.—On Saturday July 2d, our young brother, A. B. Kolb, who has been employed in this office for a year and a half, doing editorial work on the HERALD much of the time, will leave Elkhart for a short visit to his old home

at Berlin, Canada. May the Lord prosper his journey and give him a pleasant season with his parents, brothers and sisters and many friends.

HARVEST.—On Thursday, the 23d, harvesting began in a number of the earliest fields in the vicinity of Elkhart, and possibly some wheat was cut a day or two earlier. This is from five to eight days earlier than usual for this country. Hay-making began about the 15th, which is also earlier than usual. Wheat and grass are somewhat below the average; yet, by present appearances, there will be plenty of all kinds, so that the husbandman can gather the fruits of the earth with a thankful heart. In places there was hail the last week of May and the first weeks of June that did considerable damage. C.

FAVORABLE.—From nearly all sides reports come in that the outlook for good crops is quite favorable and especially so in the Northwest and far West. Russian brethren in Manitoba feel encouraged at the prospects before them, and with a good crop expect to unburden themselves, or at least nearly so, of the debt to the Canadian Government which they contracted some years ago to pay their traveling expenses to their Canadian home. Harvesting has commenced here and the weather is very favorable. Surely God is a bountiful Giver, therefore let us thank Him for His goodness to man; for He sends sunshine and rain upon the just and the unjust and deals not with a sparing hand. Let us also work and strive to gather souls into the garner of our heavenly King, that we may at the great gathering of souls from the four winds of the earth receive the crown of rejoicing in heaven. K.

GO FORTH TO THE HARVEST.—Before this number of the paper reaches our readers the majority of those who are farmers will have finished their wheat harvest; and as they sit on their porches or by the window, and take up the HERALD to read a few items in the evening after a hard day's work, they can look out over their fields and see the gathered shocks of golden sheaves.

How was this harvest gathered? The harvest is no more gathered by the slow laborious method of taking in hand the sickle or reaping hook, bending the back,

and thrusting it into the grain stroke by stroke, day after day, doing much labor for a small result; and even the more rapid method with the grain cradle is being superceded by the still more rapid method with the reaping machine. But with all the improvements and the blessings of labor the harvest is only gathered by going into the fields and laying hold of the work. You who see your gathered shocks know that the work had to be done by making a direct effort and going forth to the harvest. You who read this and see your grain still waving in the breeze, know that if it is gathered there must be a going forth and a laying hold of the work.

Sometime another harvest will have ripened, and those appointed by the Lord of the harvest will go forth to the reaping. The time of harvest shall have come, the time for the reaper shall be ready, the harvest of the earth shall be ripe, the sharp sickle shall be thrust in, and the earth shall be reaped. There will be an effort and an action and the work will be done. This, however, is the work of the Lord and his angels.

But there is another harvest in which we are to labor. Long, long ago the Lord of the harvest said the fields were white to the harvest, and entreated the faithful ones that they should pray that laborers be sent forth into the fields. It is the harvest of souls. The fields have been ripening far and wide, and much has been lost because the laborers are few. How must this harvest be gathered? To see that the fields are white, to know that the harvest time has come will not be enough. There must be effort, there must be labor, there must be a going forth to the harvest. Who is going, who is laboring, who that bears the name laborer is worthy of it? Let us remember that as the natural harvest must be gathered by effort and actual labor, so the harvest of souls must be gathered by an actual going forth to the harvest. C.

## CHURCH NEWS.

FROM MEHLIN COUNTY, PA.—Several of the churches in this county were visited, in the latter part of May and the beginning of June, by Bro. David Plank of Logan Co., Ohio; also by Bro. Joseph Yoder of Indiana. A number of special meetings were held besides the regular appointments, and the earnest and impressive sermons and exhortations of these

brethren, it is hoped may be blessed by the Lord so as to be fruitful of much good. Their visits were very welcome, and afforded much encouragement to many.

At the request of a sick brother, a communion service was held at his home, near Mattawana, on the evening of June 13th.

The families of Christian H. King and David Detweiler, near Allensville, have been suffering much during the last month or two of what the doctors pronounce lead poisoning. At one time Bro. King's family of seven were all prostrated, and their sufferings were so great that the doctor was there every night for two weeks. The family of Brother David Speicher is suffering in like manner, having been poisoned by eating of canned fruit. These afflictions may well call out the sympathies and prayers of the Lord's people.

## CORRESPONDENCE.

FROM INTERCOURSE, PA.—Sunday-School was organized at Hershey's church in New Milltown, Lancaster Co., Pa., on the 24th of April. Br. Chr. Brachbill is Superintendent, and Bro. Mahlon Buchwalter assistant Supt. There are at present about one hundred and eighty scholars in the school and both teachers and pupils seem to take much interest in the lessons. On the same date a Sunday-School was organized at Paradise. Bro. John Mellinger is Superintendent, and Bro. Book assistant Supt. They have about one hundred and fifty scholars in school. Sister M.

FROM IARNED, KANSAS.—On Friday, June 3d, the little church at this place was visited by Brother Jonathan Smucker of Nappanee, Ind. We had church services on Saturday evening, and twice on Sunday in the school-house, and on Sunday evening at the house of Bro. E. J. King. On Monday a communion service was held in the school-house. All these meetings were well attended, and the hearers were faithfully admonished. It was a pleasant and we hope profitable time. We hope long to remember the good tidings brought us by our dear Brother. As encouragement to him we will say, Go on Brother, laboring in the Lord's vineyard while yet the day of grace remains. Be especially diligent to build up and encourage the small churches in the west. May the Lord richly reward you for all the good you do. \* \* \*

FROM MANCERONA, MICH.—We spent a pleasant season while the brethren John P. Speicher and C. Wenger of Kent county were with us. They arrived on the third of June and held four meetings in

this vicinity which were well attended. At one of these meetings we commemorated the death and sufferings of our Savior by observing the communion. The brethren also visited the members of Arcena and held two meetings. From there they went north to Emmett county. We hope and believe that these meetings were to the glory of God, and trust they will be to our strengthening and encouragement in the Christian warfare. We trust too that their words of warning may serve to the awakening of sinners from their sleep of death to see the love of a Savior who gave his life for them. E. GARBER.

FROM CASS CO., MO.—Br. D. D. Kauffman from Morgan county preached at the Clear Fork church on Saturday evening, May 28th, and again on Sunday the 29th. Bro. Jonathan Smucker of Nappanee, Ind., preached at the Sycamore Grove church on the same day, and also on Sunday and Monday evening at the Clear Fork church. On Thursday, June 2d, and on Sunday June 5th, Bro. Jonas C. Yoder of Logan Co., O., preached at the Sycamore Grove church to attentive audiences. Bro. Yoder also made some encouraging remarks to the Sycamore Grove Sunday-School, which, by the grace of God seems to be prospering. Thus, we have again been visited, by the brethren, and spiritually refreshed and cheered up. We trust, their labor in the Lord may not be in vain. There are at present, 16 applicants for baptism, in the Sycamore Grove church. We hope the brethren will not forget to pray for these dear young souls, that God may grant them grace to fight the good fight of faith and remain steadfast unto the end. \* \* \*

## PATIENT IN SUFFERING.

The *Open Window*, a magazine devoted to the interests of the Shut in Society, gives such a lovely picture of the heroism displayed in one sick-room that help and comfort must follow its reading: "In her shadowy sick-room I found a patient sufferer lying alone. It was an hour when her son could be away from his business and with her, and all the week she waited for this time of enjoyment of his society and for the comfort of his presence.

"But where is Henry?" I asked, looking about the chamber.

"I sent him away," said the mother, with a smile.

"Sent him away, when you have waited all the week to have him with you?"

"Yes," she answered, gently. "Sunday is his only free day, you know, and he has no little sunshine and fresh air that I thought a walk would do him good."

"But I am almost surprised that he should be willing to go," I answered in a disappointed tone, for this sweet invalid had so many lonely hours that I coveted for her the delight she had so unhesitatingly put aside.

"He would have stayed," she answered, gently. "He is always willing to stay, but Mrs. Hunt sent me such a delicious mold of jelly that I wanted old Hettie Grant to have some of it, so I persuaded Henry to take it to her."

"Yes, I understand; 'two birds with one stone.' Old Hettie Grant and the boy must both be made happy, but how about yourself? I confess I wanted you to be happy to-day," and I touched the pale cheeks playfully, surprised to see her eyes slowly filling with tears.

"But you mustn't make me selfish, dear," she said in a voice that tried to be cheery. The fact is, I know complaints are hard for any one who is young and strong to hear, and Henry is young and strong, and I must not complain before him. It isn't that he does not feel for me: he feels too much. He feels helpless and perplexed, and, of course he does not know one thing to do to help, and sometimes he goes away half vexed and with a feeling that is anything but submissive to God. When this happens, I fear my illness is becoming a harm, instead of a blessing to him, as of course I want it to be."

"And so you send him away when you suffer?"

"Yes; and partly for that reason I sent him away to-day. My head was so full of pain that I could not bear the light, neither could I bear to shut him up here in the shadows. Then I want his recollection of me to be sweet after I am gone, not painful, and how can it be so if he sees all I have to bear?"

And so the dear soul was bearing her own load of physical distress, and making at the same time the effort to conceal it, that the one dearest to her might not be saddened by her pain. And as I looked at her, I could recall many another sufferer who is doing the same thing day after day, and week after week. And I wished that some of the people who feel so sure that invalidism always makes people selfish could see this lovely mother quietly putting away the things she cares most for in life, knowing all the time that she is moving, surely and swiftly beyond the sight of her boy's beloved face.

We little know the heroism practiced in many a sick-room. We count the tears, and the moans, and the complaints, but it must be God that keeps sweeter record of the tears that are suppressed, the moans that are checked, the impatient words that lie unspoken on the lips. His infinite tenderness must surely supply what human tenderness fails to give.—*Set.*



## DISARMAMENT.

"Put up thy sword!" The voice of Christ once more  
Speaks in the pauses of the cannon's roar,  
O'er fields of corn by fiery sickles reaped,  
And left dry ashes: o'er trenches heaped  
With nameless dead: o'er cities starving slow  
Under a rain of fire: through wards of woe  
Down which a groaning diapason runs  
From tortured brothers, husbands, lovers,  
sons,  
Of desolate women in their far off homes,  
Waiting to hear the step that never comes!  
O men and brothers! let that voice be heard;  
War fails, try peace! put up the useless sword.  
Fear not the end. There is a story told  
In eastern tents, when autumn nights grow  
cold,  
And round the fire the Mongol shepherds sit  
With grave responses listening unto it:  
Once, on the errands of his mercy bent,  
Buddha, the holy and benevolent,  
Met a fell monster, huge and fierce of look,  
Whose awful voice the hills and forests shook.  
"O son of peace!" the giant cried, "thy fate  
Is sealed at last, and love shall yield to hate."  
The unarmed Buddha, looking, with no trace  
Of fear or anger, in the monster's face,  
In pity said: "Poor fiend, even thou I love."  
Lo! as he spake the sky-tall terror sank  
To hand-breadth size; the huge abhorrence  
shrank  
Into the form and fashion of a dove:  
And where the thunder of its rage was heard  
Circling above him sweetly sang the bird;  
"Hate hath no harm for love," so rang the  
song:—  
And peace unweaponed conquers every wrong.  
—John G. Whittier.

## MARKS OF A BACKSLIDDEN STATE.

1. *Condemnation.* Any step of disobedience to the known will of God, any conformity to the world, or living as the greater part of professing Christians do in our day will bring condemnation on the soul, and while thus condemned you are not in the enjoyment of justifying grace. Do not mistake hardness of heart for absence of condemnation. Some professors of religion are so seared in conscience that they can do almost anything and not feel condemned. Such stand condemned by the Bible whether they feel it or not. If you are not conscious of condemnation you have confidence in God when you pray. "Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask we receive of him because we keep his commandments, and do those things that are pleasing in his sight." If you are troubled with darkness, fears and leanness of soul—if you have not access to the throne of grace, you are backslidden—in condemnation and bondage. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

2. *An unbridled tongue.* Here are some of the signs of an unbridled tongue. Excessive conversation, exaggerated dis-

course, gossip, foolish talking and jesting, controversy, backbiting or slander, idle words and lying. "If any man among you seemeth to be religious, and brideth not his tongue but deceiveth his own heart, *this man's religion is vain.*" "Lord, who shall abide in thy tabernacles? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and *speaketh the truth in his heart.* He that *backbiteth not with his tongue*, nor doeth evil to his neighbor, *nor taketh up a reproach against his neighbor.*" From this we see that the government of the tongue is placed among the things essential to our gaining heaven.

3. *Love of the world.* Loving the world does not consist merely in being a reckless sinner. Many of those guilty of this sin consider themselves good Christians. If you are more eagerly seeking for wealth than the grace of God, up early and late in your pursuit of Mammon, consider no inconvenience too great to accomplish your purpose, and yet manifest but little if any desire to work for God; if you are more anxious to have the good will and commendatory words of men than to do what is right and obey the Lord; if you are more particular as to what people think and say about you, than to speak the truth and live it; if you preach, pray or act so as to get the commendation of men and leave undone a part of your duty in order to avoid their displeasure, or an evil name; if you follow the customs and fashions of the world, and engage in its popular amusements, such as croquet, dancing, roller skating, festivals, novel reading, etc., you are loving the world—you are backslidden. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life is not of the Father, but is of the world."

4. *Absence of the fruit and witness of the Spirit.* When a justified person loses the witness of the Spirit, he is no longer a Christian—he is a backslider. Now if any man have not the Spirit of Christ he is none of his. If you do not love your enemies, if you cherish any feelings of resentment and ill-will in your heart; if you have a backbiting spirit—though you may deny having any hatred—you are backslidden. Unless you forsake your sin you will go down to hell. "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him. If a man say, I love God, and hateth his brother, he is a liar." If you give way to unholiness and passions, and become angry when you are tried and provoked; if you indulge in outbursts of impatience and wreak out vengeance

upon evil-doers; if you return evil for evil and railing for railing; if you speak evil of others and take up a reproach against your neighbor; if you indulge in intemperance, either in dress, food, or anything else, you have lost the Spirit—you are backslidden. If there is no salutary influence in your life; if no one is blessed under your prayers, if no one is edified by your conversation, if no one is convinced of sin by your walk and conduct, if you fail to draw souls toward God, though you may attend the means of grace and give something away—you are like salt without any flavor, you are backslidden. "He that is not with me is against me: and he that gathereth not with me scattereth abroad."

5. *Backslidden in heart.* 1. The person in this state may have a good clear theory. If he is a preacher he can give a sermon as correct in doctrine as any one. 2. He may be very straight and exact, and talk a great deal against the popular sins of the day—yes, and denounce them with considerable vehemence. He may love the truth to a wonderful extent. 3. He may be very spirited in his testimonies, prayers, etc.—yes, and very courageous. There is a wonderful difference, however, between mental zeal and spirituality. 4. He may sometimes get touched by the Spirit. It is the blessed work of the Holy Spirit to call back the wandering one. To bring this about, he sometimes comes with melting, convicting power upon the lukewarm soul. The backslider in heart will consider these visitations as evidence of his acceptance with God, and say, "God wonderfully blesses me." He thus mistakes the operation of the Spirit, taking his striving for his indwelling. O, lukewarm soul, the trouble lies within. You have lost that warmth of feeling in your soul towards God, which you had at the time of your conversion. You have lost that burning zeal, and those strong desires you then felt within you. You have lost that joy and blessed relief you then tasted; and now you feel lukewarm, easy and indifferent. Your spiritual appetites are no longer keen and strong, so that the means of grace are often dry and insipid to your taste. You no longer feel that deep anxiety to grow in grace and become more and more heavenly minded. Ah, no! You have left your first love; you have turned away from God. The only way to retain justification is to be eagerly desiring and pressing on for the whole will of God to be done in the soul. One of the chief causes of backsliding among Christians, is their neglect to obey the Spirit in earnestly seeking after the entire sanctification of their natures. When you were brought to God did you not hunger and pray for this? But you ceased to groan for it, and now you are not panting after God at all. Hear the word of the Lord! Walk while ye have

the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth. "He that saith, I know him, and keepeth not his commandments, he is a liar, and the truth is not in him." Cold-hearted professors say to young converts: "You will not always feel like this; you will not always have this joy and flaming zeal; you will settle down and get more quiet." If the devil can get souls to believe that they can be destitute of joy, zeal and power, and still have Christ in the heart, he is satisfied.

"I know thy works that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm and neither cold nor hot, I will spew thee out of my mouth." O, think of being spewed out of the mouth of God before an assembled universe! "Woe to them that are at ease in Zion." "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty." Here is an awful curse pronounced against the people—not for their outward sin—but because they did nothing, they were easy and indifferent. A backslider in heart is greatly blind to his real condition. "The backslider in heart shall be filled with his own ways." "Yea, gray hairs are here and there upon him, yet he knoweth it not." "He walketh in darkness, and knoweth not whither he goeth." Hence, when spoken to about his condition, he is much surprised, and inquires, "Why, what have I done? What have I to repent of?" Such a one is all wrong, because his heart is wrong; therefore, he must repent of his backsliding, and turn to God, or be lost. "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember, therefore, from whence thou hast fallen, and repent, and do thy first works; or else I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent." —Tract by A. Sims.

## FINNEY ON DRESS.

"Ye are my witnesses, saith the Lord." Isa. 43: 10.

"Every Christian makes an impression by his conduct, and witnesseth either for one side or the other. His looks, dress, whole demeanor, make an impression on one side or the other. He cannot help testifying for or against religion. He is either gathering with Christ or scattering abroad. Every step you take, you tread on chords that will vibrate to all eternity. Every time you move you touch keys whose sound will re-echo over all the hills and dales of heaven and through all the dark caverns and vaults of hell.

"Every movement of your lives you are exerting a tremendous influence that

will tell on the immortal interests of souls all around you. Are you asleep while all conduct is exerting such an influence?"

"Are you going to walk in the street? Take care how you dress. What is that on your head? What does that gaudy ribbon and those ornaments upon your dress say to every one that meets you? It makes the impression that you wish to be thought pretty. Take care! you might just as well write on your clothes, 'NO TRUTH IN RELIGION.' It says, 'GIVE ME DRESS, GIVE ME FASHION, GIVE ME FLATTERY, AND I AM HAPPY.' The world understands this testimony as you walk the streets. You are 'living epistles;' known and read of men.

"If you show pride, levity, or bad temper and the like, it was like tearing open the wounds of the Savior. How Christ might weep to see professors of religion going about hanging up his cause to contempt at the corners of streets! Only let the women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair, or gold, or pearls, or costly array, but (which becometh women professing godliness) with good works; only let them act consistently, and their conduct will tell on the world, heaven will rejoice, and hell groan at their influence.

"But oh, let them display vanity, try to be pretty, bow down to the goddess of fashion, fill their ears with ornaments and their fingers with rings. Let them put feathers in their hats and clasps upon their arms—lace themselves up till they can hardly breathe. Let them put on their round tires and walk mincing as they go, and their influence is reversed. Heaven puts on the robes of mourning, and hell may hold a jubilee.

"Your spirit and deportment produce an influence on the world against religion. How shall the world believe religion when the witnesses are not agreed among themselves, and the sum of their testimony is, There is no need of being pious!"

"Oh how guilty! Perhaps hundreds of souls will meet you in the judgment, and curse you (if they are allowed to speak) for leading them to hell by practically denying the truth of the gospel.—Faith Mission Tract.

## FOR THE LITTLE READERS.

(Continued.)

## THE TABERNACLE.

Moses had been with God on the Mount a great many days. I have not told you what God was teaching him, but now you shall hear one thing. God was showing him how to make a beautiful house.

Whose house was it to be? The house of God. God did not need a house, for his

throne is in the sky; but he was so kind as to say that he would let the Israelites make him a house in the wilderness.

When Moses came down from the mount, he called all the people round him. He wanted to speak to them. He wore his veil over his face while he spoke.

He said first, "God commands you to do no work on the Sabbath-day, but to worship him; and he is going to have a beautiful house made, where you can come and pray to him. Who will bring me things with which to make the house?"

Had the children of Israel any beautiful things they could bring to Moses?

You remember that the people of Egypt had given them a great deal of gold and silver and cloth and linen. They had made a calf with some of their gold, but they had a great deal more besides.

But do you think they would give these things to God? Or would they say, "We cannot spare our things; we mean to make fine clothes, and make our tents look pretty inside?" Do you think they would part with their pretty things? Yes, they would.

They all went to their tents, after Moses had spoken to them. They opened their boxes and their baskets, and they took out beautiful pieces of cloth; some were blue, some were purple, and some were scarlet; and a great deal of fine white linen, and skins of sheep and goats, and beautiful kinds of wool.

They brought all these things to Moses. What a large heap there must have been. Some of the rich men had beautiful shining stones, and spices and oil; and they brought them to Moses.

Moses was pleased to see that the people would give their things to God, and most of all he was glad that they liked to give them. They did not feel sorry when they gave them, but they were glad that they had something to give. If we feel sorry when we give things, God is not pleased.

Who was to make the beautiful house?

It was very hard to make such a beautiful house as God would choose to have.

Moses called the children of Israel, and said, "God has made two of you very skillful in cutting stones, in carving wood, and in making all kinds of curious things, and he has told me their names: they are Bezaleel and Aholiab.

Then Moses called these two men, and gave them all the beautiful things, and said, "Now begin to make the house, and I shall tell you what you shall make." And Moses called every one to help them. And he told Bezaleel and Aholiab to teach the others.

It is God who makes people skillful; so that when people can make beautiful things, they should not be proud, but they should thank God.

So all the people began to work. The women spun blue and purple and scarlet

thread and worsted. The men made the thread into linen and cloth; they cut the wood with saws and axes; they melted the gold and silver in the fire, and then made altars and candlesticks, and shovels and tongs, and basins, and many other things. They worked hard for many months till all the things were finished.

I will now tell you what sort of a house God had told Moses to make.

It was not a house made of bricks nor stone, because this house was to be moved from one place to another; so it was not fastened to the ground, but it was made like a tent and could be moved very easily.

Very likely you never saw so large a tent as this was. It was called The Tabernacle.

There were a great many boards that were placed upright on the ground, and close together. These boards were the walls of the house; but there were no boards at the top; curtains were thrown over the house to cover the top. There was no door to the house, but a curtain hung down in front, and that curtain was instead of a door.

There was no floor to the house: green grass was the only floor.

The house was very beautiful, for the boards were covered with gold, and the curtains were blue, purple, and scarlet; and there were five posts of gold in front, over which a curtain hung down for the door, of which I told you before.

The house had two rooms inside. The first room was the largest. I will tell you about the beautiful things that were placed in it.

In the first room there were three very beautiful things:

1. In the middle an altar of gold; but no lambs were burned upon it, only sweet spices, or incense, which gave the tabernacle a very sweet smell.

2. On one side there was a golden table, and on the table twelve loaves. They were called the show bread, or holy bread. There was fresh bread put there every Sabbath-day.

3. On the other side there was a golden candlestick with seven lamps. There was no window in the tabernacle, but these lamps made it light.

This room was very beautiful, but there was another room still more beautiful.

It was the inner room, on the other side of the curtain. There was a curtain between the large room and the small room. This curtain or veil was instead of a door.

In the little room there was a golden box, with angels on the top. This box was called The Ark of the covenant. Inside the box the two tables of stone were placed, on which God had written the ten commandments.

But what made this room so glorious was, that God used to come down in his cloud, and fill this small room with his

brightness. The cloud rested between the golden cherubim, or angels, on the top of the box.

The top of the box was called the mercy-seat, because God sat enthroned there, and God is full of love and mercy. This little room was called The Holy of Holies. It had no window in it, and no candle, but yet it was light. The glory of God made it light; for God, you know, is brighter than the sun.

What a sweet place this little room must have been. It makes us think of heaven, for there God lives, and there he shines. But heaven is not a little place. It is a very large place, and it will hold all the people who have loved God on earth, besides all the angels.

(To be continued.)

#### LINES

Arranged by request of Nettie Heatwole on the death of Lily Brunk, maiden name (Arpen-ter, who died in the Fall of 1886, in the Shenandoah Valley, Virginia.

Oh Lily, dear! now thou art gone,  
How bright thy light around us shone!  
For all thy words were words of love,  
Thy deeds as gentle as a dove.

"Were vain thy graces to recall,  
For they are known to one and all;  
And we shall still remember you,  
For you were always kind and true.

And while we sadly mourn our loss,  
And strive to bear the heavy cross,  
It gives us heart and strength anew,  
To think of one so fondly true.  
But still our hearts are sad and sore,  
To know on earth we meet no more;  
To know on earth, how dark the night,  
When Lily vanished from our sight!

Methinks 'twas ne'er before so dark;  
I cannot cease to steer my bark;  
Our eyes are filled with burning tears,  
To think of lonely future years.

Our grief is great, 'tis hard to tell,  
Since we have heard her funeral knell;  
It was to us, a sad, sad day,  
When Lily passed from us away.

How hard it is to give her up!  
But God hath filled the bitter cup;  
'Tis he alone can bear us through,  
And will if we to him are true.  
Oh, Lord, preserve our souls through life,  
Till we have done with earthly strife;  
Then we may meet our sainted friend,  
Where sweetest friendships never end.

"O let me go," she sweetly sang,  
Again, again her favorite song;  
Where saints are going, she would go,  
When called from this dark vale of woe.

In the bright mansions of the blest  
Dear Lily's spirit awaits its rest.  
With kindest saints, who've gone before,  
And wait us on the other shore.

Blest spirit, freed from sin and care,  
Thou hast escaped the Fowler's snare;  
Then praise the Lord, praise him on high,  
And we will praise him till we die.

And then on wings of radiant light,  
We'll seek a city out of sight.  
Our bodies sleeping 'neath the sod,  
Our spirits resting with our God.

Come now, ye thoughtless, young and old,  
Whose ears are dull, and hearts are cold,  
Awake! Arise! and work to-day,  
Come serve the Lord while yet you may.

Oh heed the Holy Spirit's voice,  
Yield to His wooings and rejoice;  
To start before 'twill be too late  
To meet dear Lily at heaven's gate.

**Died.**  
**KAUFFMAN.**—On the 6th of June, in Cass Co., Mo., Emma, daughter of Stephen and Mary Kauffman, aged 14 years, 9 months and 20 days. She was sick only a few days, and seemed to suffer little pain. Only a few months ago Emma became willing to confess Christ, and since that time she was in the service of the Lord, so that we mourn not for those who have no hope. Funeral services were held by J. Hartzler and Moses Yoder from John 5:24-33.

**SHROCK.**—On the 10th of June, in McPherson county, Kansas, of consumption, Lizzie M. (maiden name Lantz), wife of John Shrock aged 36 years, 4 months and 18 days. Funeral services were held by Matthias Cooprider and Levi Miller from Heb. 9:27. Sister Shrock leaves a deeply bereaved husband and brothers and sisters to mourn their loss, which we have reason to hope was her eternal gain. She fully resigned herself to the will of God, and she was ready to go home to Jesus, and not afraid to die. She was a faithful member of the Mennonite Church.

**RUPP.**—In Clark county, Ohio, Samuel Rupp, aged 83 years, 2 months and 23 days. He was for a number of years a consistent member of the Mennonite Church. The funeral services were held by John M. Greider.

**HISS.**—On the 31st of May, in Lancaster county, Pa., John Hiss, aged 65 years, 4 months and 29 days. He was buried on the 3d of June at the Mennonite church at New Providence. Services by John Brubaker. A very large concourse of people was present at the funeral.

"A precious one from us has gone;  
A voice we loved is stilled;  
A place is vacant in our home,  
Which never can be filled."

God, in His wisdom, has recalled  
The boon His love had given,  
And though the body molders here,  
The soul is safe in heaven."

**MARTIN.**—On the 11th of June, in Lancaster county, Pa., Jacob F., son of Samuel and Mary Martin, aged 5 months and 16 days. Buried at New Providence.

**QUARRY.**—On the 4th of June, near Curry Station, Blair Co., Pa., Fannie, youngest daughter of Elijah and Elizabeth Quarry, aged 14 years, 11 months and 15 days. She was buried on the 7th in the Kauffman graveyard. Services by Bishops Jacob and Herman Snyder from John 16:33. Before her death she expressed a wish to be baptized, which was complied with. She desired to leave this world of care and be with Christ.

"Peaceful be thy silent slumber;  
Peaceful in the grave so low;  
Thou no more wilt join our number,  
Thou no more our songs shalt know."

Yet again we hope to meet thee  
When the day of life is fled  
Then in heaven we hope to greet thee  
Where no farewell tear is shed.

**WISLER.**—On the 6th of June, at the residence of his son Martin, at Mummastown, Adams county, Pa., of paralysis, Bro. Peter Wisler, aged 80 years and 6 days. Buried on the 8th in the Mummastown graveyard, where a large concourse of friends and relatives assembled to pay the last tribute of respect. Services by Bishop Daniel Shank, Jacob Hostetter and Martin Wisler, from Heb. 4:9-11.

**KING.**—On the 14th of June, in Miami Co., Ind., of catarrh in the lung and brain fever,

Maudie, daughter of Noah and Elizabeth King, aged 5 months and 29 days. Services by Pre. N. Sproll from Luke 9:25.

**SCHMITT.**—On the 14th of June, near Pettisville, Fulton Co., Ohio, of consumption, Emma Schmitt, aged 30 years, 2 months and 20 days. Buried on the 16th. Services by C. S. Stuckey, J. Wyse and C. Freinberger from 1 Pet. 1:24-25.

**STUCKEY.**—On the 17th of May, near Stryker, Williams Co., Ohio, Sister Anna, wife of Peter Stuckey, and daughter of Peter Schad, aged 38 years, 2 months and 27 days. She was a kind mother and a faithful Christian. She left a husband and seven children—the youngest but eight days old—to mourn her death. She was buried on Ascension Day. Services by J. K. Yoder of Wayne county, and Jonas C. Yoder of Logan county, Ohio, from 2 Tim. 4:7, 8.

**LICHTY.**—On the 9th of June, near Archbold, Fulton county, Ohio, Sister Anna, wife of Christian Lichty, aged 59 years, 2 months and 14 days. She leaves a husband and three children to mourn her death. She was buried on the 11th. Services by J. Wyse, C. Stuckey and Elias Frey from John 11. Deceased put all her hopes in the merits of her crucified Savior and died happy.

**MARTIN.**—On the 13th of June, in Augusta county, Va., of cramp colic, Bro. Ezra Martin, son of Jacob W. and Mary Martin of Lancaster county, Pa., aged 32 years and 14 days. He leaves a wife and four small children to mourn their loss. Buried on the 15th at the Spring Dale church. Services by J. R. Hildebrand, Bishop Hildebrand, and J. N. Driver, from John 5:24-29. Deceased went to Staunton, Va., on the 11th and in the evening on his way home he was attacked by such a violent pain in his bowels that he dismounted and lay down on the roadside. He was found shortly afterwards in a helpless condition, by a man, and with the aid of a few others he was taken to a mill and a doctor was summoned. Next day he was somewhat relieved and was moved to a dwelling-house, where everything possible was done for him; but all was in vain, and he passed away peacefully the next morning. Bro. Martin was a consistent Christian.

**RIGGS.**—On the 13th of June, in the city of Elkhart, Resa, son of Jesse Riggs, aged about 8 months. Services at the Mennonite church, by J. F. Funk from Job 16:33.

**GROH.**—On the 18th of June, near Preston Ont., of consumption of which he had been suffering several years, Jacob Groh, aged 60 years, 8 months and 29 days. Last winter his wife died, and since that time he sank rapidly, but he bore his double affliction with Christian patience, desiring to go home and live with Christ. Buried on the 20th in Warner's graveyard. Services by Jacob Woolner.

**HOLDMAN.**—On the 18th of June, at James-town, Elkhart county, Indiana, of dropsy, John Holdman, aged 75 years and 12 days. Funeral services were held on the 20th at Shaum's church, where many of his acquaintances of long past years met to show a tribute of respect to his memory. Bro. Holdman was twice married, first to Charity Culp, afterward to Anna Reese, who survives him. Of his fifteen children ten are still living. At the time of his death his grand children numbered eighty-two, and his great grandchildren nineteen. May his numerous posterity imitate the good example of their affectionate parent by trusting their souls into the keeping of Jesus.

**SHANK.**—On the 12th of June, at the residence of Joseph Weaver, in Jasper county,

Mo., of liver complaint and dropsy, Rebecca, widow of David Shank, deceased, aged 77 years and 3 days. She was buried at Mount Zion in Morgan county on the 13th, in the presence of many friends who assembled to pay this last tribute of respect to an aged friend who was loved by all who knew her. She was a faithful member of the Mennonite Church for many years. She bore her affliction with resignation and was ever reconciled to God's will. She longed for the time of her departure that she might be with Christ. Funeral services by Pre. David Bowman and Pre. Robinson.

**NEUBRAND.**—On the 17th of June, Susan, wife of John Neubrand (maiden name Anglberger, aged 67 years, 8 months and 8 days.

"Weep not for me, my sister dear,  
Since I must go and leave you here;  
With Jesus I shall happy be  
Forever in eternity."

**NOLT.**—On the 15th of June, in West Earl Twp., Lancaster county, Pa., Isaac Nolt, aged 36 years, 11 months and 23 days. This was the last member of a family of eight brothers and sisters; father and mother are also numbered with the dead. Five of the number left families, while three died before arriving at the age of manhood. What is remarkable was that the last four members of the family died within a year. First Daniel B., then the mother, Barbara, whose maiden name was Buckwalter. Four days after the mother's death the father, Christian Nolt, died; and now Isaac, the last of the whole family. He leaves a widow and four small children. The whole family is buried at Grolls Dale, West Earl Twp. David Buckwalter, preached at the last four funerals, assisted by different brothers at different times.

**BAUDER.**—On the 5th of June, in Caernarvon Twp., Lancaster county, Pa., of consumption, Sister Barbara, wife of Christian Sauder, aged 38 years and 6 days. Deceased was a daughter of the late Pre. Samuel Good; she leaves a husband and five small children to mourn the loss of a dear mother and wife. Services by Horning, Zimmerman and Martin, from Rev. 14:12-13. Buried at Weaverland, followed to her last resting-place by many friends.

**GODSHALK.**—On the 19th of June, in St. Joseph county, Indiana, suddenly, of heart disease, Bro. Jacob Godshalk, aged 69 years, 8 months and 29 days. He was in town on Saturday, and on Sunday morning he was out and about, but in a few hours he began to fail and before the doctor came he was a corpse. He leaves a sorrowing companion and four children. He was buried at the Shaum Meeting house, where services were held by Henry Shaum and J. F. Funk, from 2 Cor. 5:1, and 1 Sam. 29:3. May God bless the sorrowing family.

**JUND.**—On the 6th of June, in Whitley county, Indiana, Sister Susanna Jund, aged 57 years, 4 months and 6 days. She lived a devoted Christian life and her friends do not mourn her as those who have no hope. May God sanctify this affliction to the sorrowing ones left behind, and may they all endeavor to obtain for themselves the crown promised to the faithful.

**LEHMAN.**—On the 22d of June, near Wakarusa, Elkhart county, Ind., of consumption, Susan Upheime, wife of Benjamin Lehman, aged 62 years. Funeral services were held by the Brethren Henry Shaum, John F. Funk, and John Colman. Sister Lehman was born in Maryland, but becoming an orphan at the early age of three months, her grand-parents,

Samuel Myers took her into their family. When she was but three years old they moved to Putnam county, Ohio, right in the midst of the Indians. Samuel Myers was the first white man in Putnam county, but the Indians soon learned to love him as an affectionate friend. Sister Lehman united with the church at the age of 19, and was married to Bro. Lehman in 1842. Shortly after they moved to Williams Co., and to Indiana in 1853. The deceased was for many years an earnest, devoted sister in the Mennonite Church. She had a great concern for the welfare of the souls of her children, of whom seven out of eight survive her; and earnestly entreated them in her last hours to give themselves to the Savior. Only a few days before her death she sent for one of the ministering brethren that she with the family and a few of the neighbors might hold a Christian service together once more, and engage in the observance of the communion and feet-washing. May her faithful example in many good works long live in the memory of her many friends.

**HARTZLER.**—On the 6th of June in Port Royal, Juniata county Pa., after many weary months of suffering, Noah Hartzler, aged 71 years 11 months and 7 days. He was buried in the Church Hill graveyard on the 8th. He was widely known and universally respected for his many Christian qualities, and his loss is severely felt to the whole community.

## Letters Received.

### WITH MONEY.

A—John A. Amstutz.

B—Clara M. Brubaker, Hoffman Bechtel, John Brubaker, J. K. Bean, D. H. Binder, Dr. A. Brown, Samuel C. Culp, W. Burkholder, Christian Brubaker, Jacob Bixler, Christian Baumgartner.

C—John B. Culp, Frank Chambers, Josiah Clemmer.

D—D. L. Durr.

E—Abraham S. Euse, David Eliger, Christ. Engel, Mary Ebersole, Henry F. Ebersole, Mary J. Est.

F—Daniel L. Forrey.

G—Abraham Good, E. K. Greenawalt, Christina Graber, Joseph B. Gerig, Christ. Good, Isaac S. Good.

H—Hiram Hoover, Eliza Hartman, A. Hochstetler, Mary G. Harnish, Jacob Hebert, Anna Hebert, Amos Hess, Cor. Heinrich, Henry Haverstick, J. M. Herr, Klaus Hebert, A. Honderich, E. W. Horn, S. Harder.

I—Henry Kilmier, Peter Keller, D. M. Kauffman, D. J. Kauffman, H. W. Kraybill, Mollie Koerner, J. H. Kauffman.

J—A. B. Landis, H. Leatherman, Peter Litwiler, Martha Lough, Jacob Leach, Alpheus Landis.

K—S. T. Miller, Chas. J. Miller, Stacy L. Miller, M. S. Samuel, Levaner, Benjamin Nikkel, Joseph Nafziger, Ed. Nafziger.

L—Philip H. Parret.

M—M. N. Reesor, Barbara Ranck.

N—V. L. Schrock, Mary Shank, Abn. Struense, I. M. Stahly, M. R. Stille, David Schertz, Frank Stobart, Mrs. A. F. Swartz, J. R. Shank, J. D. Schroeder, N. W. Sherwood, Christiana Shenk, David Schertz, Jacob Shaul, Walter Shultz, John Streumer.

O—Martin Urrah.

P—W. L. Weaver, J. G. Wenger, Jas. & H. S. Weaver, D. A. Weaver, Jacob Woolner, J. H. Weaver.

Y—G. A. Yoder, Simon P. Yoder.

Z—Sarah Zimmerman, Samuel Zook, Aaron Z. Zuer, Daniel Zinner.

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feel themselves with praise and honor of men.

Are you diligent to know the state of your flock? If you have one hundred sheep and lose one, do you leave the ninety and nine and go after the lost one until you have found it; and do you then carry it home in your arms of love, rejoicing because you have found your lost sheep, or do you take the staff and drive it? Jesus, the great shepherd says, his sheep will follow after him. So you need not drive them but lead them into the green pastures and by the still waters.

O shepherds, do you keep up a continual calling, that the sheep may follow; and do you especially call for the lost? Do you seek diligently, and look well after your flock? Do you venture to take the lambs from the devouring wolf, or do you flee when you see the wolf approaching? If you are a good shepherd you will risk your life for your sheep. If you desire to increase your flock it will cost you something (or have you sheep enough?) You must go seeking, and you must pay for them. Your calls to the unconverted should be attended with prayers to God for them.

Be diligent to know the state of your flock. Have pity on the feeble, apply healing remedies to the weak and wounded, bind up the broken-hearted, seek the lost and erring ones.

And ye sheep, how is it with us? Are we lamb-like, do we follow our shepherd when he calls, or do we run at our own will? And if a sheep gets outside the pasture, do we start up a cry as the sheep does when one of the lambs go astray? Let us cry in prayer, and do all we can to help rescue the lost. Let us cry that the lost may hear us; speak to them and show them good example, that they may come as near as they can. But we cannot let them into the pasture or fold; but the good shepherd will open the door and let them in if they only come, and cry for admittance. Let us keep up a continual crying; perhaps some lost lamb will hear us, and come near, and the good shepherd may hear our cries and come to the rescue of the lost.

And you lost and crying sheep, that wander about without a shepherd and have no green pasture and no fresh water, do you cry as the lost sheep does? If so do not give up crying until you are found, for the Shepherd of your souls is listening for your cries, and he will bring you safely into his arms of love to green pastures and refreshing water. If you are not crying, start up a cry, for the devouring wolf is near, and he has no pity. He will surely devour you if you do not start up a cry so that the shepherd can hear where you are, and bring you safely home.

A FRIEND IN ONTARIO.

For the Herald of Truth.

#### NATURAL LIFE—SPIRITUAL LIFE.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7.

Previous to this text we find the statement that "God created man in his own image," or likeness. He made man pure and holy. When God had fashioned Adam out of dust he bore only the image of God without life. But God breathed into him the breath of life which was in him a moving power. This breath of life became in him a living soul.

Some may ask, What is the soul of man, and where is its dwelling place? Some may differ with me on this point, but I claim it has its abode in the heart. Some may claim that it has its seat in the brain, but I think I can bring proof that the soul is in the heart of man. In the first place I believe that the soul of man is divine because it originated with God. When God breathed the breath of life into Adam's clay, it was pure and holy, without spot or blemish, and was just what God said it should be—his own image. This body was not God's image, for God is a spirit and not a body of flesh and blood as man is. In the second place I claim that the soul is in the heart, because we read that God searches the heart of man. If there was nothing in the heart that belongs to God, why should he search it? Again Joel 2 says, "Therefore also now, saith the Lord, Turn ye even to me with all your heart, and walk weeping and fasting, and with weeping, and with mourning; and rend your hearts and not your garments." Again the Lord said, "In that day I will write my law in the heart of my people, and they shall not depart from it." We see that the Lord has something in the heart of man that he loves, and that is his image. The heart is the vessel which contains the vital part of man, for it is the starting point of this natural life, as well as the spiritual, and is the organ by which the blood is conveyed to all parts of the body, and it keeps all the other organs in the proper exercise of their several functions. When pulsation stops, the whole machinery of the body stops, and it returns to the dust from whence it came, and God takes his image back to do with it as it pleases him.

When the heart ceases to beat, life is over, and the soul must part from the body, for there is no more a tenement or abiding place for it. This house of clay crumbles to dust; then what of the soul? Does it sleep in the dust with the body? Ah! no; the soul is vital and cannot live in a dormant state. The Bible does not teach a doctrine like this.

God planted his image in man that he might cherish it as a glorious gift above

all that the brute has and enjoys. But how long did man remain so! It was not long till man fell from this state into sin and a spiritual death. Here some may say, If man died the spiritual death, there is no hope left for him of ever attaining to life and immortality, for death means annihilation. It is true that this body goes to dust, but is this annihilation? No, this earth is composed of all its matter as when God created it, only it has undergone changes, but it is still the same earth. By some it is claimed that our bodies are changed every seven years. According to this, if we live seventy years the body shall have made ten entire changes, and we still have the same body of flesh and blood. God has kept us alive through all these changes, and we were not annihilated. This body will never go to nothing, though it may decay and turn to another form of matter. In God's own time he will raise a new body out of this matter and quicken it with his Spirit, and reunite the soul with it. Then those who have lived and died in him shall enjoy the fullness of God's rest. It seems to me like a gross error to maintain that the soul shall sleep in the body till the judgment. This is nowhere taught in the Bible. We read of the body sleeping in the grave, but not one mention is made to the effect that the soul sleeps.

D. B. SHELLEY.

#### WASTING STRENGTH.

Because a vigorous young lad, or a healthy young girl, is receiving day by day more strength than is needful for the legitimate outlay of daily life, there seems to be no special call for economy in the use of the strength thus coming in; and in many cases the surplus strength is wasted, instead of being capitalized. The lad is sure that he is not harmed by sitting up late at night, or by an indulgence of his appetite, or by over-study, or by excessive exertion of any sort. The girl is of the same opinion for herself, whether at home, or at the place of summer-resort. Parents, indeed, often think that their children are not imprudent, so long as they show no signs of failing health or strength for their daily, and nightly course of ordinary life; and sometimes the family physician agrees with the parents in thinking that no great harm will come of what the young folks do so easily, and seem to stand so well. But if any of the incoming strength of early life which ought to have been stored up as capital, is then expended in unnecessary or in unwise outlay, the physical fortune of the young person who is guilty of this extravagance is so far diminished, to the added peril of its possessor in meeting the emergencies which the future surely brings.—[S. S. Times]

For the Herald of Truth.

#### DUTIES OF FATHER'S AND MOTHER'S.

"And ye father's, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Eph. 6:4.

You whom the Lord has given the responsibility of bringing up children, let us consider whether we are doing our duty towards our God in the care of our children. We should be a true vine to our children, as Christ is the true vine to us. Jesus says, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." John 15:1, 2. Jesus is the vine, we are the branches, and our works are the fruit. Unless we work and do our duty we will be fruitless, and we know from the same chapter what will be the fate of fruitless vines.

One of our most important duties is to labor for the proper bringing up of our children. Our object should be to teach them such truths and bring them up in such a manner that they will become fruitful branches engrafted into the true vine. There are many professed Christian parents who have never prayed with and for their children, and some do not encourage them to go to church, while others do not allow them to go to Sunday School. It seems to me that with the circumstances surrounding us this must be a great neglect of duty. In all these ways the seeds of truth might be planted into the soil of their young hearts, while it may be filled with much that is evil when the child hears no prayers and takes part in no sacred service.

As parents and guardians of children, if we would do our duty to the children and to God, we must so train them that they will bear good fruit. Their young souls must be filled with the love of God and his Son Jesus. He loved, and still loves, the children, and they should be taught to know that love.

If fathers and mothers would do as the text at the head of this article commands, how many more happy families might we have in the land. If they would read the Scriptures to them, pray with them often, and each day teach them some blessed truth of the love of God, how much more ready might they be for the active duties of a Christian life after they grow up!

What will become of the church and the families in the years to come if we let our children go out into the world without a knowledge of God. Who will be to blame if, when the children grow up, they know not God? The blame will be ours to bear because we have not done enough for them. If we live so cold that they cannot see any evidence that we are

truly praying parents, how can they feel that they have been brought up in the nurture and admonition of the Lord? Where is the light that we should carry before our children to lead them on the way?

While the children are small and free from actual sin they should be instructed so that when temptation comes they may be prepared to stand against sin. Let us cultivate the young plants, so they take proper shape as they become fixed in their natures and habits. Let us do well our part to prepare them for that place of which we read in John 14:2. As "A Friend in Ontario" wrote, let us kindle the fire of love in the hearts of our children that they may not be delivered to the fire of destruction. E. M.

#### FAIR BIRD DESTROYERS.

That fickle, changeable, fantastic, and often nonsensical goddess, Fashion, and her fair votaries, are answerable in part for the destruction of the birds, and particularly of those adorned with brilliant plumage. Many a fair maiden, or woman, tender hearted, considerate or sympathetic, who would be shocked by the wanton cruelty of the thoughtless boy who would kill the beautiful little humming bird as it flits from flower to flower, is quite reconciled to the act if the dead bird can be treated by the taxidermist and added to the aviary upon the curious structure which is now worn in the place of the bonnet which adorned and protected the head of her mother and grandmothers of different degrees for generations. Questionable as is the taste that places a yellow eyed screech owl, or vampirish bat, upon a lady's headgear, it is a well-known fact that thousands and tens of thousands of our much-prized birds become a sacrifice to fashion each year.

It is gratifying to learn that the Audubon Society, whose members pledge themselves to do all in their power to discourage, and, if possible, suppress the use of birds and birds' feathers as ornaments of dress, is rapidly extending its sphere of usefulness and humanity. It would be well if in every city, town and school district in the United States the girls and boys would organize a society having for its object the protection of our harmless, beautiful and musical birds. The girls, by refraining from the use of birds, or the plumage of birds, for ornaments; and the boys, by ceasing to stone, shoot, or trap such birds, or rob their nests of eggs, or young, and by waging a war of extermination against the sparrows, can do much towards restoring to us the birds whose absence and loss is so much to be implored.—[American Agriculturist for May.]

For the Herald of Truth.

#### ALL SHOULD HELP TO BRING SOULS TO REPENTANCE.

"And they went out, and preached that men should repent." Mark 6:12.

Repentance was necessary for man as soon as God's will was in the least violated. As soon as Adam and Eve had broken God's law they had need of repentance. As we follow the history of man in the Bible down to the present, we find that repentance was necessary for all before they could inherit immortal glory.

To bring about repentance there must something be done besides praying, and that is preaching. Man has fallen so low that it is hard to convince him that he needs repentance. When Adam had fallen, was not his first thought to flee from the presence of his God, and hide away from him? Adam did not think of returning to God to confess his faults and the sin he had committed, till God walked in the garden in the cool of the day, and called out, "Adam, where art thou?" How must Adam have felt? No one knows this feeling but the backslider who once had tasted the goodness of God's love, and has gone back to the beggarly elements of the world. Once he loved God, and now God comes with his Holy Spirit and says, "O backslider! where art thou?" What a pang goes through his heart, as he says, "Once I loved him, and had sweet communion with him, but now he comes and calls me, and what shall I answer him? O, I cannot look on him now, his eye is a flaming fire, he sees my sin which I have committed, and I am not as willing to confess it! I could confess to God well enough, but the world will know it, and how can I bear the scoffs of the world when they say, 'There goes one that had religion and has gone back. See what he has done! He promised God to be faithful, but what is he now? He is false! Backslider, this is all true; and how sorrowful it is to be in your condition. How much better had you come back to the Father's house, and confess that you have sinned, and pray God to forgive your sins, and then be more careful in the future.'"

When we see that repentance is so necessary we should make every effort on our part to get men to preach repentance with power, that sins may be brought to God. If ever men needed repentance it is now, for there are thousands who are going down to destruction, and we, as Christians, sit down and fold our hands, and say nothing to them. How shall we as a Christian people stand in that great judgment day! When I look around I must think that it is nigh at hand. Brethren and sisters, why are we so sleepy! I sometimes think we are like the drones. We like to enjoy the good of the land and

and are not willing to work to get others to come and taste the goodness of God. I think sometimes we are too selfish; we want to be filled with the fullness of God, and let sinners starve for the want of food.

When we notice the text at the beginning of this article we find that it was Christ's aim to send men to preach, we see also that men should repent. Without repentance there is no salvation. For this reason it is necessary that more faithful heralds be sent out to proclaim repentance in this last and sinful time.

I sometimes wonder how we lay-mem-bers can be silent and say nothing to those who are out of Christ. Suppose you would see your neighbor's house on fire, and you knew that the inmates were all asleep, would you sit down, and pray God to save them from the flames, or would you raise your voice in all its power to alarm them from their sleep? If you loved them, I know you would make some effort to save them beside simply praying. Therefore let us be up and at the work. You may rescue some perishing soul. If you, at the judgment, shall have converted one soul from the errors of his way, you shall have hidden a multitude of sins and saved a soul from death.

D. B. SHELLEY.

For the Herald of Truth.

#### DELIGHT IN THE WORD OF THE LORD.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord." Ps. 1:1, 2. "The fear of the Lord is the beginning of wisdom." "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated." James 3:17. "The pure in heart shall see God."

These instructions and promises are a great comfort to those who have passed from death unto life, from darkness unto light, and who know that they are heirs of these promises. They know that they shall see God, and shall be with him.

That precious word is a lamp to our pathway, and a guide to our footsteps. If we meditate therein day and night, as the Psalmist says, how often it lightens our cares in life through the day, and eases our weary bodies at night on our beds of repose. When sleep forsakes us on our beds at night, and we then remember some precious promise in the blessed Word, how comforting it is. Our beds remind us of the rest above, toward which we are traveling.

By grace we are saved through faith. This is a blessed truth upon which we may meditate with pleasure. If it were of debt, and the gift had to be bought by our good works and good deeds, we might

feel sad indeed, and conclude that it is doubtful whether after all we can at last rest in heaven.

The love of God will constrain us to meditate on this blessed truth and enable us to delight in his law of grace. Then will follow the fruits to the honor and glory of God, as a tree planted by the rivers of water bringeth forth his fruit in his season. The fruits of our life spent in the fear of the Lord will only be fully apparent after we enter into the rest beyond this vale of tears. When our dear friends visit us, and we spend the time pleasantly together, we feel sad when the time comes to part, and the thought that cheers us is that we have a hope to meet again in the better world where there is no more parting. It is the same when our friends are called away from us from time to eternity. We shed our sad tears, but if they have peace with God we hope to meet them again.

Our Savior speaks of the time when he will come to gather home his jewels. He wants us to be ready, to watch and pray that that day shall not come upon us as a thief in the night.

In connection with the coming of our Lord at death or the judgment, one of the blessed promises to comfort us is that we need fear no evil if we are his, even if we must walk through the valley of the shadow of death. What a consolation is this in time of sickness! what a delight his blessed word affords us when we meditate therein day and night.

MARTHA LONG.

#### A SAFE STANDPOINT.

"Let Christians say to war-making rulers, 'We can not, we dare not, lend the least countenance to this wholesale butchery of mankind. We believe it to be the climax of human wickedness, and can have no share in its sins; but must, in conscience, teach all under our care or influence to hold it in the deepest abhorrence.'"

We will write against it; we will talk against it; we will preach against it; we will pray against it; through life and in death we will bear our testimony against it. No demands, no threats, no tortures shall turn us from this purpose.

Martyrs to our faith ye may make us; recreants, traitors, never! Seize, if you will, our property; load us with chains, drag us to prison or the gallows. We will offer our necks to the halter; we will bear our bosoms to your steel, but never, never will we stain our consciences, and peril our souls, by aiding in this work of pillage, murder, and conflagration."

Such a stand, taken by the church, would surely and speedily remove the disgrace of war from our religion, and ere long sweep the custom itself from every land where the influence of Christianity is predominant.—Sel. -

#### SPIRITUAL RESURRECTION.

BY C. H. SPURGEON.

"And you bath he quickened." Eph. 2:1.

The widow's son of Nain, though carried out to his grave, was not like the daughter of Jairus; she was in the garments of life, but *he was wrapped in the cerements of death*. So many of you have begun to form habits that are evil; and already the screw of the devil is tightening on your finger. Once it was a screw you could slip off or on; you said you were master of your pleasures—now your pleasures are master of you. Your habits are not now commendable, you know they are not; you stand convicted while I speak to you; you know your ways are evil. Ah! young man, though thou hast not yet gone so far as the open profligate and desperately profane, take heed, thou art dead! thou art dead! and unless the Holy Spirit quickens thee, thou shalt be cast into the valley of Gehenna, to be the food of that worm which never dieth.

And ah! young man, I weep, I weep over thee; thou art not yet so far gone, that they have rolled the stone against thee; thou art not yet become obnoxious; thou art not yet the staggering drunkard, nor yet the blasphemous infidel; thou hast much that is ill about thee, but thou hast not gone all the lengths yet. Take heed; there is no stopping in sin. When the worm is there, you cannot put your finger on it and say, "Stop; eat no more." No, it will go on to your utter ruin. May God save you now, ere you shall come to that consummation for which hell so sighs, and which heaven can alone avert. Look, too, at Lazarus, dead and buried. Whither shall we flee to avoid the noxious odor of that reeking corpse? Ah! whither shall we flee? There is no beauty there; we dare not look upon it. There is not even the gloss of life left. Oh, hideous spectacle! I must not attempt to describe it; words would fail me, and you would be too much shocked. *Nor dare I tell the character of some men present here*. I should be ashamed to tell the things which some of you have done.

I cannot describe to you the lusts and vices of a full-grown sinner. I cannot tell you what are the debaucheries, the degrading lusts, the devilish, the bestial sins into which wicked men will run, when spiritual death has had its perfect work in them, and sin has manifested itself in all its fearful wickedness.

I may have some here. They have gone so far that decent people avoid them. Their very wife, when they go into the house, rushes up stairs to be out of the way. They are scorned. Such a one is the harlot, from whom one's head is turned in the very street. Such a one is

the openly profligate, to whom we give wide quarters lest we touch him. He is a man that is far gone. The stone is rolled before him. No one calls him respectable. He dwelleth, perhaps, in some back slum of a dirty lane; he knoweth not where to go. Even as he stands in this place, he feels that if his next-door neighbor knew his guilt he would give him a wide berth, and stand far away from him; for he has come to the last stage; he has no marks of life; he is utterly rotten. In being constantly visited by penitents, I have sometimes blushed for this city of London. There are merchants whose names stand high and fair. Shall I tell it here? I know it on the best authority, and the truest, too. There are some who have houses large and tall, who on the exchange are reputable and honorable, and every one admits them and receives them into their society; but ah! there are some of the merchants of London who practice lusts that are abominable. Ah! there are some that are a stench in the nostrils of the Almighty; some whose character is hideous beyond all hideousness. They have to be covered up in the tomb of secrecy; for men would scout them from society, and hiss them from existence if they knew all.

And yet—and now comes a blessed interposition. The rotten Lazarus may come out of his tomb, as well as the slumbering maiden from her bed. The most corrupt, the most desperately abominable, may yet be quickened; and he may join in exclaiming, "And I have been quickened, though I was dead in trespasses and sins." The death is the same in all cases; but the manifestation of it is different; and the life must come from God, and from God alone.

Now, usually when God converts young people in the first stage of sin, before they have formed evil habits, he does it in a gentle manner; not by the terrors of the law, the tempest, fire and smoke, but he makes them like Lydia, "whose heart the Lord opened" that she received the Word. On such, "it dropped like the gentle dew from heaven upon the place beneath." With hardened sinners grace cometh down in showers that rattle on them; but in young converts it often cometh gently. There is just the sweet breathing of the Holy Spirit. They scarcely think it is a true conversion; but true it is if they are brought to life.

Now note the next case. Christ did not do the same thing with the widow's son that he did with the daughter of Jairus. No; the first thing he did was, he put his hand, not on him, mark you, but *on the bier*; "and they that bear it stood still," and after that, without touching the young man, he said in a louder voice, "Young man, I say unto thee, Arise! Note the difference: the young maiden's new life was given to her secretly. The young man's life was given

more publicly. It was in the very street of the city. The maiden's life was given gently by a touch; but in the young man's case it must be done, not by the touching of him, but by the touching of the bier. Christ takes away from the young man his means of pleasure. He commands his companions, who by bad example are bearing him on his bier to his grave, to stop, and then there is a partial reformation for a while, and after that there comes the strong out-spoken voice, "Young man, I say unto thee, Arise!"

But now comes the worst case; and will you please at your leisure at home, to notice what preparations Christ made for the raising of Lazarus? When he raised the maiden, he walked up into the chamber, smiling, and said, "She is not dead, but sleepeth." When he raised the young man, he said to the mother, "weep not." Not so when he came to the last case; there was something more terrible about that; it was a man in his grave corrupting. It was on that occasion you read, "Jesus wept;" and after he had wept, it is said that "He groaned in his spirit;" and then he said, "Take away the stone;" and then there came the prayer, "I know that Thou hearest me always."

And then, will you notice, there came, what is not expressed so fully in either of the other cases. It is written, "Jesus cried with a loud voice, Lazarus, come forth!" It is not written that he cried with the loud voice to either of the others. He spake to them; it was his word that saved all of them; but in the case of Lazarus, he cried to him in a loud voice. Now, I have, perhaps, some of the last characters here—the worst of the worst! Ah! sinner, may the Lord quicken thee! But it is a work that makes the Savior weep. I think when he comes to call some of you from your death in sin, who have gone to the utmost extremity of guilt, he comes weeping and sighing of guilt, he comes weeping and sighing of you. There is a stone there to be for you—your bad and evil habits; and when that stone is taken away, a still small voice will not do for you; it must be the loud crashing voice, like the voice of the Lord, which breaketh the cedars of Lebanon—"Lazarus, come forth!" John Bunyan was one of those rotten ones. What strange means were used in his case! Terrible dreams, fearful convulsions, awful shakings to and fro—all had to be employed to make him live. And yet some of you think, when God is terrifying you by the thunders of Sinai, that really he does not love you. It is not so; you were so dead that it needed a loud voice to arrest your ears.

The after-experience of these three people was different—at least you gather it from the commands of Christ. As soon as the maiden was alive, Christ said, "Give her meat;" as soon as the young

man was alive, "He delivered him to his mother;" as soon as Lazarus was alive, he said, "Loose him, and let him go." I think there is something in this. When young people are converted who have not yet acquired evil habits, when they are saved before they become obnoxious in the eyes of the world, the command is, "Give them meat." Young people want instruction; they want building up in the faith; they generally lack knowledge; they have not the deep experience of the older man; they do not know so much about sin, nor even so much about salvation as the older man, that has been a guilty sinner; they need to be fed. So that our business as ministers, when the young lambs are brought in, is to remember the injunction, "Feed my lambs;" take care of them; give them plenty of meat.

The next case was a different one. He gave the young man up to his mother. Ah! that is just what he will do with you; young man, if he makes you live. As sure as ever you are converted, he will give you up to your mother again. You were with her when you first as a babe sat on her knee; and that is where you will have to go again. Oh, yes; grace knits together again the ties which sin has loosed. Let a young man become abandoned; he casts off the tender influence of a sister, and the kind associations of a mother; but if he is converted, one of the first things he will do will be to find mother and sister out; he will find a charm in their society that he never knew before. You that have gone into sin, let this be your business, if God has saved you. Seek good company. Just as Christ delivered the young man to his mother, do you seek after your mother, the Church. Endeavor, as much as possible, to be found in the company of the righteous; for, as you were carried before to your grave by bad companions, you need to be led to heaven by good ones.

And then comes the case of Lazarus. "Loose him, and let him go!" I do not know how it is that the young man never was loosed. I have been looking through every book I have about the manners and customs of the East, and have not been able to get a clue to the difference between the young man and Lazarus. The young man, as soon as Christ spoke to him, "sat up and began to speak;" but Lazarus, in his grave-clothes, lying in the niche of the tomb, could do no more than just shudder himself out from the hole that was cut in the wall, and then stand leaning against it. He could not speak; he was bound about in a napkin. Why was it not so with the young man? I am inclined to think that the difference lay in the difference of their wealth. The young man was the son of a widow. Very likely he was only wrapped up in a few common things, and not so tightly bound about as Lazarus.



Lazarus was of a rich family; very likely they wrapped him up with more care. Whether it was so or not, I do not know. What I want to hint at is this: when a man is far gone into sin, Christ does this for him—he breaks off his evil habits. Very likely the old sinner's experience will not be a *feeding* experience. It will not be the experience of *walking with the saints*. It will be as much as he can do to *pull off his grave-clothes*, to get rid of his old habits; perhaps to his death he will have to be rending off bit after bit of the ceremonies in which he has been wrapped. There is his drunkenness; oh, what a fight will he have with that! There is his lust; what a combat he will have with that, for many a month! There is his habit of swearing; how often will an oath come into his mouth, and he will have as hard work as he can to thrust it down again! There is his pleasure-seeking; he has given it up; but how often will his companions be after him, to get him to go with them. His life will be ever afterwards a losing and letting go; for he will need it till he cometh up to be with God forever and ever.

And now, dear friends, I must close by asking you this question—*have you been quickened?* And I must warn you that, good, or bad, or indifferent, if you never have been quickened, you are dead in sins, and must be cast away at the last. I must bid you, however, who have gone the furthest into sin, not to despair; Christ can quicken you as well as the best. Oh, that he would quicken you, and lead you to believe! Oh, that he would cry to some, "Lazarus, come forth!" and make some harlot virtuous, some drunkard sober! Oh, that he would bless the Word, especially to the young and amiable, by making them now the heirs of God and children of Christ!—*The English Pulpit*.

#### THE CHURCH AND THE HERETICS.

(Continued.)

In order to draw a picture of the present appearance of the history of the "heretics" it is only necessary to figure to our minds how the history of Protestantism would appear, if per chance Charles V. had succeeded, in the year 1547, to completely overthrow it and to entirely suppress Protestant literature. What descriptions of the Evangelicals were current in the sixteenth century, Wolfgang Capito opportunely informs us, when he says: "How many wonderful lies did they concoct against us. They charge this one with having been with servant. His wife, another, of having been caught in adultery with the maid-servant, a third, of having stolen. Now they set the re-

port aloft that we desire to overthrow all government, etc.

If the writings, in which such defamations are found were the only source of information on the Reformation, it would be difficult to penetrate these to reach the truth.

The heresiographers of the dominant churches have at times in their accounts interwoven expressions of their opponents, which originate, in part, in the very circles of the "heretics," and it might be believed that at least these would have a true foundation. But the more particular researches show that the more particular researches show that the expressions are, as a rule, taken from such writings or extracts which neither served as representations of the church at their time nor ever served as such.

It is self-evident that among the "heretics," as well as among every denomination, there were wonderful fanatics, yea we may readily concede that there were many among them. The fearful persecutions, the secrecy in which the movement had to be kept, universally hindered the free development of opinions and stunted many a healthy seed. The impartial historian who, in observing the clouds of smoke which here ascend from time to time, seeks for the causes and considers the evidence on each side, cannot do otherwise than say, that those who have ignited the fire have no right afterwards to point to the heaps of ruins and say: "See, those are the fruits which 'heretical depravity' ripens."

It is true that at times individual conceptions of a very perverted character among the "heretics" gained many adherents. Among the lower classes and in the limited relations into which this movement was forced, many a doctrine which originally had a well-founded meaning, found an entirely mistaken explanation.

But if the question is raised, whether the doctrines of the dominant churches have brought forth no erroneous opinions, the fact will manifest itself to every unbiased observer, that grievous errors have at times been connected with the most important tenets of all confessions.

Yea, we can go still farther. It can be shown that such doctrines as that of execution on account of faith, which were officially permitted by the highest authorities of the dominant confessions, never obtained with the "heretical" teachers.

But for the most prominent errors of the sectarians, the names of such men only can always be mentioned as representatives who did not enjoy a universal esteem among their fellow-believers.

Those denominations which have been proven to have grown up by annexation to the earlier anti-Romish factions have often, and in Protestant literature besides, been charged with having their origin in "medieval," though more properly superior forms. Just as though the domi-

nant Churches of to-day had not all necessarily derived a good part of their peculiarities from the very same source! One of the best informed men on modern church history is perfectly right when he says: "In the Lutheran Church there have actually been reproduced many elements of *medieval* origin, which have fallen off in other churches."

In the eyes of the masses, the fact that is considered as the most conclusive evidence against the "heretics" is that *success* lay more upon the side of their adversaries, but this evidence is really used as an argument by the masses only. For if the truth of a doctrine is to be estimated by the number of its representatives, there is no doubt that Buddhism possesses a far greater amount of truth than does Christianity.

The truthfulness contained in this argument does not pertain so much to numerical strength as to the inner power and continuation of a movement. And in this capacity the "heretics" can bear comparison with every other confession.

Herman Weingarten, one of the few modern writers who have from more general points of view been engaged in searching more deeply into the history of this society, rightly vindicates it by placing its importance on a par with *universal history*, and Albrecht Ritschell says that its triumphant progress was hindered alone by the "power of the magistracy."

But besides this there is no confession or Church which could produce so many *martyrs* as these "heretics." By this it is shown that its doctrines called forth from among its adherents a willingness of sacrifice, a constancy, and a heroic courage that stands unexampled in ecclesiastical history. Here, among these "Disciples of Christ," if anywhere, Christianity has wrought true miracles and has manifested its divine mission.

The origin of the "Brethren" is in the meantime wrapped in a mystery. Science has not yet succeeded in entirely unveiling it.

Upon the side of their opponents it has indeed been said that a certain *Waldus*, who lived about the year 1170, was the founder of this "sect," and it is evidently a fact that a man of this name enjoyed, at the time mentioned, among the French brethren, a very high esteem and wielded a powerful influence.

Yet it is at the same time remarkable that in the year 1218, the Italian "Poor" who in the synod of Bergamo appear in the closest connection with the French "Brethren," and (not considering local differences in doctrine) confess the same faith, evidently have a history independent of and previous to that of *Waldus*.

There can be no doubt that the latter society is identical with that which in the twelfth century as "Arnoldists" played a conspicuous part in Lombardy as well as in the rest of Italy. As in France *Wal-*

lus is called a "Founder of sects, so also is Arnold of Brescia known in Italy in 1155. Who therefore was the true founder has by no means been made clear.

It is but natural that the adversaries of these "Christians" should have an interest in lessening their antiquity, but it is worthy of note that the extract cited from Pseudo Reinerius about the year 1250 calls the "sect" injurious because it has existed longer than the rest. If the compiler had looked upon Arnold of Brescia or *Waldus* as the founder, he could not possibly have spoken in this train of thought.

So long then as positive proof for it is wanting, that this society did not exist before the time of Arnold or *Waldus*, the tradition of the "Brethren" themselves must receive notice. But this says positively that it does not acknowledge *Waldus* as its original founder. But much rather does this tradition claim that the society extends back into the first Christian centuries.

It claims that in the time of pope Sylvester and the emperor Constantine (about A. D. 305) the church first began to surround itself with doctrines that were in opposition to the teachings of Christ and the example of the apostles, and combine with secular government, and to found an earthly kingdom, that the pope and the bishops became *princes*, ruling over the people, and using the sword not only in secular affairs but also in matters of faith. But (they stated) this was against the commands of Christ which He gave His followers, and that on this account that part of the believers who still adhered to the original ordinances severed itself from this worldly clergy. That the sword was turned against them and that thus they fled to the distant mountains and valleys where in later times the remnants of the old churches lived.

It is also worthy of notice that the time in which the church grew into a worldly form and the popes became rulers, during many centuries it was regarded, even by such men who remained in the church, as the time when corruption began, with which she was later so often infected. Even Bernhard of Clairvaux, one of the noblest persons known in the history of the ancient church, once wrote to pope Eugene and after having censured the worldly pomp with which the pope surrounded himself, said, "In these things thou art no follower of St. Peter, but of the emperor Constantine." Dante also recognized in this point the cancerous affection of the church.

A tradition which comes through a family of weavers of southern France and which reaches back to the 13th century, says the following in regard to the origin of the churches of the Brethren: "The Waldenses belong to the number of those pupils which are descended from the pupils and apostles of Christ, from the same

apostles upon which Christ conferred his authority, to bind and to loose; and these pupils (Waldenses) possess that authority, as Christ conferred it upon St. Peter and upon others who followed him. The chaplains and monks indeed understand the meaning of the Holy Scriptures, and the divine law, but they are unwilling to have the people understand it; for if they would teach plainly and openly the law of God, as Christ had revealed it, they would not now have the means which they use."

When we consider that it is a woman—she is called *Jaqueta tatrix de cumba* Rotgier—who furnishes us with this tradition, every suspicion of a spurious origin will vanish, and in view of the fact that this tradition is reverberated in the different European countries where Waldenses are found, the fact of the existence of an ancient foundation root cannot be denied. (To be continued.)

#### "JESUS CHRIST IS SORRY FOR YOU."

It is not quite train-time, and among the waiting passengers a gentleman walked to and fro in the long depot, holding his little daughter's hand.

A commotion near the door attracted the general attention, and several officers brought into the room a manacled prisoner. It soon became known that he was a notorious criminal who was sentenced to the state-prison for twenty years.

The little child looked at him, first with wonder and horror; then, as she saw the settled, sullen expression of his countenance, a tender pity grew on her sweet face, until, dropping her father's hand she went over to the prisoner, and lifting her eyes to his face, she spoke a few low words.

He glared upon her like a fiend, and she ran back half afraid to her father's hand. But a moment after she was at his side, again, pressing nearer than before in her self-forgetful earnestness, and this time the prisoner dropped his self-defiant eyes as he listened, and a slight tremor passed on his hard face. Then her father called, and the little child went slowly away, looking back pitiably.

The train came presently, and the prisoner went quietly on board, and during the journey he gave the officers no trouble.

Upon their arrival at the prison his conduct was most excellent and continued to be so. Inmates of that prison having terms of twenty years and over, are allowed a light in the evenings, and it was observed that he spent the time in studying the Bible. At length some one asked how it came that he brought with him such a reputation for willfulness, since he had proved himself quiet and well behaved: "Well, sir," said he, "I'll tell you."

"It was when I was waiting in the depot, before I came here. A little mite of a girl was there with her father. She was not much more than a baby, and she had long shiny hair lying over her shoulders, and such great blue eyes as you won't often see. Somehow I couldn't help looking at her.

By and by she let go her father's hand and came over to me, and says she, 'man, I am sorry for you'; and you would not believe it, but there were tears in her eyes! Something appeared to give away inside then; but I was proud and wouldn't show it, I just scowled at her blacker than ever.

The poor little dear looked kind of scared like, and ran off to her father; but in a minute she was back again, and she came right up to me, and she says, 'Man, Jesus Christ is sorry for you.' O sir, that clean broke my heart. Nobody'd spoke to me like that since my good old mother died, years and years ago. I'd hard work to keep the tears back, and all the way down here I was just thinking of mother, and the many things she used to teach me, when I was no bigger than that blessed baby—for I'd a good bringing up, though more's the shame to me. Well; the whole of it is, sir, I made up my mind I would never rest till I found my mother's God; and O, sir," he exclaimed, while the tears ran down his face—"O, sir, He's saved me—He's saved me." The man is still a prisoner, and no doubt the little child is growing up, the sunshine of some happy home, not knowing that her childish words have led a soul to God. But if these two mothers had not taught their children well, the one could not have told, nor could the other have understood, the glad story of Christ's love.—*Sel.*

#### CHRISTIANS MUST FIGHT IN LOVE.

But the great question forces itself upon us, how can they fight in love? How can they barbarously kill men in war and love them too? How can they fire ball and run swords and bayonets through men, and love them as they do themselves, as the Gospel of Christ plainly requires? Ah indeed! how can they? All Christians, who voluntarily engage in war, are bound by their religion to fight and destroy the lives of their fellow beings in the sincerest and most tender love. The inspired apostle says: "Let all your things be done in charity" (love). And if a man can not slaughter human beings in war in love, in the very "Spirit of Christ," he, in such a life and profession, "is none of His."

Now, professed Christians, if you can not slay with your sword or gun any man in as tender and loving and forgiving a spirit as your Savior prayed in for His murderers who were nailing Him to the cross, "Father, forgive them," you are not one of His true disciples. J. H.

## HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.  
J. S. COFFMAN, ASST. EDITOR.

July 15, 1887.

Entered at the Post Office at Elkhart, as second class mail matter.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter stating their P. O., pay up all arrears, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

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IF THE label on your paper is not changed in the second number after you have sent money for it send us a card stating the case.

A NEW MENNONITE BOOK.—"A biographical sketch of Bishop Christian Herr, and a collection of hymns written by him in the German language," is the title of a new book just issued by the Mennonite Publishing Co., Elkhart, Indiana. The Biographical Sketch is in English, while the hymns are printed in German with English letters. We feel sure that many of the brotherhood will be glad to secure a copy of this work. We will send this book by mail to any address for 20 cents. Send for a copy. The books may also be had of Pre. Amos Herr, Limo Valley, Lancaster Co., Pa.

THE BUCKS COUNTY INTELLIGENCER, published in Doylestown, Bucks Co., Pa., was founded the first week in July, and is now in its 84th year, and though passing through many trials it still lives and prospers, and the publishers have within the last year begun the issue of a daily, under the name, "Doylestown Intelligence," which like the weekly seems to enjoy also a good patronage. This paper has been with us a household friend from our childhood.

HUTTERITE CHURCHES.—There is at present a community of Hutterites in Dakota. It consists of four congregations comprising in all about 140 families. They still continue to have all their property in

common. The ancestors of these people came from Austria, from whence they emigrated to Wallachia. There they lived two years and then moved to Russia. In the year 1874 they emigrated to Dakota.

THE RIGHT KIND OF SUNDAY SCHOOL WORK.—We were much pleased to receive, in a private letter, a few words from a young brother in a small congregation where they have for several years been holding quite a successful Sunday School. This brother has been an earnest worker, and for the encouragement of others we will take the liberty to publish what he writes.

"Our Sunday School is growing stronger in our own doctrine. More of our young people are beginning to see that we cannot serve God and mammon, and that this thing of being conformed to the world, and at the same time claiming to be a Christian is dangerous ground to stand upon. What we need at this place is to have more 'fire' among the members; so that they not only care and labor for their own souls, but also for the souls of others."

PROHIBITION.—Maine, Kansas, Iowa, Rhode Island; is the order in which a few of the United States have adopted laws prohibiting the manufacture and sale of intoxicating liquors. Every Christian who is aware of the terrible suffering that drunkenness is causing in the land must rejoice when means are employed that lessen the evil. While we as a people do not feel called upon to help in a direct way to make the laws of this government, or to execute them, yet we should rejoice to see such laws passed and executed as will relieve suffering and bring happiness to the people of this nation.

From this standpoint we look upon the late prohibitory laws as a blessing, and hope for their ultimate success in every state.

As an objection to prohibition it has been vehemently declared through the platform and the press that *prohibition does not prohibit*. But to be convinced that this argument has but little weight we need only consider who uses it. It is the sellers and drinkers of intoxicants who are trying to prove that prohibitory laws are a failure. But their own actions prove that they do not themselves believe

what they are trying to make others believe. If prohibition did not prohibit the sale of liquors, those who sell them would care but little whether such a law were enacted or not. But the fact is that liquor sellers are arrayed against prohibition with the most determined efforts. Recently the Chicago members of the wholesale liquor dealers' Association contributed \$100 each to fight the prohibition movement in Texas, and a distiller in Cincinnati gave \$10,000 to that object. This shows that these dealers know their craft to be endangered by prohibition; and this fact should encourage confidence in prohibition as a means to lessen and prevent drunkenness. C.

## CHURCH NEWS.

SEVENTEEN new members were added to the congregation of the Lower Salford Mennonite church on Sunday last. Bishop Clemmer, of Franconia, administered the rite of baptism, after which Bishop Leatherman of Line Lexington, received the candidates by the right hand of Christian fellowship.—*Landsdale Reporter*.

FROM SOMERSET CO., PA.—Several families in the vicinity of Myersdale, Pa., have recently been visited with diphtheria and croup, of two cases in one family both proved fatal. Several other families were also afflicted which however under proper medical treatment recovered.

BROTHER JONATHAN SCHMUCKER of Nappanee, Ind., writes us, June 26, that he has just returned from a six week's preaching tour through Illinois, Iowa, Missouri, and Kansas. He states that he had a pleasant time in the meetings, and had the privilege of meeting many brethren and sisters of the Mennonite faith, many of them of the Amish churches.

FROM DEKALB CO., IND.—The brethren Henry Shaum, John F. Funk and John Yoder visited in DeKalb County, from June 17 to 20. A meeting was held on Friday evening and also on Saturday afternoon, at which time two precious souls were received into the church by baptism. On Sunday the Communion of the Lord's Supper was observed, and on Sunday evening another public service was held. These meetings were all well attended, and we feel thankful for the privilege of meeting with the dear brethren. They returned on Monday. May God bless and prosper the brotherhood in this place.

FROM MARKHAM, ONTARIO.—Bishop Daniel Wismer, from Marion county Kansas, and Pre. Abraham Hunsberger, from Lincoln Co., Ontario, came here on Friday evening, June 24th, and held several

meetings. On Sunday the 26th Brother Wismer preached at Wideman's Church, it being our regular services, with a full house and attentive hearers, and Brother Hunsberger preached at Cedar Grove at the same time. On Monday the Brethren preached at Almira and on Tuesday at Altona. On Wednesday morning Hunsberger left for home, and Brother Wismer again lead the services at Reesor's Church, and on Thursday left for Waterloo Co., Ontario. We trust their labor in the Lord may not be in vain.

A. B. R.

MINISTERS ORDAINED IN VIRGINIA.—On Sunday, the 26th of June, two ministers were ordained at Weaver's church in Rockingham county, Va. Twelve brethren were nominated from which number Christian Good and Lewis J. Heatwole were chosen by lot. On the same day two ministers were ordained at Hildebrand's Church in Augusta county, Va. Four brethren were presented and Anthony Heatwole and Joseph Harshbarger were chosen and ordained. No doubt these brethren very keenly feel the responsibility of their calling, but we trust the Lord will give them grace and power from on high that they may be able to labor faithfully for Him who sends the laborers into his harvest. Let them remember the pleasure that follows the faithful performance of duty, and the final reward. Truly the harvest is great, but the laborers are few."

FROM LANCASTER CO., PA.—Under date of May 30th, a correspondent writes us as follows: "There are at present two ministers of the Society of Friends, Joseph Walton of New Jersey and Joseph Etkinson of Philadelphia, visiting among our churches. They have filled already some twenty appointments. From here they go to Cumberland Co., where further appointments have been made for them."

Our churches seem to be prospering, for which we feel thankful to God. Eighteen were added to our church, and to some of the other churches still larger numbers were added. Many deaths have also occurred in our vicinity. Bro. Isaac Moyer and wife of Bucks County visited here."

The above was overlooked and delayed, for which we ask the forbearance of the kind reader.—[Editor.]

## OUR JOURNEY.

On Saturday, June 11th, we took leave of our Virginia friends at Harrisonburg, Rockingham county after an exceedingly pleasant visit of nearly five months. A few of our relatives we still lacked time to visit, which we very much regret, and would herewith humbly request them to bear with us in thus passing them.

We spent Sunday with the little church of about twenty-five members near Winchester in Frederick County. Christian Brunk, our only acquaintance here, and Daniel Mollinger are the ministers. We attended the morning and afternoon services, and visited with Sister Haldeman's, Bro. Christian Ebersole, and John Rutt. The Brethren here are anxious that others settle with them. Winchester is a beautiful little town, and the land surrounding it is not so high in prices yet, as marks of the late war are distinctly visible. The fences are not yet rebuilt in some districts, and the woodland is but young timber that has grown up since the war closed.

On Monday morning we took passage for Chambersburg, Pa., and were soon made truly glad to meet once more with Bro. Philip Parret after a separation of twenty years. Bro. Philip is the only English minister in the locality of the church two and one half miles north of Chambersburg, and he feels that the ministering Brethren and others in their travels have been slighting them somewhat, and he wishes me to make a little note of it in his behalf. The brethren here are ready to entertain visiting friends, and we are sorry that we could not enjoy the pleasure of gratifying their requests. We were at Bro Geo. M. Faust's on Tuesday. The day following, we parted with Bro. Parret and his family with a heavy heart, feeling that we may never meet again in this life.

On Wednesday evening we were with Bro. J. K. Nisley and family of Florin, Lancaster county. Here we were kindly conveyed to a number of families in the vicinity, and to the German services on the following Sunday morning at the Bossler Meeting-house, where there is at present one applicant for church membership. In the afternoon we were at Graybill's church at the Sunday School under the supervision of the Brethren Ephraim and Jacob K. Nisley. I was pleased to see the children taking such a lively interest in answering questions and in singing the sacred songs in our Philharmonia, which is the music book adopted by this school. Thus the children are learning the melodies that may also be sung at the church services. The parents of the children were also well represented at the school, which is certainly favorable to its prosperity. If our brethren thus come together with their children to train them in the way they should go, would it not be an opportune time to train them in the way of wearing modest apparel also, and avoid the gaudy show of costly and unnecessary attire? It seems to me at a school almost entirely of our own families there will not be the temptation to make a display before each other as if they were attending a school where all classes more generally congregate. Sometimes those who oppose the Sunday

School argue that it is a place where children love to exhibit their fine or fashionable clothes, and learn to appear more like the world. We should not be silent on the subject, since also upon us lies the responsibility if our younger children come with ribbons, ruffles, jewelry and other articles of vanity. Dear reader, if you are a mother in Israel, and have been training your little ones in this way, ask yourself as in the presence of God, "Am I now training them in the way that they should go, or as I would have them go into eternity? Does my Bible teach me this?"

On Monday, the 20th, we took the train at Mt. Joy for Lititz, also in Lancaster county, where we were met by the aged Brethren, Christian Bomberger and Josiah Bucher. We were then conveyed, within six days, a distance of thirty-five miles to Lancaster City, principally by various brethren who had visited us in Kansas, and I would be pleased to mention their names if it would not take so much space. We visited on the way through Weaverland, and on to Pre. Joseph Wenger, where we met Sister Nancy Weaver, just from our home in the West, on a visit here among her friends. This afforded us great satisfaction, having now been away from there about ten months. We attended the German services at Groffsdale on Sunday, where eight young persons have applied to have their names enrolled with believers. Some others seem almost persuaded. Sister Hoover of this vicinity is in very feeble health; and Bro. Henry Musselman is also seriously afflicted. He can walk about the house with a cane, but cannot bear to drive out.

Leaving Lancaster City Monday the 17th, we visited the Imhoff and Fletcher relatives and Bro. Adam Martin, respectively in Wayne, Ashland and Crawford Counties, Ohio. It is our expectation to arrive at Elida, Allen Co., Ohio, this evening, July 5th. R. J. HEATWOLE.

## A JOURNEY TO PENNSYLVANIA AND OHIO.

In company with Levi Yoder, I left home near Goshen, Ind., on the 17th of May. We went by way of Toledo and Pittsburg, and came to Mattawana the next day. We stopped with my cousin John S. Yoder, where we spent the evening pleasantly. Next morning Brother Michael Yoder, (Preacher), came along with the spring wagon, and took us across Jack Mountain to the Kishacoquillas Valley, where there was meeting appointed, (this being Ascension Day). Here we met many brothers and sisters, and Pre. David Plank, from Logan county, Ohio. We had quite an interesting meeting, after which, we went to Brother John Harzler. In the afternoon we again



crossed the mountain and came to Preacher Michael Yoder's, where we spent the evening in singing, exhortation and prayer. The next day we visited several families, and in the evening came to the house of David Hershberger where I found my aunt, Polly Yoder, who is almost 90 years old, the only aunt that I have now living. On Sunday, the 22d, we attended church at Mattawana. This was the first time for me to assemble with the brethren there. The house was filled with attentive hearers. In the afternoon the brethren assembled together at the house of Jonas Yoder and had a pleasant time. We visited among our friends until the 26th, and had another meeting in the evening at the same church.

On Saturday the 28th, Brother Joshua Hershberger took us across the mountain to the valley again to the house of Preacher Christian Zook. Next morning, the 29th his son Joseph, (Deacon), took us to the Lower Church where many were assembled again. Had a very pleasant meeting, after which I went home with the aged Enoch Zook. Then we went to the Sunday School at the same house, which was well attended. How beautiful it is to see children engaged in learning the truths of a crucified Redeemer! The week was spent in visiting with the many kind brethren and sisters. On Monday we visited the aged Brother Preacher Byler, who is now almost 89 years of age and is blind. Here we met C. Hooley from Haw Patch, Ind. On the next Sunday, June 5th, we assembled at the church near Alberville, where again there was a full house, but I was in such a state of health that I could not speak much.

On Tuesday, the 7th, the brethren Eli Beachey and John Hooley brought us to Lewistown, to the home where I was born almost 65 years ago. The house is still standing, and I had the pleasure of passing through the rooms. I looked about the premises and saw the trees that were young in my boyhood days, now decayed with the branches old and broken. How much like myself. Then I was an active boy with the bloom of youth, but now I hear the blossoms of the grave. Oh how many memories arose as I looked on the old school house where I first went to school! I also went to the grave yard where my dear mother was buried on the 19th of September 1836; but as there were no tomb stones there I could not tell which was her grave. How I did wish that people in those days had put up tomb stones as they do now. What a satisfaction it would have been to me. On leaving the old homestead we came up the road and I could still see where I had often passed and repassed in my boyhood days.

We came to the place called Horning's Ferry; the river being high, we had to go over on the pike to McVeytown.

We came to Jonas Yoder's and again

had meeting at the church, where we again met Pre. D. Plank, and had a pleasant meeting. We staid the rest of the week with the friends about Mattawana.

On Sunday, the 12th of June, we met in the church in the forenoon for Sunday School which was very interesting to me. In the afternoon we again met, had a very pleasant meeting and a full house. On Monday evening we met at the house of a sick brother who had a desire to partake of the emblems of a crucified Redeemer; and I thank God that I had the privilege to partake with my cousins which I never before had, and with the dear Brother Jonathan Yoder who has since gone to his long home to reap the rewards of the deeds done in the body.

On the morning of the fourteenth we came by way of Pittsburg to New Castle, Lawrence Co., Pa., and were met at Neshaunock Falls by Pre. John Zook who conveyed us to his home. We had a pleasant evening. The next day they had meeting where we saw many brethren and sisters, and had a very attentive audience. We hope much good was done there. We visited several days with the brethren. On the evening of the 16th we met at the house of Jonathan Lantz, who is Bishop of that church, where several gathered in, and we had a very pleasant time.

Next morning Brother Lantz brought us to New Castle where Levi Yoder and I parted company, he going home, and I going to Columbiana and Mahoning Counties, Ohio. I came to the house of Simon P. Yoder who was formerly from Michigan. I had intended to stay over Sunday with Michael Stonecker in Stark Co., but as S. P. Yoder and wife insisted on my staying over the Sabbath with them, I did so. On the 18th I visited Pre. Ba-singer, and on Sunday we met at Oberholser's (Mennonite) church, where they have a large Sabbath school. Many hearers were assembled for the church service.

On Monday S. P. Yoder brought me to Jacob Eymann (Deacon), and from there I went to Columbiana, and took the train to Orrville. Here I met Gideon Hartzler who took me to old Brother Zeigler's. Next day I visited Pre. J. K. Yoder, whose wife was very sick, though some better now. In the afternoon I went to S. K. Plank, and in the evening visited a sick brother just 19 years old, who has been lying helpless with rheumatism for 14 months, not being able to move hands or feet. He suffers much pain at times. They have services with him every two weeks. I had to think, as I saw him, of the man lying at the pool of Bethesda, with an infirmity of thirty-eight years standing. I thought how blessed if we had the faith we should have, and could say, "Take up thy bed and walk!" On the evening of the 23d there was meeting in the new church, but on account of the rain not many assembled. The next evening, the 24th, there was an appointment

at the old church, and quite a large congregation was present. We had a very pleasant time.

Next morning I left Orrville for Huntsville, Logan County. Pre David Hartzler conveyed me home. Next day, Sunday the 26th, we met in the church where they hold their regular meetings. After church I accompanied Pre. Jonathan Hartzler. In the evening I was at Gideon Zook's where the young people met to sing. We enjoyed ourselves in exhortation and prayer. Next evening we met at Pre. Jonas Yoder's, where the brethren gathered and we had the privilege of hearing Pre. Joseph Dettweiler, of Tennessee, speak. I had been well acquainted with him in our earlier days.

On Friday, the 1st of July, I came to Ligonier, Ind., and stopped with my son, J. D. Yoder. On Sunday I met with the Brethren at Town Line Church, and in the evening at the house of Brother John Kauffman (the sleeping preacher.) He earnestly warns us all. After preaching I went home with Levi Yoder. On Monday, the 4th, I came home and found the children in reasonable health. Thanks be to the good Lord, and to all brethren and sisters.

JOSEPH YODER.

Goshen, Ind.

### THE GREAT MASTER.

"I am my own master!" cried a young man proudly, when a friend tried to persuade him from an enterprise which he had on hand; "I am my own master!"

"Did you ever consider what a responsible post that is?" asked his friend.

"Responsible—is it?"

"A master must lay out the work which he wants done and see that it is done right. He should try to secure the best ends by the best means. He must keep on the lookout against obstacles and accidents, and watch that everything goes straight, or else he must fail."

"Well."

"To be master of yourself you have your conscience to keep clear, your heart to cultivate, your temper to govern, your will to direct, and your judgment to instruct. You are master over a hard lot, and if you don't master them they will master you."

"That is so," said the young man.

"Now, I could undertake no such thing," said his friend. "I should fail if I did. Saul wanted to be his own master, and failed. Herod did. Judas did. No man is fit for it. 'One is my Master, even Christ.' I work under his direction. He is regular, and where He is master, all goes right."

For the Herald of Truth.  
BE CAREFUL.

Lines for boys and girls, by S. D. Ream.

Be careful what you sow, boys,  
For seeds will surely grow, boys;  
The dew will fall.

The rains will come,  
The cloudy days,  
And the sunshine warm;  
And the boy who sows good seed to-day  
Shall reap the crop to-morrow.

Be careful what you sow, girls,  
For every seed will grow, girls,  
Though it may fall.

Where you cannot know,  
Yet in summer and shade  
It will surely grow;  
And the girl who sows good seed to-day  
Shall reap the crop to-morrow.

Be careful what you sow, boys,  
For the weeds will surely grow, boys;  
If you plant bad seeds

By the wayside high,  
You must reap the harvest  
By and by;

And the boy who sows wild oats to-day  
Must reap the wild oats to-morrow.

Be careful what you sow, girls,  
For all the bad will grow, girls;  
And the girl who now

With a careless hand  
Is scattering thistles  
Over the land.

Must know that whatever she sows to-day  
She must reap the same to-morrow.

Then let us sow good seeds now,  
And not the briars and weeds now;  
And when the harvest

For us shall come  
We may have good sheaves  
To carry home;

For the seed we sow in our lives to-day  
Shall grow and bear fruit to-morrow.

### A STORY FOR THE BOYS.

Last spring we boys were having a splendid time with our rubber shooters; every boy in the neighborhood had one or more. None of our mothers liked it; some windows got broken, and when one or two little birds got killed, our mothers were much excited.

There was a bluebird that built its nest year after year in an elm-tree close to one of our windows. One day my mother saw a boy shooting at it; he didn't hit, but she made up her mind it was time for the shooting to stop; and when, not long after, little Willie Brand had his eye most put out, they all thought so.

There was a fuss about it. There were pieces in the paper about how rubber shooters were dangerous things, and then the police came about and said that every boy that shot would have to pay five dollars for it. They all thought that was more than they could stand, so they stopped.

Mother had given me ten cents for mine, long ago, and burnt it; so I was glad when the other boys had to stop.

This year we thought we'd have a little fun, and keep quiet about it. Jim Barlow made mine, and it was a first-rate shooter; I gave him my top and a skate-strap, and thirty marbles for it; he said 't would shoot equal to a revolver.

I was very careful how I used it, for I didn't want mother to know that I had it. I used it to shoot at cats and dogs, though it did make me feel bad sometimes, to hear 'em howl if I hit 'em. I used to shoot at the knot-hole in the barn door, too, to see how many times in twenty I could shoot in. It wasn't much fun when we had to keep out of the way all the time.

One day I was wandering about the lower end of the garden with my shooter. There were plenty of birds all around, but I did not want to shoot at them, if I could find anything else to shoot at. I got over the fence into another lot, but still there were birds every where.

I shot a few times, just to frighten them a little.

Then I heard one singing beautifully right over my head. I couldn't see it very plainly, and I don't believe I meant to hit it at all, and I tell you I was frightened when it came falling right down at my feet, with a sad kind of a little scream.

I picked it up and tried to make it fly, or walk, but it would not—its pretty eyes were half shut, and it kept panting with its bill. It was a bluebird.

I knew I never could keep it from mother; for when I have been doing anything dreadful, I always feel as if I was lost till I've been and told her. As I carried the poor bird through the garden, a drop of blood fell from its mouth, right on to a great white lily that seemed looking up to ask me what I had been doing. Mother was standing near the back piazza; as I laid the bird on her hand, it stopped panting and was still.

Mother said: "What's the matter?" But there was such a lump in my throat, I couldn't speak a word. Then she saw the shooter in my hand, and she said:—

"Did you kill that little bird?"  
I tell you it scared me, the way she spoke. I never heard her speak in such an awful voice before.

Then she said: "You have stolen away its little life—it was all the life it had. The Lord loves his helpless little creatures; he gave them to us to make us happy, and he will never bless those who are cruel to them."

Then she put the little bird up to her cheek, and I saw her tears come. She took the shooter and laid it on the kitchen fire. I didn't get any ten cents this time, you may be sure; and then she said—

"You may go to your room."

I'd a great deal rather she'd whipped me than to have to go there and just have to keep thinking. I thought of all the beautiful days of sunshine I had taken away from that poor little bird, and how it would never fly through the air, or sing

in the trees, or see the flowers and the grass any more. And I wondered if it had a nest and little birds, and what would become of them if she had.

And all of a sudden I jumped up, as I thought of the bluebird that had come to build its nest near us for so many summers. As soon as mother let me out (it wasn't very soon, for she gave me plenty of time to think). I ran to her nest.

The little birds all held their heads straight up, and opened their big little mouths, so I almost knew their mother hadn't fed them for some time. I fed them the best I could, and I watched that evening to see if their mother'd come, but she didn't.

Before I went to bed I got a piece of soft cotton, and covered 'em up. I thought, you see, if I took good care of 'em, they might live without their mother. But in the morning only two of them held up their heads to be fed, and before night they were all dead. So you see I had taken away all the sunshine from them, too. My sisters cried when they knew their little birds and their mother were all dead.

*I don't think I want another shooter. I don't believe I'll ever see another white lily but what it'll say to me, "you killed that bluebird!"*

[Youth's Companion.]

### DOING AND TRUSTING.

A schooner was being towed out of Chippewa harbor on the Niagara River, not far above the falls. On a sudden the hawser parted, and there went the vessel drifting off toward the fatal falls. Intense excitement seized upon the spectators as they witnessed the accident, and saw the perilous situation of the vessel and its crew. What could they do? Providentially there was a strong breeze blowing up the river; and as the spectators on the shore gazed upon the vessel, they saw the crew hastily hoisting the sails. They fill with the wind; the downward course of the vessel is arrested; she stops, wind battling against the current for the mastery, slowly she begins to make headway, till at last, gathering way, she makes upon her course, and is out of danger.

Doing and trusting saved her. Had there been nothing done by the crew, had they not hoisted the sails, they could not have been rescued; they would have drifted over the falls and been lost. The wind was blowing; but had they done nothing, had they not sought to avail themselves of it, had they not faith in it, they would have been lost just as surely as if the wind had been blowing towards the falls, or not blowing at all. On the other hand, had there been no wind, it would have done them no good to hoist the sails. It was not their action that saved them; it was the wind; but

their action was necessary, indispensable. The one must be united with the other.

How striking is the analogy in this to the case of the penitent sinner. He sees his danger; he sees that he is fast drifting to destruction. How shall he be saved? God provides the means. "The breath of his spirit, the 'sweet gales of mercy' are blowing. God has done his part; it remains for the sinner to do his. He must spread his sails to the breeze. It will not do for him to sit still, saying, 'If I am to be saved, I shall be saved; if I am to be lost, I shall be lost.'"

"The vessel would have gone over the falls, if the crew had not spread the sails. The sinner will certainly be lost, if he does not avail himself of the offers of mercy. But on the other hand, he must not attribute his salvation to his own merits, his own doing. It was the wind that saved that hapless vessel. It is Christ's righteousness that saves the sinner. 'Not by works of righteousness which they have done, but according to his mercy he saves us, by the washing of regeneration and renewing of the Holy Ghost.'—*Good Words*.

#### GOSPEL TRUTH IN THE OLD TESTAMENT.

Should one be inclined to think that the Old Testament contains only law and no gospel, or an insufficient amount of gospel to bring light and life to erring souls, let him read the Psalms with open eyes. The instinct of the best Christians of all ages of the church has led them to see in the Psalms the richest expressions of every phase of Christian feeling, from the deepest humiliation caused by a consciousness of sin, to the highest exaltation resulting from a recognition of blessings already given and in store for the redeemed, are accepted by Jehovah. It is for this reason that the Psalms have always been the favorite source for Christian hymnology. The singers in Israel have drunk deep draughts at the fountain of divine mercy, and gratitude inspired them to utter that of which the heart was full. Christians in troubles, trials and temptations, find the Psalms a never-failing source of comfort; those weak in faith find strength there; those who are strong find there words and thoughts which only others equally strong were able to utter. The Psalms are replete with the gospel.

Nor is Isaiah lacking in this regard. From the fourth Christian century he is frequently called the "evangelist of the Old Testament." The name is well chosen and the honor well bestowed. An "evangelist" is one who heralds the *evangelium*, the good news concerning the salvation achieved for man. No other man in the whole pre-Christian period

has done this better than has the son of Amos. In many regards, his prophetic eye seemed brighter and more penetrating, and to him the future seemed more transparent than to his brethren; and to none other was it given to speak so clearly concerning the consummation of the plans of God and the fulfillment of his promises in the person, words and works of the Messiah. While the others speak more of the Messianic kingdom in general, Isaiah dwells more largely upon the person and the personal work of him who was to establish this kingdom. The fifty-third chapter of Isaiah, the central jewel in the Old Testament crown of prophecies, found in Isaiah XL—LXVI., reads not as a prediction written seven hundred years before the advent of the Nazarene, but like a historical record penned under the cross upon Calvary, and inspired by a full conception of the significance of the event.

#### A TELL-TALE SCAR.

A cicatrice on a young man's brow led to his identification by his mother recently. She had been searching for him for fifteen years as far as her means would allow, and her joy at finding him was very touching. When a child, he was injured by a car on the railroad, which cut a deep gash from his right temple to his left eyebrow. The wound healed, leaving a conspicuous scar, but symptoms of mental disorder were developed, and ultimately he had to be placed in the asylum on Ward's Island. Soon afterwards his father died, the home was broken up, and the widow removed to other places in quest of remunerative employment. Eventually she married and settled in Newark, N. J. Then she went to visit her demented son. To her surprise she found that he had recovered, and had been removed, but no clue to his movements could be discovered. Fifteen years elapsed without bringing mother and son together, but at last the mother, seeing a scar on the brow of a stalwart man, made inquiry of him and discovered that he was her son. He could remember nothing of his life prior to his dementia, except that he had a vague impression of a *woman crying over him*, and he was not sure that that was not a dream. He was as delighted at finding his mother as she was at finding her son, and said that if he had known she was living and searching for him, he would never have rested until he found her. He said, "I have known what it is to want a mother, and now that I have found her, I know how to appreciate her." How many men who have been brought to their heavenly Father who have sought them with infinite patience have had reason to make a similar avowal (Isa. 55:5).—*Christian Herald*.

#### A HOME MISSION.

Not to the millions of the dark-brown nations  
Beyond the sea,  
To bring them tidings of the great salvation  
Her work might be.  
Though in the deep love of her young devotion,  
She longed to go  
And bear the cross beyond the distant ocean.  
But Christ said, No.  
She longed within the rich man's lordly mansion  
To tell the tale;  
She thought the sweet words of the holy Jesus  
Would there prevail;  
She said: "The cold heart of the child of fashion—  
Will melt and weep,  
When I shall tell them of His sure compassion,  
His love complete;"  
Oh! might she to the weary in the palace  
In mercy go,  
And offer to their lips Love's golden Chalice?  
But Christ said, No.  
She said, "Oh to the wretched and the lowly  
He sendeth me;  
To tell them of a purer life and holy,  
My work shall be.  
Down by the side of earth's poor outcast children—  
Will I go now;  
Oh! grant me, Christ, to hear thy blessed image  
Upon my brow,  
That I may carry to the hungry thousands  
In want and woe,  
The tidings of a Father's grace and mercy;  
But Christ said, No.  
"Is there no work for Thee, O blessed Master  
In all Thy lands?  
Must I stand ever in thy busy vineyard  
—With folded hands?"  
\* \* \* \* \*  
Silent awhile, but ever sweetly guiding  
Her onward way,  
He led her to a quiet home, and bade her shine  
For him all day.  
Then pointing to the little ones around her—  
Sweet children three—  
He said, "Feed these my lambs, thus doing  
True work for Me."

And little lisping lips that called her "Mother,"  
She taught to pray;  
And little glancing feet she followed daily  
Lest they should stray;  
And little busy hands, her own hands guided  
In doing good.  
Christ said, "She hath, the patient, careful  
mother,—Done what she could."  
—*Rel.*

#### MODERN CHURCH ENTERTAINMENTS

Modern schemes for raising money for God's cause as church fairs, lotteries, socials, bazars, tea meetings, etc., are sinful for the following reasons:

1. These methods are contrary to the precepts and examples of the Bible. The simple method of free will offerings alone is approved. See Ex. 35:5-29; 2 Cor. 8 and 9 chaps.; Luke 6:35; Matt. 10:8. Suppose Moses had got up a great bazar to draw the surrounding heathen into his camp to get means to build a tabernacle? how would it harmonize with the character of the early Christians, to read in one of Paul's epistles a suggestion that the saints should get up some festivals to raise money for the poor; or an exhortation to the godly women to get up a grand concert, like our modern devices? The idea is erroneous and impious, that for every dollar contributed to the church of Christ, there must be received a consideration in music, tea, oysters, or fancy articles, as a return for money given. God demands free-will offerings, not expenditures that come from selfish motives, as a sort of investment looking to the largest return of carnal pleasure and profit as an inducement to engage in them. Must we be bribed to duty with a stick of candy, or a piece of cake? The money given in such ways is equivalent to saying, "Lord, I'll take half of this money to have a good time with it, and you can have the other half." How can any one call this benevolence? If, in the spirit of willing and cheerful obedience, men cannot be persuaded to give to the Lord, "hoping for nothing again," we have the best reason to believe that he does not want them to give at all. Said a Presbyterian elder: "And, now, brethren, let us get up a supper, and eat ourselves rich. Buy your food, then give it to the church. Then go buy it back again. Then eat it up and your church debt is paid."

2. To seek the assistance of the world instead of obeying God and trusting Him for help is a flagrant sin. What would be thought of a wife whose faithful husband had promised to supply all her wants, if she should distrust and dishonor him by going to his enemies for

money; or, to obtain it, should open his house for the entertainment of sensual pleasure seekers? Yet such is the course pursued in these church entertainments. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever will be a friend of the world is the enemy of God." "Woe to them that go down to Egypt for help." The world loves its own. Of course the churches that depend on the world for support, are obliged to please the world and conform to it. H. L. Hastings says: "If churches cannot live without dishonoring the Lord, then let them die decently and speedily; and when such cumberers of the ground are cut down there may be room for other trees that will bear good fruit. If ministers of the gospel cannot be supported without resorting to such means to obtain a livelihood, let them go into their worldly business with their backslidden churches and leave room for men whom God has really sent to preach His Word. The commissioned messengers of Almighty God, sent to warn the slumbering world of approaching judgment, will not be dependent upon such sources for their support. This whole system of supporting religious worship by the sale of gimcracks and the giving of entertainments is a fraud. A religion that cannot be sustained without such devices is not worth sustaining; and the ministry which is dependent for its support on this sort of 'backsheesh' (the Arab's term for money)—begged from the votaries of the world, the flesh and the Devil—is a disgrace to the gospel which it professes to proclaim."

3. These methods of church amusement, and money making, greatly blight the spiritual life, the influence and soul saving power of the church. Long observation confirms this view. These fun loving Christians are merely a dead weight of baptized worldlings. Professing godliness and practicing worldliness, they are making more infidels than all our enemies outside the church. Many wonder why they do not have such powerful revivals as they had in by-gone days. The real cause is to be found in the extreme worldliness, darkness and death that generally prevail among the ministers and members of modern churches. Their own sins are blocking up the way of souls, and caus-

ing the awful desolations of Zion. The craze for money, to gratify pride and ambition, absorbs so much of the time and labor of these proud, Laodicean churches that the salvation of souls is made a secondary consideration. Money first, salary first—then a revival effort. If these so called revival meetings should come in the way of another entertainment, they are easily postponed, for the money must be had whether souls are saved or not. A brother writing to us concerning a protracted meeting, says: "As yet only one soul has been converted. Yet it is not much wonder. During three weeks the meetings were closed three times for Christmas trees and the like. To say that the church of Christ cannot be sustained without these contrivances to beguile the world into its support, is to confess that Christianity is a failure. The practical effect of such a lamentable confession is to lower the religion of the Bible in the estimation of the very persons whom it seeks to bless. Said an infidel: "I think your God must be in great need of money if I may judge from the tricks which the churches practice to get it for him." Thus is the spread of the gospel hindered by this confessed weakness. A locomotive with steam up, not only goes without help, but it draws the train. Such is Christianity. Where there is real piety there is no need to call in flirts and fops to play and snicker over dolls and tomfooleries. No indulgence is right which unfits us for holy communion with God. Just think of the gossiping, joking and fun in such meetings, and then attempting to pray! Often these entertainments lead to quarrels, disputes and divisions, and the Devil thus steals away all real inclination for prayer. "Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink and rose up to play." All these unseemly entertainments necessarily give sanction to an irreverent spirit in the places of worship, and educate society practically to disregard the sanctity of Jehovah's house. The sacredness of the sanctuary is soon forgotten in the roars of giddy laughter, stamping of feet, and rehearsal of silly anecdotes.

4. These entertainments lead to a forgetfulness of God and begot in the minds of the young a taste for amusement elsewhere. The pieces



and parts acted out on the platform engender a love for theatricals; and from the church performance they go to the theatre. Facts prove this. A young man who had been employed in a theatre said that he had received in Sunday School concerts his first training and taste for the stage. The Romish church of the middle ages abolished the 'mysteries and moralities' because they found only evil resulting from dramatizing the sacred Scriptures. What possible good can result from these juvenile exhibitions of elocution and song, finery and vanity, flowers and gilt pasteboard? They do indeed 'draw' immensely, but not to the truth or to Christ. Choral services and Sabbath School concerts, advertised as entertainments, are really feeders of the opera and the theatre, and not counter attractions. "Ecclesiastical communications corrupt good manners." We are not permitted for pleasure's sake to enter into worldly fellowship. In all sincerity we ask: What are festivals and tea-meetings as usually held by modern churches—but parties of pleasure? How can those who so frequently enjoy pleasure parties in church think it a sin to attend them outside the church, even though it be a circus or a theatre? "For what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing."

5. These church bazars, lotteries, etc., lead to extortion, extravagance and gambling. Often prices are asked for articles at bazars, that bear no kind of honest relation to current and legitimate values—thus teaching and practicing extortion. Sometimes young men are led into the sin of extravagance by the persuasion of some pretty young lady, and the first lesson leads to more. Gambling is a resort to games of chance to make money. Are not lotteries, grab bags, guess cakes, etc., all games of chance in the fullest sense of the word? Have not others as good a right to make money through games of chance as the church has? May not church members, and others, as properly attend games of chance in other places as in a church? Is gambling any less so, when carried on in a

church, and by church members, and for church purposes? Such works constantly carried on by the church tend to produce a dissolute life in society. A minister went to visit a young man in prison convicted of forgery. He began by giving the mother's tender message, and then relating the interest all the church felt in his welfare. At last the prisoner impatiently replied: "Do you not know that yourself caused me all this trouble? I began the business in your Sabbath School. Don't you remember the Sunday School fair, when they first set up raffling, and hid a gold ring in a loaf of cake? For 25 cents I got a box of books. I was pleased with my luck, and went in afterwards for chances. Sometimes I gained and sometimes I lost. Money I would have for lotteries. Half crazy with excitement, I used the names of other men—thus committing forgery. Here I am. Don't let the church come blubbering around me. They may thank themselves. Their raffling was what did it! It ruined me! *'It is written, My house shall be called a house of prayer, but ye have made it a den of thieves.'*"—*Tract by A. Sims.*

#### FAMILY WORSHIP.

The Bible speaks of "families that call not upon God's name." Many such families there are, and among them not a few professedly Christian households. There is no altar in their dwellings on which is offered the morning and evening incense. Thus living, they neglect both a privilege and a duty. It is certainly a great privilege to gather day by day around such an altar and unitedly supplicate the blessing of God upon the household. God is pleased with the families that thus honor him, and he honors them by bestowing upon them both temporal and spiritual good. The children of such families in large numbers become the children of God, and when they come to have families of their own they are accustomed to rear the family altar in their own dwellings.

And this too is a duty. It is a duty to acknowledge God in all our affairs, and an important way by which this is done is by seeking His guidance and blessing day by day in prayer; and the proper place

for this is at the family altar as well as in the closet.

Many excuse themselves from this service, pleading their incompetency. But in all cases where such an excuse is valid there should be some recognition of God in the family. There should be daily in it some religious service. A portion of the Word of God should be read and the Lord's Prayer should be repeated or a prayer should be read from a book of prayer prepared for the purpose. There are suitable books of this kind, and all families that do not otherwise pray should furnish themselves with one and make use of it. The father of the writer was the priest of his family so long as his strength allowed him to be so, and then his eldest daughter each morning read from a prayer-book furnished by our pastor. In some way the prayer-hearing God should be acknowledged as such in every household.—*American Messenger.*

#### TRAINING UP LIARS.

There are schools (private, of course,) in our large cities in which children are systematically trained to pick pockets and perpetrate other kinds of expert crime. But what shall be said of 'respectable' parents who openly initiate their children into habits of dishonesty? The temptation to natural cupidity in the matter of half-fares develops a peculiar standard of ethics for railway-car travel which many would be ashamed to be charged with anywhere else; and there are fathers and mothers, claiming high moral character, who for a little paltry saving of money, will corrupt the pure conscience of a child by teaching him to lie about his age. A correspondent of an exchange says:

"We have, with pain, witnessed a humbling scene, both for mother and child, in their combined efforts to cheat the conductor. When the conductor comes round and receives from the mother a fare and half, he asks: 'Where is your child?' 'Here he is,' is replied. He looks amazed, as does everybody else, to learn that the half-grown youngster is under five. He asks the infant, 'How old are you?' to which it replies, 'Four years,' looking out for the future, that still they may keep a margin to travel on.

I know a boy who is being simply ruined in his education by his mother. He is eight years old, with all the noble instincts of propriety and obedience which generally characterizes a boy's nature. This tender parent has instructed him that whenever he gets on a car, at the ap-

pearance of the conductor to collect the fare reduces his age under five. Last week a friend of the family was displaying his interest in the child by inquiring his age. The little fellow hesitated for a moment, and then looked up at his mother; 'Mamma, is he a conductor?' 'No, child.' 'Then I am eight years old.'—[Good Cheer].

#### Miscellany.

GAMBLING AT HORSE-RACES.—The Legislature of New York enacted a law on the 12th of May, legalizing pool-selling at horse-races. The Governor was earnestly entreated by a deputation of those who were concerned for the preservation of public morals, to veto the bill; but he permitted it to become a law.

The iniquity of the practice is shown by one of the provisions introduced into the act, which makes it a felony, punishable with imprisonment, to do at any other time and place, that which it authorizes to be done at the time and place where the races occur.

FAMINE IN ASIA MINOR.—The American Board of Foreign Missions have received information from one of their missionaries of a severe famine existing in Asia Minor, in Cilicia, in which province the city of Tarsus is located. It has been caused by a drought. The letter was written on the 5th and 6th of the Fifth Month, and says: "Now the spring has come, and the heaven is as iron, and the earth as brass. There is no grass for the cattle, no harvest of the winter-sown grain, and no sowing for the usual summer crops; absolutely no opportunity to earn a single piaster of money; the little oil in the bottom of the cruse and the handful of meal in the barrel are fast wasting away, and there is yet at least twelve months before there can possibly be any work or another opportunity for a harvest."

Already most of the farming villages in the vicinity are quite deserted. The people had hoped to save their vineyards, but now the leaves that are just beginning to come out are turning yellow, and vines are beginning to dry up, and will be ruined. Numbers of people are trying to sell copper vessels: beds, furniture, cows and oxen on the street, at one fourth of their worth. Cows are being sold at the ridiculous price of thirty piasters each—about a dollar and a quarter."

THE CHURCHES OF THE UNITED STATES.—The Independent of Fifth Mo. 19th, gives a statistical exhibit of the number of members belonging to the principal religious denominations in the United States, drawn from official sources where practicable. The eleven branches of the great Baptist family which it mentions, are grouped together under one head; and so also of the fourteen divisions of the Meth-

odists, and of the different sections of the Presbyterians, Mennonites, &c.

The three most powerful of these denominations, arranged in the order of the number of their communicants, are the Methodist, Roman Catholic, and Baptist. In the table, the Roman Catholic membership is placed the highest; but this includes all the members of their families; while in the other two, only those are included who have joined the churches, and are communicants.

Methodists, .....	4,532,658
Roman Catholics, .....	7,000,000
Baptists, .....	3,727,207
Presbyterians, .....	1,082,436
Lutherans, .....	930,830
Congregationalists, .....	436,379
Episcopalians, .....	430,531
Reformed (Dutch and German), .....	259,974
German Evangelical, .....	125,000
Christian Union, .....	120,000
Friends, .....	105,000
Mennonites, .....	100,000
Adventists, .....	97,711
Universalists, .....	35,550
Unitarians, .....	20,000
Moravians, .....	10,686
New Jerusalem, .....	5,015

—The Friend.

#### Died.

YODER.—On the 22nd of June, at Mattawana, Mullin Co., Pa., Jonathan B. Yoder, aged 81 years, 7 months and 19 days.

SCHLAFER.—Near Stanford, Ill. Edward, son of John and Elizabeth Schlafach, aged 7 months and 14 days. Services by John Kinsinger, Chr. Guengerich and — White.

KING.—On the 14th of June, in Miami Co., Ind., Modia, daughter of Noah and Elizabeth King, aged 6 months. Services were held on the 16th in the Amish Mennonite Church by N. Spill on Luke 9:25-35.

KORNHAUS.—On the 26th of May, in McPherson County, Kansas, of Diphtheria Jacob Kornhaus, aged 14 years, 9 months and 24 days. Buried in the Spring Valley burying-ground, at the Mennonite church. Services by Daniel Burndage and Jacob Holdeiman.

"Farewell my kind father and mother, My Saviour is calling me home; At the gate of the City eternal I'll watch and I'll wait till you come."

LIGHTY.—On the 10th of June, near Orrville, Wayne Co., Ohio, Peter Lighty, at the age of 83 years and 5 days. He was born in 1804, and in 1825 he was married to Veronica Eichler, and they had a family of eleven children, of whom ten survive him, 54 grand children and 8 great-grandchildren. He was buried on the 12th at the Oak Grove Meeting house. Services by J. K. Yoder, and D. Z. Yoder from 2 Timothy 4:6-8. He led an exemplary christian life and was loved and respected by all. He always lived on the place which he cleared 54 years ago.

SNOWWALTER.—On the 11th of June, near Harrisonburg, Rockingham Co., Va., Maria Showalter, maiden name Ebersole, aged 74 years, funeral services at Weaver's Church on the 13th by G. D. Heatwole and G. A. Wilson. She was for many years a faithful member of the Mennonite Church. Her health had been

poor for several years, and the last 8 months feebly resigned to the will of the Lord; her desire was to depart and be with Christ which she thought would be far better. When she was about to leave the world, she told her friends not to try to keep her here. Her special desire was to live in peace with all. She had a bright memory to the last. Peace to her ashes.

SPAHN.—On the 20th of May, at Junction, Lancaster Co., Pa., of Scarlet Fever, Sarah Ellen, daughter of John and Maria Spahn, aged 4 years and 16 days. Buried on the 22nd at Kauffman's Meeting House. Text: Romans, 8:17.

SPAHN.—On the 28th of May, at Junction, Lancaster Co., Pa., of Scarlet Fever and Dropsy, Clayton, son of John and Maria Spahn, aged 5 years, 3 months and 18 days. Buried on the 31st at Kauffman's meeting house. Text: Revelation, 21:4. May the good Lord sanctify the deep affliction to the parents.

NETZLEY.—On the 2d of June in Manheim, Lancaster Co., Pa., of consumption, Sister Mary Amelia, wife of L. C. Netzley, aged 27 years, 1 month and 1 day. Buried on the 4th at Hernly's Meeting House. Text, Ps. 23:4. A sorrowing family and a large congregation followed her remains to the grave. Sister Netzley embraced religion during her sickness. She expressed a desire to depart. She died in hope.

ALLMAN.—On the 5th of July, near Noble, Washington Co., Iowa, of blood poisoning, Catharine, wife of John Allman, maiden name Erie, aged 49 years, 10 months and 2 days. She was sick only a few days, when asked if she wished a minister to come, she answered, "They can come in a few days to attend the funeral," and added that she was prepared to die. This is a blessed consolation for her surviving friends. She leaves a husband and six children. She was a member of the Amish Mennonite Church. Services by S. Gerig and S. F. Miller.

#### Letters Received.

##### WITH MONEY.

R.—Abraham Baer, David Bixler, Lera Blough, C.—Wm Chambers, Jacob Crater, John Casel, J C Culp.  
D.—J G Detweiler.  
E.—Abraham Ebersole, Peter Eus.  
F.—Harvey Friesner.  
G.—Y Graulmann, Sam G Gotshalk, J M Goldsmith, John E Gehman, Elias Gool.  
H.—G K Herr, Mrs Hayden, Bettie Hotchkiss, J B Hunsberger.  
K.—John Koller, Cassie E Kauffman, Sam L Kauffman, R A Kauffman, Jonathan Kolb.  
L.—C Z Lupton, Jacob Latschaw, M D Lantz, John Lape.

M.—David Mack, Ed K Mclen, Anos F Martin, Jas Misher, J M D Miller, Jos C Miller.

N.—Rud Nissley.  
O.—Daniel D Otto, Hannah Overholt.  
R.—Jacob Roth, Maria Rohrer, Henry Roth, Jacob Reichert.

S.—A B Sheckley, David Schertz, Daniel Schneider, David S Simons, Christian Schantz, Daniel Shuck, Thos Summer, Martha Stoner, Almer Shawcman, A J Swartz, Jacob G Snyder, Eliza Stahl.  
T.—Mrs Jerome Tufora.

W.—Christian Weerey.  
Y.—Lavi C Yoder, Mary A Yoder.

##### MISSION FUND.

J K Hartel \$20.

##### FIVE PAPER FUND.

J K Hartel \$200, Bettie Hotchkiss \$100.

## OUR HEALTHFUL HOME.

We ask all invalids who read this card to send for our *Circulars*, and after reading them through carefully to visit our Sanitarium. We feel sure they will like our place. The Climate, Air, Location, Water, Methods of treatment, Home Comforts, Terms, Food, and all connected with our Institution, just think of *five* kinds of sweet delicious Bread, pure sweet Creamery Butter, and a good Appetite. How rapidly we can cure the sick under such favorable conditions. Address, A. Smith, M. D., Reading, Pa. 7-18,87.

## FARM FOR SALE.

A good farm containing 55 acres, with five acres of timber land, situated in York Twp., Elkhart Co., Indiana, about 4 miles northeast of the town of Bristol. The improvements are a reasonably good house and barn, well, apple orchard, etc. A small stream of water passes through the farm; it is located in the midst of a small Amish and Mennonite settlement where there is preaching by that denomination every two weeks. It is altogether a desirable property and is offered at a very reasonable price and must be sold soon. For further particulars apply to BENJAMIN MACST, residing on the place, or JOSEPH SUMMERS, Elkhart, Ind.

## FOR DYSPEPSIA,

Mental and Physical Exhaustion,  
Nervousness, Weakened Energy,  
INDIGESTION, Etc., Etc.,

**Horsford's**  
**ACID PHOSPHATE**

A liquid preparation of the phosphates and phosphoric acid.

Recommended by physicians.

It makes a delicious drink.

Invigorating and strengthening.  
Pamphlet free.

For sale by all dealers

Rumford Chemical Works, Providence, R. I.

**BWARE OF IMITATIONS.**  
15,746-15,767.

## DIE RUNDSCHAU.

A German weekly paper, published at the office of the Mennonite Publishing Co., at 75 cents a year.

The paper is devoted to news from the Mennonite churches in all parts of the world. It is not sectarian, or devoted to any one branch of the church, but a paper of general news, published from a religious standpoint.

MEMNONITE PUBL. CO., Elkhart, Ind.

H. A. MUMAW, M. D., Homoeopathist.  
Nappanee, Elkhart Co., Ind. Speaks English and German. Chronic diseases a specialty.  
14,86-14,87.

## BOOKS! BOOKS!!

Mennonite Hymn Books, Philharmonia Note Book, Martyrs Mirror, Menno Simons Works, English and German, Funk's Family Almanac for 1887, Mennonite Church and her Accusers, Bibles, Testaments and other books  
L. B. HERR,  
55 & 57 N. Queen St., Lancaster, Pa.

## SUNDAY SCHOOL BOOKS.

Child's Primer, 32 mo. 62 pages, paper cover, illustrated. .10  
Catechism (Mennonite) presenting the faith of the Mennonite Church in short questions and answers, 50 pages, paper cover. .10  
Tract Primer (Eng. or Ger.) finely illustrated, cloth. .35

## SUNDAY-SCHOOL CARDS.

No. 69. Ten cards, Bible verse, wreath of flowers, 5 1/2 x 7 1/2 inches. .25  
No. 71. Ten cards, gilt border, Bible verse, flowers, 5 1/2 x 7 1/2 inches. .20  
No. 339. 25 cards, Bible verse and wreath of flowers, 4 1/2 x 7 1/2 inches. .25  
No. 365. 50 cards, 3 1/2 x 2 inches, Bible verse, flowers. .25  
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## QUESTION BOOKS.

Bible Class Question Book, containing 80 lessons on the Old Testament Scriptures, for the use of advanced classes in Sunday Schools, per copy. .20  
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The same per dozen. 1.70

Primary Question Book, easy Bible lessons in questions and answers. Sixty-one lessons on the same Scripture as those in the "Intermediate Question Book," adapted to the younger and less advanced scholars, per copy. .10  
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Infant Lessons, containing 62 simple reading lessons for very young scholars, with simple questions to each lesson, per copy. .06  
The same per dozen. .70

The four books form a complete series for Sunday Schools, are non-sectarian, and have already an extensive circulation.

Welcome Tidings, a tract paper, designed for Sunday Schools and general distribution, 10 copies for 5 cents; 20 copies for 10 cents; 100 copies for 50 cents. This paper is designed to afford an opportunity for Sunday Schools to have a cheap, readable paper for the scholars each Sunday.

## BIBLE SCHOOL HYMNS AND SACRED SONGS.

For Sunday Schools and other religious services, enlarged edition by C. H. BRUNK. This is an excellent collection of hymns and tunes, set in patent or shaped notes of 128 hymns and tunes, and should have a wide circulation. Price by mail 30 cents per copy. Per dozen by mail \$3.50. Per dozen by Express \$3.00. MENNONITE PUBL. CO., Elkhart, Indiana.

## TIME TABLE.

Lake Shore & Michigan Southern R. R.  
Passenger trains after May 15th, 1887, depart at Elkhart as follows new standard time, which is 28 minutes slower than Columbus time:

GOING WEST, leaves.  
No. 21, Night Express..... 1:35 A. M.  
No. 9, Pacific Express..... 3:55 "  
No. 1, Limited Express..... 6:45 A. M.  
No. 3, Special Chicago Express..... 3:00 P. M.  
No. 5, Fast St. Louis & Chicago Exp. 6:15 "

GOING EAST—MAIN LINE, leaves.  
No. 12, Night Express..... 3:30 A. M.  
Grand Rapids Express..... 4:45 "  
No. 86, Way Freight..... 6:00 "  
No. 23, Mail..... 1:45 "  
Grand Rapids Express..... 1:20 P. M.  
No. 24, Acc. from Chicago..... 8:35 "

GOING EAST—AIR LINE, leaves.  
No. 2, Special New York Express..... 12:45 P. M.  
No. 8, Atlantic Express..... 11:55 "  
No. 4, Limited Express..... 8:30 "  
No. 28, Goshen train..... 8:40 "  
No. 82, Way Freight..... 8:00 A. M.  
Train G leaves Elkhart for Goshen 7:45 "  
" E " Elkhart for Goshen 4:10 P. M.  
" F arrives Elkhart from " 11:30 A. M.  
" H " Elkhart from " 7:50 P. M.

TRAINS ARRIVE—MAIN LINE.  
Grand Rapids Express..... 12:40 P. M.  
No. 25, Michigan Accommodation. 9:50 "  
No. 1, takes Acc. car from Elkhart for intermediate points to Chicago.

## CONNECTIONS.

At Adrian for Monroe, Detroit and Jackson. At White Pigeon for Three Rivers, Kalmar, and Allegan. At Detroit with Grand Trunk Railroad for Sarnia, Montreal, Quebec, Portland, &c. At Salem Crossing, with trains for Lafayette, New Albany, &c. At Chicago for all points West and South.

Tickets can be obtained for all prominent points between Boston and San Francisco. W. P. Johnson, Gen. Pass. Ag't, Chicago, Ill. P. P. Wright, Gen. Sup., Cleveland, Ohio. G. B. Wylie, Ticket Ag't, Elkhart, Ind.

Cincinnati, Wabash & Michigan R'y.  
Passenger trains after Nov. 14th, 1886, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, leaves.  
No. 4, Cincinnati & Indianapolis Ex. 7:47 A. M.  
No. 2, Ind. & St. Louis Express..... 4:35 P. M.  
No. 8, Way Freight..... 6:45 A. M.

GOING NORTH, leaves.  
No. 1, Grand Rapids Express..... 10:52 A. M.  
No. 3, Michigan Express..... 5:20 P. M.  
No. 7, Way Freight, arrives..... 7:50 P. M.  
No. 11, " leaves..... 8:00 A. M.

Nos. 1, 2, 3, and 4, connect with Boat line between Benton Harbor and Chicago

## CONNECTIONS.

At Milford Junction with Baltimore & Ohio R. R. At Warsaw with Pittsburg, Ft. Wayne & Chicago R. R. At Wabash with W. St. L. & P. R. R. At Marion with C. St. L. & P. R. R. At Anderson Junction with C. C. C. & I. R'y for all points East, West and South.

NORMAN BECKLEY, Gen'l Manager.  
OWEN RICE, Gen'l Ticket Agent.  
O. W. LAMPORT, Superintendent.

## Herald of Truth.

A RELICIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 24.—No. 15.

ELKHART, IND., AUGUST 1, 1887.

Whole No. 351.

## THE BLESSED.

Blessed the poor in spirit are,  
Thus hath the Savior said;  
Their's shall the heavenly kingdom be,  
And God shall give them bread.

Blessed are they that mourn below,  
Thus hath the Savior said;  
Christ shall their elder brother be,  
They shall be comforted

Blessed are they who're truly meek.  
Thus hath the Savior said;  
The earth is their inheritance,  
By Jesus they are fed.

Blessed are they that hunger much,  
And thirst for righteousness;  
They shall be filled, the promise is,  
With everlasting peace.

Blessed are they, the merciful,  
Thus hath the Savior said;  
For they, great mercy shall obtain,  
And joy shall crown their head.

Blessed are they, the pure in heart,  
Thus hath the Savior said;  
They shall see God in peace at last,  
When Christ shall raise the dead.

Blessed are they, the peacemakers.  
Thus hath the Savior said;  
For they God's children shall be called,  
And Christ their living head.

Blessed the persecuted are,  
If 'tis for Jesus, sake,  
Heaven's kingdom shall be theirs at last,  
When from death's sleep they wake.

Blessed are ye when men revile  
And falsely you accuse;  
Rejoice and be exceeding glad,  
Reward you shall not lose.

The prophets who have gone before  
The same did once receive;  
A crown of glory they shall wear,  
Who do God's word believe.

Then watch and pray, ye waiting ones,  
Each other's burdens bear;  
And when Christ in his kingdom comes,  
His glory you shall share.

Selected by S. M. Eberly.

## NOT OF THE WORLD.

For the Herald of Truth.

"Ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

In this same chapter, John the beloved disciple, records the words of our Savior which show us Christian professors that we must be a separate people from the world. He says, "Ye are the light of the world." As a Christian people we must show the light of Christ to the world in conversation and actions. Instead of this how often do we see Christian professors at places which do not become the followers of Jesus.

The conduct of some, even during Christian services resembles sinners rather than saints. Many refuse to kneel in prayer with the few aged disciples who feel to reverence God in this way. Our Savior did not refuse to take the position of the deepest humility. He was willing to be spit upon and buffeted in the face. All this, and much more, he did, not for his own sake, but to save you and me. When professed followers of Jesus are not willing to endure a little persecution for the sake of Christ from their fellow men, are they a separate people from the world?

It is not only our duty to suffer for the sake of Christ, but we must work for him. We must learn to obey his Golden Rule, and do to others as we would have them do to us. Jesus said (John 8:31), "If ye continue in my word, then are ye my disciples indeed." If all who profess to follow Jesus would continue in his word, then the church would be indeed a light to the world, and sinners could see truly, that a change has taken place in the lives of those who call themselves Christians. Many more might then be brought to Christ because they could see the way more plainly. But when sinners see pride, selfishness, and self-righteousness instead of the fruits of the Spirit, it is difficult to persuade them to become of the number who profess to live righteousness while they are actually still of the world.

How few can say with a true heart that they are entirely free from the evils that mar the lives of many professed Christians! But the fact that there are but few should not put any one to rest with

the idea that this cannot be helped. The reason that there are so few is because so few really try to be cured of these evils. We must by God's grace put off these worldly things. The natural man must be crucified, the carnal mind must be put off together with the lust of the flesh, the lust of the eyes and the pride of life. Then we can think of becoming children of God and joint heirs with Christ. Then our life may be graced with holiness. Then we may be able to forsake the world with all its vanities and senseless fashions.

If all the different branches of the Mennonite family would live these teachings, and have this heart-work in the spiritual life accomplished, more unity would prevail in the church. How shall such a desirable end be accomplished? There must be a turning from the world and a faithful coming to God, that he may take away carnality out of our hearts. Let us remember that he has said that whatsoever we ask in prayer believing we shall receive. If we then come desiring from the heart, asking, believing, the carnal heart must go, and the light of the world in the new life will shine out instead. Then those gloomy partition walls which have been dividing us may be leveled and the way smoothed so that we can walk hand in hand on the way to our heavenly home. Only one road leads to the beautiful city on high, and why should we keep up partition walls all along that road?

The Savior tells us of another road but that leads to another region. It is another kind of road, and has another character of travelers thereon. Those who walk on it need not be crucified, they can enjoy all worldly pleasure, they eat, drink, and are merry. That pleases and suits them so long as they do not take the trouble to look at the end of the road. A look there shows them only death and destruction, hell and everlasting misery—the second death.

We have every reason to believe that Paul obeyed the commands of Christ to the letter and had a right to say, "Be ye followers of me." Can we do the same? Each one of us must prove himself in this respect. Churches, however, as well as individuals may fall into a state of false security, believing that they are living up to all the requirements of the gospel.



better than their neighboring churches; while, if they could but see themselves, their special excellence is only selfishness. Sometimes families also get into a condition that they cannot see anything to do outside of their immediate surroundings. These two things may be great causes why so many neglect their duty to their fellow-men, so that they do not help to lead others "out of the world."

God's blessings are showered down upon us in every conceivable way, and as profusely as the manna upon Israel in the desert, so that we need lack nothing temporal or spiritual. This should inspire us to believe and act out the last promise of our Savior to his disciples. After telling them what to do he said, "Lo, I am with you always, even unto the end of the world." Need we then fear to come out of the world, so that he can say of us, "Ye are not of the world?" The apostle writes to Titus, "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works." E. K. Zook.

Garden City, Mo.

For the Herald of Truth.

## TWO SWORDS.

Jesus says to his disciples, "He that hath no sword, let him sell his garment and buy one." And they said, "Lord, behold, here are two swords." And he said unto them, "It is enough." Luke 22: 36, 38.

We should take these words as spoken to us. "He that hath no sword, let him sell his garment and buy one," says the Savior. Some may not readily reconcile these words with his instructions to Peter when he said, "Put up again thy sword in his place: for all they that take the sword shall perish with the sword." He gave the advice to sell the garment and buy a sword. Now let us sell our garments of self-righteousness and buy a sword. May not the Old and New Testament represent the two swords? These two swords are enough; we need no more. When we live by the word of God, we have bought this sword.

In Rev. 1:16 and 2:12, 16, we read that a sharp two-edged sword went out of the mouth of Christ, and he calls unto us, as well as to the church in Pergamos, to repent or he will come quickly and fight against us with the sword of his mouth. With this sword all nations shall be smitten. In Eph. 6:17 we are requested (as every word is written for us) to take the

sword of the spirit, which is the word of God. And Hebrew 4:12 tells us how sharp the word of God is, that it is sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

Come, every one, gird on your sword, and fight bravely for our king. Do not put the sword in the sheath until you have wounded the king's enemy. When the enemy is wounded then the power of the sword is taken. We might aim to cut off the head of the king's enemy, but alas! we cannot do that, for the head is Satan himself, but we can wound him. With this sword we might cut off some of his limbs, that is, we might show to some with the word of God their undone condition; and when they begin to see their state they are severed as a limb from the old body. Now they feel that they are in a pitiful condition, not dead but wounded. Now they desire a friend to bind up their wounds. Dear wounded one, come to Jesus; he is this friend, and his blood is a sure cure for your wounds. His love is binding, his compassion was great and is great yet; therefore wounded one, come, he will heal your wounds. But then you cannot be his enemy any longer; surely you will love him and be his friend.

By these two swords we are smitten, we are wounded, even divided asunder, (the bad from the good). Some it seems have their sword in the sheath always, or have none at all. If you have none, buy one; and if you have one, gird it on and use it, or it will become rusty and dull. Then if the enemy will fall in upon you, he will overpower you, because of your rusty and dull sword, and because you are not used to handling the sword. Let us use the sword more.

A FRIEND IN ONTARIO.

For the Herald of Truth.

## A SOUL TO BE SAVED OR TO BE LOST.

A very serious thought arises as we see our many dear friends around us. Each has a never dying soul to save or to be lost. Therefore we ought to try our utmost to gather those who are scattered away from Christ, and have not yet found salvation. They are scarcely aware of it, yet they are traveling on the broad road that leads to everlasting destruction. Are we, who claim to be followers of Christ, idling away our time carelessly, unconcerned for those who are unsaved? Should this be true of any of us, let us be aroused and awakened, and become more earnest in our efforts to bring those never dying souls to Jesus.

How can we do this work? we may tell them once, and if they do not heed our invitation the first time, shall we then

say our efforts are all of no use? No, this will not accomplish the work; we must tell them again and again, and pray earnestly for them that their eyes may be opened that they may see their lost condition. Christ says, "Whosoever ye ask, in faith, believing, ye shall receive." This is ever comforting to us in our work. We can take all our concern for our unconverted friends to God in prayer, and he is able and willing to help us. We might ask then why the Lord does not convert all poor lost souls, as likely all are prayed for. But we should think how few prayers are offered as the word teaches us to pray. We must come to Him with an humble and contrite heart, and our prayers must be "fervent and effectual," which we are assured avail much.

We need knowledge to engage in rescuing these perishing souls. We need knowledge of human nature so that we may understand how to approach persons so that they will consider thoughtfully our words and our interest in them. But we need something better than mere knowledge. It takes wisdom to work successfully. And the kind of wisdom we need is the wisdom from above, which is "first pure, then peaceable," etc. How can we get this? The Word says, "If any man lack wisdom, let him ask of God, who giveth liberally and upbraideth not," having these then we can be able to win some of the priceless jewels that are lost in the mire of unbelief and in the darkness of spiritual blindness. When we have done all in our power to rescue them we shall be clear of their blood.

I wish to say a few words here to our dear young friends who are yet out of the ark of safety. You often think of coming to Jesus, and it is your purpose to come sometime, but you put it off from time to time, thinking that some time before very long will do, that it is not so important for young people as for older ones. You expect to be a Christian, but would be pleased to take first a little more of the enjoyments of the world. O let me say to you, young friend, when we see the necessity of giving up sin and turning to God, we are never too young to come to Jesus! Your Savior is standing with outstretched arm, ready to receive you young as you are, and save you from the dangers of hell. Are you too young to make this escape? Can you make the escape too soon? Is it best for you to enjoy the pleasures of the world awhile, which give you no solid pleasure, with the dangers of eternal death attending you every step; or would it be better to forsake all these and come to Jesus, and receive true joys already here and eternal joy in the world to come. I know you see which is best for you. Then why will you not come to such a kind Savior who does not want one soul to perish, but all to come to him and live.

I often recall to mind the remarks that were made when several young friends gave their hearts to God. "What a pity," said one, "that they spoil their young days like that." The speaker did not think of the enjoyment the true Christian has; that they are many times purer, higher and sweeter than all earthly joys. I confess that it gives true pleasure to serve the Lord, because we get that peace of soul, and that trust in God that fills our hearts with praise for every blessing, and enables us to look calmly over the river of death and see a blessed reward there to the faithful that is more blessed than any pleasure earth can yield.

It is true, however, that we have some persecutions and temptations to bear; but should we not feel willing to do so when we gain so much by it? We should bear a little when Jesus bore so much for us as to lay down his life for us. Then he has promised to be with those who love and trust him, and even while they are bearing the cross they enjoy themselves in suffering for the sake of Christ.

No doubt all the young friends who have learned the truths of the Bible would like to become Christians, but they are not pleased to humble themselves, and come as Jesus wants them to come for fear they will be persecuted, or that the finger of scorn will be pointed at them. But let us remember that Christ bore all this before us, and commands us to follow in his footsteps. He will help us to bear all that we will have to endure for his sake.

The pleasure, as well as the cares, of this world are a great hindrance to persons in coming to Jesus. It is human nature to take these along wherever they go; but in coming to Jesus, they must all be left behind. Many feel that when they give these up they will be entirely forsaken. To forsake their company of times past and the places and ways of enjoyment seem very hard for the young mind that has not yet given all up for Christ. But these are all vain thoughts. Cast them away, and flee to Christ for refuge from Satan. Ask God to help you and bring you deliverance, and you will soon find that it is easier to serve Christ than sin, and that you will be many times happier suffering affliction with the people of God than enjoying the pleasures of sin for a season.

LYDIA BRENNEMAN.

For the Herald of Truth.

## THE CHURCH IN CONTRAST WITH THE WORLD.

Not being physically able to follow the duties that usually devolve upon me on Sabbath-days, my mind was settled in reflection on the difference between the church and the world. I felt as if though I could write a few lines on this subject, and now by the grace of God I will make the effort.

"And we know that we are of God, and the whole world lieth in wickedness," 1 John 5: 19. The church and the world are essentially distinct; and when the church is as it ought to be, this distinction is very plain and evident. The world is the Savior's enemy, the church is his beloved bride. The whole world lieth in the wicked one, but the church is in Christ. The church is born from above, the world is born after the flesh. The spirit of the world is the direct opposite of the spirit of Christ.

The church differs from the world in principle, and the distinction appears in practice. She is distinguished by her knowledge of love and zeal for gospel truth, she knows its nature and value, she loves it for its purity, power and effects. Every member bears the image of Christ, breathes the spirit of Christ, and walks after the example of Christ. Holiness is her element, her delight, and the object of her constant pursuit. Holiness is spiritual health. The church is distinguished for her self-denial; she aims at the good of others, seeking not her own, but the things that are Christ's. She is willing to go to heaven halt or maimed, yes, prefers it if thereby she can bring more honor to her Savior or be more useful in the world. She lives not to herself, but she liveth to God and for the good of those by whom she is surrounded.

Her distinguishing mark is obedience to her Lord; for this she prays, "Teach me to do thy will, for thou art my God; thy Spirit is good, lead me into the land of uprightness." When tempted to conform to the world, to renounce her godly principles, and follow with the multitudes, she asks, "Whether it be right in the sight of God to obey man rather than God, judge ye." Enamored with the image of her Lord she tenderly loves all who bear it, though in some things she differs from her. She suffers long, and is kind. Hers is not the love of party, but the souls of mankind for the sake of Jesus, who died to save all.

The image of Christ stamped upon a beggar calls forth her love; and though the saints are poor, despised and illiterate, she cleaves to them and says, "This people is my people, and their God is my God." Her love is not a carnal and selfish love, but pure and spiritual, the effect of the love of God shed abroad in the heart: Her distinction stands not in the dress she wears, but in the spirit she breathes; not in the place where she meets, but by the rule by which she walks. In a word, the church as it ought to be, is distinguished by a knowledge of the truth, a love to holiness, zeal for the salvation of souls, and obedience to the Savior's will.

Dear friends, under whose notice this article comes, are you thus distinguished? Does the church with which you are connected, stand out in separation from the world? Ought it not to do so? Should you

rest satisfied while it does not? Do you seek the good of souls? Do you seek the salvation of souls as you do your worldly interests? O think of the value of that soul which must live forever! How much did God value that soul! Jesus said, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." How did Jesus value the soul when to save it he left the throne of glory, labored to fulfill the law, suffered the horrors of Gethsemane, and died a shameful cruel death on Calvary!

Believers, you must be separated for your own sake. You cannot be happy, you cannot be useful, you cannot be holy, except you are distinguished from the world. Your Savior commands you to be separate from the world. Set then your affections on things above, not on things on the earth. "For ye are dead," says the apostle, "and your life is hid with Christ in God." "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." O for the grace that will bring us out from the world, and entirely conform us to our Lord, that the world may be constrained to say, "They are not of the world, even as Jesus was not of the world." This is the prayer of a humble servant in the vineyard of the Lord.

NOAH STAUFFER.

For the Herald of Truth.

## MURDERERS.

There have been a number of trials and executions of murderers in eastern Pennsylvania since the beginning of the New Year. The most noteworthy and deserving of notice that has been brought to our observation here is that of John M. Wilson, who was executed in the month of January, at Norrisstown Pa., for murder that he committed at Abington (near Philadelphia) about two years ago.

There are some things in the career of this young man strangely incidental, and also occurrences from which may be derived highly instructive lessons by both old and young, and wherein may be seen confirmed with unerring certainty the results that follow the violation of God's holy law, as well as His tenderness and great mercy towards the deeply penitent.

After committing this dark crime, in connection with other lesser ones, Wilson frequented the vicinity where it occurred for weeks at a time, and even came in contact with the brother of the murdered man with whom he was previously acquainted, yet, strange to say, was never detected. But having a guilty conscience he was in constant fear of being discovered if he remained; hence he fled to Baltimore, thence to Chicago, but wherever he went and whatever he did (except when intoxicated) this crime that he had committed was uppermost in his

mind although no one knew of it but himself and God. He was a thoroughly miserable man. He says in his book of his life, crimes, etc., "Ghostly company bothered my dreams at night, and conscience lashed me by day. I was living an awful unhappy life in this condition." When burdened with this heavy load of sin the unhappy man felt sometime almost compelled to confess his crime, while at other times he thought he would seek relief by ending his life, which he once sought to do by throwing himself in front of an approaching express train, but this attempt failed him. At another time while sitting on the shore of a Western lake, when a great conflict was going on in his soul, he parleyed with his conscience whether to drown himself or make a confession of his crime. The former he did not fully conclude to do. It was a little later on while working in Chicago that he received as he claimed his last call from God. He says he came in frequent contact with a little girl who resembled the one whom he made an orphan by his cruel work, and whom he always had in his mind; as he looked upon her innocent little face, his hard heart melted and he felt he must make his peace with God or be forever lost. But any endeavors to make his peace with God while retaining the secret of his crime in his bosom he deemed an impossibility; but to confess was to offer his life on the altar of death, which he also foresaw, and then truthfully says, "It was a hard road to shoulder to offer my own life, bring contempt upon me by the whole world, and throw a lasting disgrace upon my father's home." He hesitated for several days before he concluded to take the best course under the circumstances. As he could find no alternative to unburden the heavy load that was resting upon his conscience, than to make public the secret of his trouble and torment; he went to an officer and confessed his crime, and was arrested, and imprisoned at Chicago, which gave him very great relief and even joy after turning his heart to God. He was subsequently taken to Norristown, Pa., and lodged in prison to await his trial.

By what we have been able to learn of this young man we would not consider him a natural murderer, that is he had not a disposition tending thereto; but he was to all appearance naturally of a kind and amiable disposition, desirous to do good rather than evil to his fellow-men. But he was entrapped by the deceptiveness of sin, and led astray by the delusions of Satan, which resulted in his committing this crime of darkest dye. He made the ever fatal mistake that many other young people make when starting out in life by considering the Word of God of little value where it says, "Seek ye first the kingdom of God and his righteousness, and all these (all necessary) things shall

be added unto you." Not knowing what a day much less what their whole future will bring forth by taking such a step, neither perhaps knowing that by thus disbelieving Christ and treating Him and His word lightly—as of little consequence—that they are by so doing withdrawing themselves from under the protecting and guiding hand, and giving themselves over into the power of the enemy of souls to be led at his will. This seems to have been the case with this unfortunate man. Before leaving the home of his parents to start out in life for himself, on the wild ocean as seamen, he became deeply impressed with the highly important duty of becoming a Christian, and longed to be one; but the pride of his heart kept him from doing so. He failed to take up his cross and follow Christ, and grieved away the Holy Spirit of God. Thus "the harvest passed, the summer ended, and he was not saved." That, he himself confessed, was the fatal mistake of his life. After which "I tried hard," he says, "to live right, but gradually lost zeal for good works," and his course continued downward. As Paul says in regard to certain Gentiles, he was given over to a reprobate mind to do those things which are not convenient. Rom. 1:28.

It is a hard matter to live right without the strong arm of Christ about us to shield and aid us.

He was then again deluded by the device of Satan in believing that all he needed to do was to lead a good, moral life, and by good works reach heaven. He was 23 years old before he even took the name of God in vain (he was less than 29 when executed), and for about the same length of time he lived a strictly temperate life, and was bitterly opposed to the use of liquor as a beverage. He soon afterwards however acquired the habit of drinking liquor, first through the advice of a physician to use it as medicine (a hint to the wise is sufficient), the taste of which was charming to him, and soon gained control over him. After this his course on the downward road was very rapid, he becoming licentious and very profane. He had not "the love of God in his soul," as he intimated, "to strengthen him against subsequent temptations" to which he was greatly exposed. Going on from bad to worse until he reached the climax of wickedness, he had arrayed against him profanity, drunkenness, theft, incendiarism, murder! as some of the crimes of which he was guilty, the latter of which he claimed was the immediate result of strong drink, for which he paid the penalty by giving his own life.

Although through the delusions and deceptions of Satan he was led into the extreme sinfulness of sin, and as a consequence suffered unspeakable torture of conscience, yet he deserves double credit for his honesty and sincerity in after-

wards confessing his crimes, and pursuing the course he did, whereby he released the man who was believed to have been guilty of Wilson's crime from prison, and saved him from what in all probability would have been his lot to suffer—an innocent death. By this he brought to himself the only ray of hope, of happiness either in this world or in the world to come.

You have heard what enormous guilt this man heaped upon himself by the dark deeds and shameful crimes which he committed, standing as he does, condemned before God and man, an outcast and offspring of the earth in terrible disgrace. What shall be done with him? The question with many is, can a man who has taken the life of his fellowman (especially unprepared) be saved? It is indeed a most heinous crime, one of the darkest deeds that human hands can commit. But is there no remedy for such? The Lord through Isaiah says, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:18. Scarlet and crimson are colors of deepest dye, next to indelible. Can the sins of the murderer or greatest sinner be redder? "Wherefore I say unto you, *All manner of sin and blasphemy shall be forgiven unto men*; but the blasphemy against the Holy Ghost shall not be forgiven unto men." Matt. 16:31. The Lord does not pardon any sinner because he deserves it, but because of his infinite love and tender mercy: "He is merciful and gracious, slow to anger and plenteous in mercy." "With the Lord their is mercy and with him is plenteous redemption." Our blessed Lord on the cross prayed to the Father to forgive his own murderers, "for," says he, "they know not what they do." He undoubtedly would not have prayed for their forgiveness if no hope could have been extended unto them for their salvation; and if the murderers of the Lord of heaven can be forgiven, can not all others also? "Whosoever will may come," and he that cometh unto Him He will in no wise cast out. "The blood of Jesus Christ His Son cleanseth us from all sin." One drop of that blood "can make the vilest sinner clean." We therefore conclude that murder, as well as all other sins, will be forgiven (save the sin against the Holy Ghost the subject of which will have no desire to repent, hence will not become penitent) on condition that the sinner repents, believes, and turns from his sins. No one merits forgiveness, but owes it all to the free grace of Christ.

"Give me the wings of faith to rise  
Within the veil and see  
The saints above how great their joys,  
How bright their glories be.

Once they were mourners here below  
And poured out cries and tears;  
They wrestled hard as we do now  
With sin and doubts and fears

I ask them whence their victory came  
They with united breath  
Ascribe their conquest to the Lamb,  
Their triumph to his death."

#### ALL GLORY TO THE LAMB.

We do not wish to hold out the idea to the murderers or other sinners that because they may receive full and free forgiveness by repenting of their sins, they may indulge and glory in sin with impunity with the expectation of receiving pardon when once they make up their minds to change their course in life. All should remember that the farther one wanders away from an earthly home, the greater the distance and the more difficult the way to return. It would have been comparatively an easy matter for our friend Wilson to have made his peace with God when first called by Him when he felt it his duty to turn to the Lord. As it was he found his way back under extreme difficulties, with many bitter tears and much sorrow, even at the sacrifice of his own life. His old Master whom he so reluctantly left, and whom he served nearly all his life, paid him with a hundred-fold torments, while his new Master, in whom he greatly delighted, and whom he could serve but a short time, rewarded him bountifully with all that He promised of joy, peace and happiness. Hear his testimony: "The idea that religion destroys your pleasures is false. If you will obey God you will be happy. I stand here to prove that God is as good as His word. The fault is on our side. Sinful pleasures are all vanity. There is nothing gloomy about religion. No one could be any more cheerful than I have been these last six months, although I have had death staring me in the face, and the contempt of the whole world upon me. I sometimes wept throughout the long hours of the night over my awful work, but glad tidings of good things always loomed up with the rising of the sun. The secret of God's love is when you get it, it keeps by you all day, in your dreams at night, and meets you when you awake in the morning."

We want to call your attention to another and special feature of great importance in the life and career of this young man, showing the effect of early teaching. In his youthful days, while at home, he was thoroughly taught by his parents and Sabbath-school teachers the principles of temperance, religion, and of the goodness of God. Of its necessity and truthfulness of these he was convinced, and had the same rooted and knit into his soul. While out in the cold world, on sea and land, thrown into many kinds of society of the baser sort, associated with wickedness in higher places, among infidels, Deists and Atheists, himself plunged into the deepest degradation the effects of his early training were not erased; although apparently buried as it were in the depths of the sea, they would not re-

main there, for they arose again to the surface to give him warning of his dangerous and deplorable condition. They exceedingly troubling his soul, so as to arouse him that he may make amends in his life, and flee to Him in whom alone was found safety for his never dying soul. In his early life he was taught of the final and awful doom of the wicked, of the eternal joy and happiness of the righteous, and of the goodness of God to those seeking mercy; which caused the reawakening of his conscience, after being led to the outer limit of wickedness. He says, "Had I not been thoroughly taught thus in my youth, and convinced, this terrible crime would have forever remained a mystery," because he would likely have gone down the maelstrom of infidelity, or he might have been buried a suicide, thus heaping upon himself the guilt of the death of another innocent man, and his own soul forever lost.

(To be concluded.)

#### THE SALVATION ARMY.

H. L. Hastings of *The (Boston) Christian* writes as follows of his visit to the Salvation Army anniversary meeting:

On Wednesday afternoon we came back to London, and stepping into Exeter Hall we were caught in the swirl of a Salvation Army anniversary meeting. We entered the hall for a few moments, and did not get out again till ten o'clock. "General" Booth was reading his annual report—five thousand "officers" in the field, between two and three hundred papers issued weekly, stations in every quarter of the globe, and work going on, not only in European countries, but in India, Ceylon, Africa and the regions beyond.

The meeting was as spirited as an old-fashioned camp-meeting, and under the froth of a few enthusiastic extravagancies there was evidently much practical work, and earnest devotion to God. Very few would approve of all the methods and measures of the Salvation Army. Probably not one person in the army would endorse them all. But their methods are no more unscriptural than those of many others which are entirely respectable; and it ill becomes people who are doing nothing, to find fault with people who do something, even if it be done in a way not quite to their minds. So Christians recognize the work of the Salvation Army as a work which exists whether they like it or not, and which, notwithstanding grave faults and defects, shames the deadness and dullness of many wealthy congregations, worshipping in gorgeous edifices, while the people around them are going to perdition, and the ministers are writing learned essays on how to reach the masses.

The greatest cunning is to have no cunning at all.

#### A VISIT AMONG THE MENNONITES.

A recent visit among this interesting people has furnished an opportunity of hearing their own statements of their history and principles; of mingling with them in their religious meetings and their domestic circles; and of observing the plain and simple manners which have been preserved among them from generation to generation. Such a visit seemed almost like being permitted to mingle with the people of two centuries ago, so slowly have the influences of the 19th century penetrated the barriers which have been made by their peculiar views, their renunciation of political life, and the isolation caused by their firm adherence to the universal language of their families,—the Pennsylvania Dutch.

There are many points of resemblance between them and the Society of Friends, sufficient to awaken a mutual interest, and to produce a feeling of attraction. And this feeling was strengthened by the evidences which our visit furnished us, that there was preserved among them a tenderness of spirit and a willingness to follow the leadings of the Spirit of Christ, in the self-denial and bearing the daily cross, into which it leads those who are willing to become his disciples and to follow the footsteps of the flock of his companions.

The Mennonites derive their name from Menno Simons, who was one of the most conspicuous among their early preachers. He was born in Friesland, one of the northern provinces of Holland, in 1492 (the year in which Columbus discovered America), and was a priest in the Roman Catholic Church. Becoming dissatisfied with some of the doctrines held by that body, he renounced popery about the year 1531, and became the preacher to a small body of persons who held views similar to his own. From that time to his death in 1561, he labored both by tongue and pen, and with much success to promote the doctrines he had embraced; enduring persecution, and compelled to fly from one place to another to save his life, threatened by the intolerant spirit of the times.

Perhaps the most distinguishing doctrine of the Mennonites is that, which in common with the Waldenses and other early sects in the Christian Church, they held in respect to water-baptism. They regard this baptism as the outward sign of admission into church membership; and reject the theory on which we suppose infant baptism is founded, namely, that its administration confers some spiritual benefit on the one who receives it. This theory, so directly opposed to the spiritual and scriptural views held by our Society, which regard religion as exclusively a work in the heart of man, carried on there by the Spirit of Christ, was one of the fruits of that dependence on outward rites and ceremonies which early crept into the



Christian Church, and sadly marred its testimony to the truth as it is in Jesus; which continues to be held by the Roman Catholics; and which was not fully eliminated by the English Reformers, but is implied in the teachings and practice of the Book of Common Prayer adopted by the Church of England; and which was one of the causes that led to the withdrawal from that denomination of the Reformed Episcopalians, a few years since.

The rejection of the doctrine that an infant can be regenerated or born again in a spiritual sense, by being dipped into or sprinkled with water, was a long step in the path of reform; and an evidence of a measure of true spiritual enlightenment having reached the minds of Menno Simons and his fellow-believers. We doubt not it has been in the ordering of the Head of the Church, that the breaking forth of the renewed Gospel day, after the spiritual darkness, which had so largely overspread his professing Church, should be a gradual process—first the faint dawning of the light, gradually becoming more and more distinct.

We as fully believe that it was in the further unfoldings of Light from above, that George Fox and our early Friends were enabled to see, not only that the *one*, saving baptism of Christ is a spiritual process (which our Mennonite brethren also acknowledge), but that the place and service of water-baptism in the church has ceased to all those who come to experience the baptism of Christ, and that its continued use has a tendency to direct the attention of men to outward forms, which can never make the comers thereunto perfect, and to turn it from the working of that Divine life and power, on which our spiritual growth depends.

The Mennonites hold that water-baptism ought only to be administered to those who have been taught repentance and amendment of life, who believe that for Christ's sake their sins are blotted out, and who are willing to follow his commands by living a life of self-denial. This rite is performed by them when a person is received into membership, whether one from the outside world or one of their own young people—for they do not admit of birthright membership. We were told that their young people generally joined the Society about the time of marriage and of becoming settled in life. As they do not recognize the validity of infant baptism, persons who may have been so sprinkled when children, are required again to submit to the rite—hence they are often classed with the *Ara-baptists* or re-baptizers, as the word means; although under that appellation several sects are confounded.

In Germany the discontent of the peasants under the oppressions of their feudal lords, led to political disturbances, in which Thomas Munzer, a Lutheran minister who zealously propagated Aua-

baptist views, became involved. He attempted to establish by force an ideal Christian commonwealth, with absolute equality and a community of goods. The defeat of the insurgents and the execution of Munzer in 1525, proved only a temporary check to the movement. A second and more determined attempt to establish a theocracy was made at Munster in Westphalia (1532-5). The town was besieged in 1534 by Count Waldeck, its expelled bishop. The supreme authority within its walls was in the hands of Johann Bockhold, a tailor of Leyden, better known as John of Leyden. Giving himself out as the successor of David, he claimed royal honors and absolute power in the new "Zion." He justified the most arbitrary and extravagant measures by the authority of visions from Heaven. With this pretended sanction he legalized polygamy, and himself took four wives, one of whom he beheaded with his own hand in the market place in a fit of frenzy. As a natural consequence of such license, Munster was for twelve months a scene of unbridled profligacy. After an obstinate resistance it was taken by the besiegers, and John and some of his prominent followers were put to death.

It would be gross historical injustice to confound these people with other baptists, or with the non-resistant Mennonites, who differed from them in many points.

In the similarity of views on the subject of baptism, the Mennonites approach the Baptists, although in some respects they are quite different. Both had their Origin in the season of religious awakening in central Europe, in which Luther took so prominent a part; and both could point out an almost unbroken succession of testimony-bearers (although counted as "heretics" by the ruling powers) to similar views from the earliest ages of the Church.

The writer of the article on Mennonites in the *Encyclopedia Britannica* regards Zurich in Switzerland as the original home of this people; for as early as 1525 a community was founded there, having for its most distinctive mark baptism upon confession of faith. But the most characteristic features of this community were in matters of practice and discipline—and this continues to be the case to this day. They enjoined a withdrawal from the world, prohibited marriage with those not in membership, refused to take oath or to use the sword, and declined civil affairs. They were "content to live as strangers upon earth, devoting all their energy to preserve the purity of their own communities."

(To be continued)

He that speaks doth sow, but he that holds his peace doth reap.

The stone is hard and the drop is small, But a hole is made by the constant fall.

#### IS IT WORTH WHILE?

Is it worth while that we jostle a brother.  
Bearing his load on the rough road of life?  
Is it worth while that we jeer at each other,  
In blackness of heart that we war to the knife?  
God pity us all in our pitiful strife.

God pity us all we jostle each other,  
God pardon us all for the triumphs we feel,  
When a fellow goes down "neath his load on  
the heather,  
Pierced to the heart; words are keener than steel.

And mightier far for woe than weal.  
Were it not well, in this brief little journey,  
On over its isthmus, down into the tide,  
We give him a fish instead of a serpent,  
Ere folding the hands to be and abide  
Forever; and say, in dust at his side?

Look at the roses saluting each other;  
Look at the herbs all in peace on the plains;  
Man, and man only, makes war on his brother,  
And laughs in his heart at his peril and pains,  
Shamed by the beasts that go down by the plains.

Is it worth while that we battle to humble  
Some poor fellow being down into the dust?  
God pity us all. Time too soon will tumble  
All of us together, like leaves in a gust,  
Humbled, indeed, down into the dust.

#### THE CHURCH AND THE HERETICS.

(Continued.)

Later research has also long since recognized that in the twelfth century the Waldensian doctrine "does not appear as if it were something new, that it does not point back to any elementary pre-developments, and that these pre-developments have their most prominent representatives not in the history of the Romish church, but in "heretical developments."

When we thus consider on the one hand, that the historical sources of the vanquished societies in those remote early centuries of the Christian era are exceedingly scarce, and on the other hand we take in view with what tenacity these verbal traditions evidently have been transmitted for centuries, we have no right to reject the above-mentioned tradition, the truth of which it has hitherto been impossible to disprove.

Hence, in the story of Peter Waldo, as has been remarked, it is at all events true that he it was under whose guidance the society made special progress. It was on account of his meritorious services that the whole body was afterwards called after his name.

Of him, personally, and of his opinions, but little is known. Still there is enough extant to enable us to form an opinion of him, and one of the best authorities arrives at the conclusion that in Waldo we must recognize the champion of an *independent and well-grounded religious body*. "In such a man can not be hidden the founder of a new order of

monks, even if in other respects he appear and conduct himself ever so much like a monk.

If proof for this were necessary, it would rest in the fact that the Romish church (which up to that time had linked to itself almost every channel of peculiarity of religious life in the form of monastic orders), in spite of the prodigious means of power which they exercised throughout those centuries, they did not succeed in undermining the independence of this religious body.

William Dieckhoff is perfectly right in saying that the *true Waldensian church* has always kept itself from monastic mysteries as well as from irreligious fanaticism.

"*Liberty*" and "*The Gospel*" was the watchword which in Arnold of Brescia as well as also in Peter Waldo found its champion. The gospel was the basis on which these men sought to build up liberty, freedom from the doctrines of men in the church as well as in political life, freedom of faith and of thought, bound by eternal laws alone, which Christ has left to those who will be his followers.

It is true that the doctrines of "following Christ" is no characteristic that is peculiar to this body exclusively. It is known that the great Reformer, Francis of Assisi, whom a well-known evangelical theologian calls "the kindest and most amiable of all monks," held especially to this opinion, and that he was in full earnest in his purpose of realizing the apostolic life according to the commands of Christ. Francis of Assisi's ideal was to transform the world into a beautiful garden, inhabited by devout, Christ-like satisfied people.

It might perhaps admit of proof that an internal connection of this ideal with the views of the Waldenses actually exists, as the former is an outgrowth of the suggestions of the latter.

But what follows further from this? Though the purpose, which is truly a noble one, may be similar in both cases, yet the *means* through which both bodies strive to attain that purpose is fundamentally different. Assisi indeed recognizes spiritual *poverty* but not *liberty*; he recognizes the discipleship of Christ, but not the Gospel as the Brethren comprehended it.

It is known that in "poverty" and in renouncing the world Assisi's life was, according to the principles of Monachism and the Romish church, the ideal for all Christians who aspired after the highest degree of a holy life.

On the other hand the following examinations will prove that Waldo and the "Brethren recognized the work of their life in actual performance of duties in the Christian churches and in the practice of love toward their neighbors. They never made the sacrifice of personal possessions

and riches the ideal of life for man and the monastic separation was to them thoroughly distasteful. But of the preachers and those who proclaimed the teachings of Christ they demanded in accordance with the commands of Christ (Matt. 10), that they should by no means promise heaven to the laity, but that they should themselves take part in possessing the earth.

The difference between the ideal life of this conception and the Franciscan will subsequently appear in still greater contrast.

It is undoubtedly due to the activity of Waldo that this society caused such a widespread sensation in the latter half of the twelfth century, and that it soon showed itself in considerable strength in nearly all the western European countries.

About the year 1170 the Waldenses were prohibited from preaching by the archbishop of Lyons.

Even before the close of the century we find in Metz a very strong Waldensian church which caused the Catholic clergy a good deal of trouble. In this church we find Bible translations in use.

About the year 1177, so says an old chronicle, "several of Peter Waldo's disciples came from Lyons to Germany, and began to preach about Frankfurt and other places as also later at Nuremberg, but as the justice of Nuremberg was summoned to cause them to be captured and burned, they escaped into Bohemia." It seems, in fact, as though they had, in the thirteenth century, established a firm foothold in the provinces of the middle Rhine and Bavaria.

Special notice is due to the appearance of these "heretics" in Cologne, as can be shown about the year 1150. As a peculiarity of these the inquisitors adduce that upon the command given in Mark 16:16 they *baptized the adults*. Those who were captured died by fire, "not only with patience, but with courage" so relates the inquisitor himself, "they faced death."

Already in the year 1770 John Lauritus of Mosheim, one of the best informed men on ancient heresy successfully showed that the heretics of Cologne are to be numbered with the "Poor of Lyons"—a circumstance which goes anew to shake the truth of the assertion that the "Brethren" have only existed since about 1170. The Cologne church brought forth or at least brought its influence to bear upon several of the most prominent religious champions of this creed, above all one of the most important exponents of the "Philosophy of Christ"—as later adherents of the Waldenses used to say—namely Eckhart.

Shortly afterwards measures were taken against the Waldenses in Spain. In the year 1192 king Alphonso of Aragon published an edict against them and mentions therein explicitly that in this he was

dealing after the example of his predecessors. Alphonso's successor repeated the edict in the year 1194.

Pope Lucius III. also in the year 1184 considered the matter of such importance as to publish a decree against the "Himiliani" or the "Poor of Lyons."

From the year 1210 we have evidence that the Waldenses propagated their doctrine in the diocese of Turin. In this year bishop Jacob of Turin received from emperor Otto IV. a decree authorizing him to persecute in his diocese Waldenses and others who "sow the tares of untruth."

In the year 1220 Count Thomas of Savoy and the government of the city of Pignerol imposed a fine upon such as knowingly extended hospitality to Waldenses.

In the year 1297 persecutions against the Waldenses were inaugurated in the Perosa valley and in the year 1312 we learn of the burning of a Waldensian.

In the beginning of the thirteenth century Leopold the Glorious of Austria likewise considered himself bound to proceed against them. About the year 1240 we have evidence of an independent organization of the Brethren in Austria, for mention is made of a bishop of the same who abode in Kinzinspach. According to a passage in the above cited tract of David of Augsburg, Duke Frederick the Valiant of Austria seems to have been himself one of the protectors, of whom they had many in prominent circles. In the diocese of Passau about the year 1260 about forty-two congregations can be adduced in which the church had gained a footing. They appear in the year 1265, in the diocese of Regensburg.

In the year 1257 Ottokar of Bohemia begs the Pope for inquisitors for the extermination of the "Heretics" in his country. The priest of Passau who was hitherto known by the name of Reiner Sachoni, and who wrote about 1260, relates: "In Lombardy Province and elsewhere the heretics had more schools than theologians and also more attendants. They discussed publicly and called the people to solemn meetings in the market or in the open field. Nobody ventured to hinder them at it on account of the power and number of their patrons." Piedmont and Dauphine belonged to their most prominent locations. In the provinces of ancient Aquitaine, between Garonne and Pyreneas their churches showed themselves in early times; in Naples and even in Sicily they are apparent. At the same time they appear on the coast of Kent in England, where the archbishop of Canterbury proceeds against them. They are likewise numerously represented in the Netherlands, especially in Flanders and Brabant; in Normandy they had their most important colony in Picardy, and thus there is hardly a country which would have remained free of them.

(To be continued.)

## HERALD OF TRUTH.

JOHN F. FUNK, Editor.  
J. S. COFFMAN, Asst. Editor.

August 1, 1887.

Entered at the Post Office at Elkhart, as second class mail matter.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter stating their P. O., pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

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IF THE label on your paper is not changed in the second number after you have sent money for it send us a card stating the case.

A NEW BOOK. — "A Biographical Sketch of Bishop Christian Herr; also a Collection of Hymns written by him in the German Language." Bishop Christian Herr, or as he was familiarly called, "Pequea Christian Herr," was a preacher in the Mennonite Church for a number of years and afterwards chosen to the office of bishop. He lived and died in Lancaster Co., Pa., where his descendants, who are quite numerous, still reside. He was an earnest, zealous laborer in the church, during the period of his ministerial labor, wrote a number of hymns in the German language. They were written in good style, in a large book, mostly in German text. Both the composition and the handwriting showed that the work was done with much care and attention. These hymns, though written in the German language, are hymns of real merit and will be read with much interest, not only by his descendants, but by all, into whose hands they may fall.

There were those who were desirous that these poems might be printed and circulated among the people, and we have therefore printed them in English type, and have added to the work a biographical sketch of his life, the whole making a book of 59 octavo pages, neatly bound, the biographical sketch being printed in English, while the hymns are in German. The book is thoroughly Mennonite and

will be read with interest. It will be sent to any address for 20 cents. All who desire to read this book may obtain a copy by enclosing the amount in a letter and addressing Mennonite Publishing Co., Elkhart, Ind.

BRO. J. S. COFFMAN and wife left home on the 21st of July for a visit to their old home in Rockingham Co., Virginia. We wish them a pleasant trip.

BRO. R. J. HEATWOLE and family have arrived in Elkhart again on their return trip, after an absence in the East of about six months.

SAD NEWS. — Bro. John Horsch, who came from Germany some six months ago and is now employed in the office of the Mennonite Publishing Co., received a few days ago the sad news that his father, Bishop Jacob Horsch, died on the 1st of July of heart disease, in his home, in Gelnheim, near Aub in Bavaria, Germany, aged about 51 years, and was buried the 2d. May God comfort the bereaved widow and children and sanctify this affliction to their eternal welfare.

A VISIT AMONG THE MENNONITES. — The attention of our readers is hereby directed to the article found in another column under the above title. In the Church News of the last number was an account of two ministers, Joseph Walton of New Jersey and Joseph Elkinson of Philadelphia of the Society of Friends, who made an extended visit among our brethren in different churches in Pa., and preached for them many times. They have written an account of their visit, connecting with it much valuable Mennonite church history, which is being published in THE FRIEND, one of the organs of the orthodox Friends, in a series of articles. The article referred to is the first of these series, and we hope to publish the others from time to time as they appear in THE FRIEND.

One item in this article worthy of special notice is the position of the Mennonites, Waldenses and other early Churchmen with respect to baptism. This position is very clearly brought out, and is a very correct expression of the views of the Mennonites of the present day. We do not, however, understand with the writer of the article referred to, that increasing

light would lead us to discard entirely outward water baptism. The Scriptures, to us, give that a place, and we pray the Lord to enable us to keep it in its proper place and use it as not abusing it.

Another important point noticed by our Friend visitors is the difference between the position and work of the Mennonites and Thomas Munzer, a Lutheran minister, who resembled the Mennonites rather than the Lutherans in his views on baptisms. Munzer's and John of Leyden's frenzy and profligacy were justly condemned, and by none more determinedly than by the Mennonites; yet Mosheim and some other church historians have classed all Anabaptists together as though their views on baptism were an error so grave as to lead to all the folly of which Munzer, Bockhold, and some others were guilty.

We are glad to publish this account because, in some measure, it enables us to look upon ourselves as others see us. We are pleased, too, to see how much friendly feeling springs up between the Friends and the Mennonites when they worship together. This is due, no doubt, to the fact that very many points of doctrine are held and defended in common by both these societies, on which they both differ from nearly all other societies.

C.

## CHURCH NEWS.

FROM HURON Co., ONT. — The Brethren Preacher Tobias Bowman and J. Good of Waterloo, Ontario visited the church in Huron Co. from the 25th to the 28th of June. A writer from Huron Co. says, "It was a pleasant visit, and I hope a profitable one. It reminded us of a refreshing shower of rain after a season of drouth. On Sunday morning June 26th Bro. Bowman preached from Micah 6: 8, and in the evening from John 5: 25. May the good seed sown bring forth abundant fruit."

FROM BRANCH Co., MICH. — On the 2d of July we had a very pleasant visit from the brethren Bish. Henry Shaumi, and Joseph Summers from Elkhart Co., Ind. Communion services were held on the 3d and we had several very pleasant meetings. On this occasion also one person was received into the Church. Bro. and Sister Berger from Kalamazoo Co. were also with us and we were much rejoiced to have them with us. We trust this Communion season may have given us all new strength, and awakened us to a greater zeal and devotion to the cause of Christ.

FROM LA GRANGE Co., IND. — On Saturday afternoon July 2d, 1887, we had an instruction meeting, in Pleasant Vally meeting-house. The brethren — Schrack and Jonathan Schmucker were also present. On Sunday July 3d in the forenoon a large concourse of people had assembled at the same place, and after an earnest Sermon by J. Schmucker and Christian Naffziger, 14 persons were received into the church by baptism. May the Lord bless these souls to be faithful in the calling of Christ, and live to the glory of God and the prosperity of the Church.

## CORRESPONDENCE.

FROM LA GRANGE Co., IND. — From the Pleasant Vally church (Amish) of La Grange Co., Ind., we have the following:

On Tuesday the 26th of April we held our communion meeting, and many brethren and sisters were assembled. Bro. Jonathan Smucker of Nappanee conducted the services. There were six other preachers present from the churches around us. On the same day a minister was ordained. Three brethren were nominated, from which Bro. Edward Gikaxe (could not make out the name for certain, E.I.) was chosen by lot. My God fill him with the Holy Ghost that he may have the power to call many perishing souls from the delusive pleasure of sin to the living waters which flow from the Rock Christ Jesus.

This church is now supplied with three ministers, this young brother, one ordained about a year ago, and our aged brother Christian Miller. Proacher Christian Miller and wife made a visit to the east this spring. They left on the 12th of May, and spent three weeks in Somerset Co., Pa., two weeks in Holmes Co., Ohio, and two weeks in Wayne Co., Ohio.

On Saturday afternoon an instruction meeting was held for the benefit of fourteen converts, who were baptized on Sunday the 3d of July. May they be truly shining lights that others seeing their good works, may be led to glorify their Father in heaven. The brethren Jonathan Smucker of Nappanee, Isaac Smucker of Haw Patch, and Christian Naffziger of Pretty Prairie were present on this occasion.

D. J. MILLER.

FROM HENRY Co., IOWA. — Recently we were visited by Bro. Jonathan Smucker of Elkhart Co., Ind. On the 16th and 17th of June we held meetings. While Bro. Smucker was with us he spoke many words of encouragement to old and young. O how much good might we do by laying all prejudice aside, laboring earnestly for the glory of the kingdom of God. We should work together in more perfect harmony, and more in the spirit of true brotherly love to bring sinners to God.

On the 18th I accompanied Bro. Smucker to Johnson Co., Iowa, where we stopped with Bro. Jacob Boller in the evening. There was meeting the next day in the forenoon and in the evening. The meetings were well attended, and seemed profitable and interesting.

S. T. MILLER.

## MARKS OF A JUSTIFIED STATE.

1. *Justified souls have peace with God.* Having truly repented of their sins, and believed in Christ as their personal Saviour, they feel the wrath of an offended God removed. The guilt of their past lives is washed away, and a sweet heavenly calm springs up in their souls. While enjoying this grace they can look up to the great and holy God, and joyfully exclaim, "thou art my reconciled Father now." This peace must not be mistaken for the ease and quietness of those who have, by continued acts of disobedience, stifled their conscience, and brought themselves into spiritual darkness. This is not peace at all. Yet a careful examination of Scripture tests would show that this is all that thousands of professed Christians have. The following verses show who have genuine peace: "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

2. *They have the witness of the Spirit.* When brought into a state of favor with God, and while walking in the enjoyment of the same, the Holy Spirit makes an impression on the soul that assures one beyond all doubt that he is now a child of God, and an heir of glory. With this, witness of the Spirit, agrees the testimony of his own conscience, that all his ways please the Lord. Every justified soul enjoys both of these witnesses. If any one imagines he has one of these, and has not the other, he may safely conclude that he has neither. "The Spirit Himself beareth witness with our spirit that we are the children of God." "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world."

3. *They are saved from the love of the world.* By loving the world is meant seeking its wealth, and "laying up treasures on earth," desiring its honors and the praise of men; and following its customs and fashions. "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

4. *They are saved from the bondage of depraved appetites and habits.* The mighty power of divine grace has effectually broken the power of sinful propensities in the truly justified soul. Strong drink, tobacco, opium, card playing, horse-racing, gambling, swearing, lying, cheating, Sabbath-breaking, adultery, fornication, pride and all uncleanness, do no longer bind him, and bring him under their power. Every chain is broken; and the emancipated soul has victory over the world, the flesh and the Devil. "Walk in the Spirit, and ye shall not fulfill the lust of the flesh." "And ye shall know the truth and the truth shall make you free. \* \* \* If the Son, therefore shall make you free ye shall be free indeed." "Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new." The following show that Gospel freedom, and bondage to any habit is impossible. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death or obedience unto righteousness?" "For of whom a man is overcome, of the same is he brought in bondage."

5. *They are saved from committing outward sin.* By walking obediently in all the light, God shines upon them, and continually trusting in the power of God for all needful grace, the truly converted, though tempted, tried, persecuted and opposed, will be kept from yielding to hatred, anger, impatience, revenge, pride, covetousness, intemperance, and all other works of the flesh. And so long as they do not yield to the rising of these "roots of bitterness" which may and will "spring up"—so long they do not commit sin. Glory be to God! "And thou shalt call his name JESUS; for he shall save his people from their sins." "Whoever abideth in him sinneth not. Whosoever is born of God doth not commit sin."

6. *They hunger and thirst after righteousness.* Justified, they have a strong inclination to attain holiness. "Every man that hath this hope in him purifieth himself even as he is pure." The Holy Spirit, the blessed Bible and experience, will soon reveal to the justified their absolute need of an experience beyond what they now enjoy. They will be led to see the glorious possibility of having "every root of bitterness" completely removed; of having all carnality entirely destroyed; so that they will not even be troubled with the rising of these things in their heart. Walking after the Spirit they are led to pant after this full salvation. Burdened with a sense of their own great need of the sanctifying blood they earnestly pray, "Create in me a clean heart, O God!" Such will be their incessant longings until the glorious work is done. The only way to retain



justification is to be eagerly desiring, and pressing on for the whole will of God to be done in the soul, as it is done in heaven. When a justified person ceases thus to hunger after God, the light goes out from his soul, formality comes in; and there is nothing left but "a name to live." Thousands all over the land can bear sad testimony to this. "Have ye received the Holy Ghost since ye believed?" "Be ye therefore holy, for I am holy." "Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth." "Follow peace with all men and holiness, without which no man shall see the Lord."—*Tract by Rev. A. Sims.*

#### FOR SLEEPERS IN CHURCH.

The following interesting incident was related by a dear "mother in Israel" (long since passed from earth) as her own experience, and placed on record by a near relative, with a feeling of its value as a watchword full of instruction, not only to her but others, who may be circumstanced and tried as she was.

The Monthly Meeting, (of which this valued Friend was a member,) at one time appointed a committee to visit the delinquent members, and also those who were troubled with sleeping or drowsiness in meeting, and of each class there was a considerable number.

The committee (of whom our friend was one) were united in believing it the right time to enter on the duties of their appointment, after a meeting for worship on a certain Fifth day. Never having been troubled with drowsiness, she was surprised soon after taking her seat at the head of a large meeting (on the day mentioned), to be beset with a strong temptation to fall asleep, and her conflict to keep from yielding was painful in the extreme. So alive was she to her condition, and the necessity of struggling, as for her best life, not only on her own account, but for the sake of others, and for the cause she loved, lest it suffer through her weakness, that every effort was used by her to resist the temptation, and so little did it seem to avail that she almost despaired; when with great power the words of the dear Savior were brought to her remembrance, "Without me ye can do nothing;" relief came, the tendency to sleep almost vanished, and she could humbly and gratefully acknowledge the One who had given this never to be forgotten lesson of instruction; had also in mercy extended to her the hand of deliverance in a time of sore need.

The effect of this experience was to imbue her with a spirit of charity which she had not before felt for those who are tried with drowsy feelings; and to prepare her for entering upon the service to which she had been appointed, with greater sympathy for the weaknesses of others. The

experience told of human frailty; and how, in our own strength alone, we cannot overcome temptation; and the effect of the wisdom thus gained was the uplifting of the finite to the Infinite, in the full assurance, "there is balm in Gilead and a healing Physician there."

Thus the Merciful One, who is touched with a feeling of all our infirmities, qualifies for service through needful baptisms of the like "cup of suffering," clothing the spirit in the garb of true charity, inspiring with tenderness and compassion and at the same time, making clear and plain our individual duty to Him. And this duty is, not only to assemble ourselves for the solemn purpose of Divine worship; called from worldly cares apart, as were his disciples formerly, "to watch one brief suffering 'hour' with Him; but, when thus gathered, "to watch and pray that we enter not into temptation," either of wandering thoughts, or being found asleep when He cometh to the door of our hearts—to meet with us and bless us. "Blessed are those servants whom the Lord when He cometh shall find watching."

We mourn over the deficiencies in our midst, yet that in Christ Jesus is power to redeem therefrom. We feel a godly jealousy over the Society, that is ours by inheritance and adoption, knowing whatever weakens cannot strengthen. Very earnest and sincere are our desires that we may all be stimulated to greater watchfulness, and be encouraged to obedience and faithfulness—submitting ourselves wholly unto the preparing hand of our Father in Heaven, who alone can qualify for his service in the vineyard which his own "right hand hath planted."

May the places made vacant, by death, in the removal of valued and useful members, be filled by the children of our own Society; those "gathered from the north and south, east and west" entering into their labors: all living branches, engrafted into the true Vine, yielding fruit in due season. May the weak be made strong in the Lord, and in the power of his might, so that the sceptre depart not from Israel.

C.

#### "I CANNOT GET AWAY FROM GOD."

Not many years since, a coachman was living in a gentleman's family near London. He had good wages, a kind master, and a comfortable place; but there was one thing which troubled and annoyed him; it was that his old mother lived in a village close by, and from her he had constant visits. You may wonder that this was such a trouble to him. But the reason was, that whenever she came she spoke to him about Christ and the salvation of his soul.

"Mother," he at last said, "I cannot stand this any longer. Unless you drop that subject altogether, I shall give up my place and go out of your reach, where I shall hear no more of such cant."

"My son," said his mother, "as long as I have a tongue, I shall never cease to speak to you about the Lord, and to the Lord about you."

The young coachman was as good as his word. He wrote to a friend in the Highlands of Scotland, and asked him to find him a place in that part of the world. He knew that his mother could not write and could not follow him; and though he was sorry to lose a good place, he said to himself—

"Anything for a quiet life."

His friend soon got him a place in a gentleman's stable, and he did not hide from his mother that he was glad and thankful to get out of her way.

You may think it was a pity she thus drove him to a distance. Would it not have been wiser to say less, and thus not lose the opportunity of putting in a word in season? But she believed, in her simplicity, that she was to keep to the directions given her in the Word of God—that she was to be instant, not in season only, but also out of season.

The coachman was ordered to drive out the carriage and pair, the first day after his arrival in Scotland. His master did not enter the carriage with the rest of the party, but said he meant to go on the box instead of the footman.

"He wishes to see how I drive," thought the coachman, who was quite prepared to give satisfaction. Scarcely had they driven from the door when the master spoke to the coachman for the first time.

He said:

"Tell me if you are saved?"

Had the Lord come to the coachman direct from heaven, it could scarcely have struck him with greater consternation. He simply felt terrified.

"God has followed me to Scotland," he said to himself. "I could get away from my mother, but I can not get away from God!"

And at that moment he knew what Adam must have felt when he went to hide himself from the presence of God behind the trees of the garden. He could make no answer to his master, and scarcely could he drive the horses, for he trembled from head to foot.

His master went on to speak of Christ, and again he heard the old, old story so often told by his mother. But this time it sounded new. It had become a real thing to him. It did not seem then to be glad tidings of great joy, but a message of terror and condemnation. He felt that it was Christ, the Son of God, whom he had rejected and despised. He felt, for the first time, that he was a lost sinner. By the time the drive was over, he was so ill from the terrible fear that had come

upon him, that he could do nothing else. For some days he could not leave his bed; but they were blessed days to him. His master came to speak to him, to read the Word of God, and to pray; and soon the love and grace of the Savior he had rejected became a reality to him, as the terror of the Lord had been at first.

He saw there was mercy for the scoffing and despising, and he saw that the blood of Christ is the answer before God even for such sin as his had been; and he now felt in his soul the sweetness of those blessed words, "We love him because he first loved us!"

He saw that Christ had borne his punishment, and that he who had tried to harden his heart against God and against his own mother, was now without spot or stain in the sight of God who so loved him as to give for him his only Son. The first letter he wrote to his mother contained the joyful tidings:

"God has followed me to Scotland, and has saved my soul!"

"Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there; if I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me."

—*Watchword.*

#### FROM THE MEMOIR OF MRS. JOHN WEST.

The whole tendency of her thoughts was toward the change that was now so fast approaching; and so strongly was her mind impressed with the employment and happiness of heaven, that about a fortnight before her death she related the following dream: "It appeared to me that I had just arrived in the eternal world; countless multitudes before the throne were just assembled for songs of praise; an angel alighted close by me with a golden harp in his hand; the song of the redeemed now resounded through the glorious heaven; I was almost afraid to lift up my head. The angel said, 'Take this harp and join in the song.' I said, 'O! how shall I join? I am not worthy.' The angel said, 'Who said a word about that?' and at that instant the song had arrived at the words (and they rang full upon my ear), 'Worthy is the Lamb!' so I joined, 'Worthy is the Lamb!' and all was lost in that 'Worthy is the Lamb.' Blessing, and honor, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb, forever and ever!"

#### FOR THE LITTLE READERS.

(Continued.)

##### THE PRIESTS.

I have now told you what kind of a place the tabernacle was. I am now going to tell you of some things that were placed outside of it.

You know that houses often have a garden round them. The tabernacle had no garden round it, but there was a large piece of ground near it, called the Court; and there were posts round the court. These posts were placed at a little distance from each other, and curtains were hung between the posts; so there was a wall of curtains round the tabernacle.

In this court there were two things, of which I shall speak to you.

##### 1. A brass altar.

This altar was very large. It was not like the little altar of gold inside the tabernacle. This altar was not for the burning of beasts, such as sheep, goats, balls, and calves.

God had told our first parents, Adam and Eve, after they had become sinners, to offer beasts to him as a sacrifice. The reason of his doing so was, that Jesus had promised to die as a sacrifice for sinners.

God wished people always to remember this promise; so he told them to kill beasts, and to sprinkle their blood, and to burn their bodies. Abel, Noah and Abraham offered sacrifices.

This brass altar was for the sacrifices. The lamb was to be killed, and its blood would flow all round the altar, and the smoke of the burning would go up to the sky.

2. A brass basin was placed in the court. It was very large, and it was filled with water for people to wash in. I shall soon tell you who washed in this basin.

Who was to offer the sacrifices? Aaron, God said that Aaron should be the high-priest. Aaron was to offer the sacrifices, to burn the incense, and to light the lamps of the candlestick.

God said that Aaron might go into the little room, the Holy of Holies; God would not allow any person but the high-priest to go in there, and he only allowed him to go in once every year.

Aaron might lift up the veil, and see the cloud upon the mercy seat. Moses might draw near to it as well as Aaron; and God promised to speak to him from that little room.

God told Moses to have some beautiful clothes made for Aaron to wear. The two skillful men of whom I told you before, knew how to make them.

These were the clothes Aaron was to wear.

1. He was to wear a white dress with long sleeves.

2. A robe of blue. He was to wear this over the white dress. Little golden bells

were hung round the edge of it; and they would sound sweetly as Aaron moved along.

3. An ephod made of linen, worked all over with purple, scarlet and gold. Aaron was to wear the ephod over the blue robe.

4. A girdle made of white linen, and worked with purple, scarlet thread, and gold wire.

5. A breastplate Aaron was to wear this on his breast. It was made of linen, covered with twelve shining stones, having the names of the twelve tribes of Israel. It was to be fastened to Aaron's shoulders by gold chains.

6. A mitre. Aaron was to wear a high white cap upon his head, called a mitre. A piece of gold was on the mitre, and on the gold was written, Holiness to the Lord.

Aaron was to wear no shoes upon his feet; but he was often to wash his feet and hands in the brass basin.

Aaron had four sons. God said that they should help him to offer sacrifices. Aaron's sons were to wear white clothes, but not the same beautiful clothes as Aaron. They were to be called Priests, and Aaron was to be called High-priest.

It was a long while before the tabernacle was made. Though the people worked very hard, yet the things were not finished for almost a year.

At last God commanded Moses to set up the tabernacle.

Moses set up the boards for the walls of the tabernacle, and covered the top with curtains; and he placed the ark in the Holy of Holies; and he put the table and the candlestick and the golden altar in the largest room; and he set up the posts and the curtains all round the court, and he put the brass altar and basin in it. Then Moses poured sweet oil upon all the things: pouring this oil was called "anointing."

Then Moses put upon Aaron his beautiful clothes, and put the white clothes upon Aaron's sons; and he poured sweet oil upon their heads and anointed them. Then God came down in his cloud, and his brightness filled the whole place; and so God showed that he would have it for his house.

Was it not pleasant for the Israelites to think that God lived in a house in the midst of them? The cloud could be seen outside the tabernacle, as well as inside; and in the night it shone like fire.

How kind it was in God to let the people see some of his brightness. God wished them to be very good, and to obey all he said. God is very near us too, though we cannot see him; but we hope to see him some day in heaven.

Do you know who is our High-Priest? It is the Lord Jesus Christ. And he is also the lamb that was offered as a sacrifice to atone for our sins, even the Lamb of God that takes away the sin of the world.

Do you know on what altar that Lamb was offered? On the cross. There his

blood was shed, that our souls might be washed from their sins.

So Christ is both our High-priest and our sacrifice. Aaron offered lambs, but Jesus offered his own life as a ransom for us.

Aaron sprinkled the blood of the lambs that were offered, on the mercy-seat in the Holy of Holies; but Christ by his own blood entered into the Holy of Holies above, into heaven, there to make intercession for us.

Oh, how merciful and kind has Christ been thus to be both our High-priest and spotless Lamb, and to obtain at once redemption for us.

As Aaron had the names of the twelve tribes of Israel engraven on his breast-plate, so Christ has the names of all his people, of all that believe in him, written on his heart, and prays for them to his Father in heaven.

Now let me tell you one thing more, my dear young friends:

When a pious Israelite offered his lamb, he thought of his sins, and that he had deserved to die. Even so, when we hear of Jesus dying as a lamb on the altar of the cross, we are to think of our sins, for which Jesus died, and ask, that for the sake of his sufferings and death, they may be forgiven.

This is the way to obtain mercy and pardon, and thus to become free from sin, and prepared for heaven.

(To be continued)

## BEGIN WHERE YOU ARE.

The man who has really resolved to live the best life that he can, must begin right where he is—begin where his failures, his false education, his errors, and his sins have left him. By no single stroke of the pen can we erase whole pages in the history of our lives. We have made or unmade ourselves as we are. If we could only begin at some lofty height which our moral dreams picture for us, it seems to us that there would be inspiration in going further; but we cannot substitute in a moment the dream-life for the real one. We are surrounded on every side by hard and tangible realities. We must begin where we are.

One who takes a practical and sagacious view of what is possible to him in life, will not burden himself by attempting the unattainable. He will begin when and where he is, and do that which lies in his power. Every day of life brings its own task; each task is an opportunity; each task accepted, each opportunity fulfilled, may be a step toward a higher life.

LIFE is half spent before one knows what life is.

WHERE there is no want of will there will be no want of opportunity.

## Miscellany.

**SECRET SOCIETIES.**—The Synod of the Reformed Presbyterian Church of America, in session at Newburg, New York, has adopted resolutions declaring "that secret societies, of which secrecy is an essential characteristic, are, because of their secrecy, immoral, selfish and unjust; that they are degrading and enslaving to the consciences of their members; that, in addition to the secrecy of these fraternities, many of them are Christless, yet counterfeit the worship of the Church and obstruct her work, and, for that reason, as well as on account of the secrecy maintained, the members of such societies ought not to be admitted to the Church's membership, and that the Synod enjoin the courts of this Church to refuse admission to the privileges of the Church to the members of all secret orders, and to exclude from the membership those belonging to such societies, if there be any in the Church who may have crept in unawares."—*The Friend*.

**THE EFFECTS OF BEER-DINKING.**—For some years a decided inclination has been apparent all over the country to give up the use of whiskey and other strong alcoholic, using as a substitute beer and other compounds. This is evidently founded on the idea that beer is not harmful, and contains a large amount of nutriment; also that bitters may have some medical quality which will neutralize the alcohol which it conceals, &c. These theories are without confirmation in the observation of physicians. The use of beer is found to produce a species of degeneration of all the organs; profound and deceptive fatty deposits, diminished circulation, conditions of congestion and perversion of functional activities; local inflammations of both the liver and kidneys are constantly present. Intellectually, a stupor, amounting almost to paralysis, arrests the reason, changing all the higher faculties into a mere animalism, sensual, selfish, sluggish, varied only with paroxysms of anger that are senseless and brutal. In appearance, the beer drinker may be the picture of health, but in reality he is most incapable of resisting disease. A slight injury, a severe cold, or a shock of the body or mind, will commonly provoke an acute disease ending fatally. Compared with inebriates, who use different kinds of alcohol, he is more incurable and more generally diseased. The constant use of beer every day gives the system no recuperation, but steadily lowers the vital forces.—*Scientific American*.

**THE NEW STEAMER FOR THE INMAN LINE.**—The Inman and International Steamship Company, (Limited) owning the Inman Line of Steamers, (of which Peter Wright & Sons, of Philadelphia, are Agents, has contracted with Laird Brothers,

of Birkenhead, for a transatlantic steamship. She will be built of steel, with triple expansion engines and twin screws. The builders have guaranteed that she shall be superior in speed to anything now afloat. Her dimensions will be: Length over all, 500 feet, beam 62 feet, depth of hold 43 feet, 17,000 horse-power, 8,500 tons register. With the exception of the Great Eastern the largest vessel now afloat is the City of Rome, 8,144 tons register, and the fastest ship now afloat is the Etruria, of 7,392 tons register.

A special feature of the construction of this ship will be her longitudinal bulkheads, which in connection with the usual transverse bulkheads will greatly increase the number of water-tight compartments and render her practically unsinkable. Her boilers and engines will be protected by side coal-bunkers, and the specifications for her construction have been accepted by the British Admiralty as being fully up to their requirements for an armed cruiser. Her beam will give an opportunity for large deck saloons. Her large passenger capacity it is intended shall be fitted up for only 350 first-class passengers so as to insure the highest degree of comfort. She will be delivered in the early spring of 1888. An approximate idea of her cost may be formed from the fact that the Etruria cost about £350,000.

The construction of this ship will be followed by that of others, and by important improvements in ships of the Inman Line now in service. The City of Berlin will be withdrawn in the course of a few weeks to be fitted with triple expansion engines and steel boilers, calculated to give her a speed of 17 knots; her cabins will also be enlarged and improved.—*New York Daily Tribune, Thursday, Mar. 24, 1887*.

## A SUGGESTION.

Never fret children just before they retire to rest. Let the father's caress, the mother's kiss, be the last link between the day's pain or pleasure and the night's sleep. Send the children to bed happy. If there is sorrow, punishment, or disgrace, let them meet it in the day-time, and have hours of play and thought in which to recover happiness, which is childhood's right. Let the weary feet, the busy brain, rest in bed happy.

## HER SOUL EBBED IN SONG.

A "FIRE CALL" summoned the ambulance from Gouverneur Hospital to No. 36 Hester street at exactly seven o'clock one Wednesday evening. The surgeon found a little girl, six years old, almost roasted to death. The little one's name was Annie Ashpurvis. Her parents sent her to the cellar for some fire-

wood. She carried a lighted lamp in her hand. Going down the cellar stairs she stumbled. The lamp fell from her grasp and exploded. The flames of the burning fluid soon enveloped her entire body.

Quickly wrapping the crisp, writhing mass of humanity in what is known as a "Stokes prepared sheet," the surgeon told the driver to get to the hospital quickly. The horse seemed to take in the situation, for he needed no urging. Tenderly placing the poor little sufferer in a cot, the house staff did all that is known to science to alleviate her agony. It was impossible to save her life. Under the influence of a narcotic she soon fell asleep.

Thus she lay slowly breathing for seven hours. Her face was so swollen she could not open her eyes. The light of this world was forever shut out from her. About half past two next morning she showed signs of returning consciousness. The watchful nurse asked her if she would take a drink. She distinctly answered "Yes." A little brandy and milk was given her, and the nurse ran and called House Surgeon Asbell, saying the little one was awake and talking.

In a minute he was beside the cot. He felt the pulse, ominously shook his head, gave some more instructions and turned to go away. As he did so the little creature moved her body. She turned half around. The dim light of a candle shone on the blackened face. The swollen lips pursed out, and, in a clear, sweet voice, the dying child began to sing the hymn,

"Nearer my God to Thee."

The doctor and nurse stood transfixed. The other patients in the silent, darkened ward leaned on their elbows and drank in the sweet melody. The first verse completed, she gradually sank back upon her pillow. Her strength began to fail and with it her voice, and only the humming, like distant music, of the air of the hymn could be heard.

How sweet, yet weird, that humming sound! The candle lent its meagre light, the big clock in the corner told out the seconds as the sweet little soul passed out to its Maker.

The humming ceased. All was over. The doctor turned away; his handkerchief flung his eyes. The nurse gazed into the flame of the candle. She seemed to read the history of the little one's death there. She heaved a sigh, and, no doubt, offered a prayer.

## LET ALL THE FAMILY WORSHIP GOD.

The Bible clearly teaches that parents and children should worship God together. Thousands of families do not thus worship—not in the home, for they have no family altar; not in the Sunday-school, for comparatively few parents ever visit the school; not in the public congregation, for many children do not attend preaching; not in the prayer meeting, for many parents do not go themselves, and with few exceptions those who do, are not accompanied by their children. Would so many young men refuse to go with their pa-

rents and sisters to church, if they had been trained by their sides in religious service, in the formative period of their lives? Would so many married men let their wives go to church alone, if they had regularly sat beside their fathers and mothers in the church pew when they were small? Would so many parents permit their children to neglect Sunday-school, or attend alone, this school or that, as they please, if, when they were children, their parents had selected their school and led them to it? Who is so well calculated to create and sustain a summer atmosphere around the children, in the Sunday-school and church, as the parents whose hearts are overflowing with the love of God? The tree that brings forth the blossoms, devotes its roots, trunk, bark, branches and leaves to the task of developing these blossoms into fruit, using sunshine, shower, soil, atmosphere and the various gases which God has stationed near it, to lend their aid. So should parents hold fast to their offspring, and devote their energies to the important work of their conversion, and Christian nurture, using the Bible, church, Sunday-school, and every help within their reach. The church should aim to bring more parents into the Sunday-school, and more children into her other services.

## Died.

**KRAMER**—On the 7th of July, near Berlin, Holmes Co., Ohio, of erysipelas, wife of John Kramer, aged 22 years and 6 days. Buried in the family grave yard of David M. Miller. Funeral services were held by David B. Troyer and Shem Miller.

**SOMMERS**—On the 29th of June, near New Carlisle, Holmes Co., Ohio, of consumption, Mary, wife of Daniel Sommers, aged 30 years and 19 days. Funeral services were held by A. Mast and J. A. Miller.

**MILLER**—On the 7th of July, near Farmers-town, Holmes county, Ohio, of puerperal fever, the wife of Jonathan C. Miller, aged 36 years, 11 months and 9 days. Buried in the family grave-yard on the farm. Funeral services were held by Moses Bencher and Shem Miller. Three children preceded her to eternity, and eight are still left to mourn her departure.

**WITMER**—July 7th, near John H. Moore's Mill, Lancaster county, Pa., of cholera infantum, Mamie H., only child of John and Emma Witmer, aged 3 months and 13 days. Funeral on the 9th. Text, Rev. 3:19, 20. Buried at Nissley's grave yard.

**STEDMAN**—July 8th near Mount Joy, Lancaster Co., Pa., of dropsy and scrofula, Minnie B., daughter of Jacob S. and ———— Stedman, aged 4 years, 4 months and 27 days. Funeral on the 11th. Text, Rev. 3:19, 20. Buried at Erisman's meeting-house.

**MILLER**—On the 15th of July, near Amish, Johnson county, Iowa, Lucinda, wife of Samuel B. Miller, aged 30 years, 7 months and 9 days. 7 years and 6 months of which she lived in matrimony. She was not sick long. On the 16th of July she was brought to rest, on which occasion funeral services were held by W. and C. Miller. Many friends and relatives were present to pay the last tribute of respect to the deceased. It is a great comfort for the sorrowing husband and his five children that

they need not weep as those who have no hope.

**NISSELEY**—June 25th, near Landsville, Lancaster county, Pa., suddenly, Emanuel E. Nissley, aged 37 years and 6 months. Funeral on the 26th. Text, Psalm 111: 5, Luke 10: 28. Buried at Landsville meeting-house. A large congregation assembled to pay the last tribute of respect to the deceased.

**BENDER**—On the 7th of July, near Kalona, Johnson county, Iowa, Fanny, daughter of Samuel and Salome Bender, aged 1 year, 4 months and 28 days. Funeral services were held by J. Guengerich and C. J. Miller, from Mark 10: 13—15. May the Lord comfort the sorrowing parents.

**CONRAD**—On the 8th of July, in Wayne county, Ohio, of consumption, Daniel Conrad, aged 31 years, 1 month and 28 days. He was buried on the 10th at Pleasant Grove, where a large concourse of friends and relatives had assembled, about 1200 in number. Services by David Irwin and David Hostetler from Deut. 33: 26 and Job 19: 26. The deceased was a faithful brother in the Brethren Church.

**LAPP**—On the 12th of July, near Lappe, Lancaster county, Pa., of apoplexy, widow Catharine (Diener) Lapp, aged 67 years 6 months and 19 days. By her death the church loses a faithful member and a shining light, the children a truly kind mother, and the neighbors one that was loved and esteemed by all, but we trust that all this loss is her great gain. Funeral on the 15th at the house of her daughter, Mattie Diener. Services were conducted by Christian and Gideon Stoltzfus.

"We can not know how pass her days,  
How sweet and clear she speaks,  
How good and gracious all her ways,  
What companies she seeks.  
We only know that she is afe  
In that fair land and far,  
Where beat no storms, no hardships chafe,  
And love shines like a star"

**SERN**—On July 19th, near Gap, Lancaster county, Pa., of inflammation of the bowels, William M., son of widow Elizabeth Stern, aged 20 years, 9 months and 29 days. Funeral on the 21st at the Millwood A. M. church. Services by G. Stoltzfus in German and Samuel Lantz in English. Text, Rom. 6: 23.

"Tis the wink of an eye, 'tis the draught of a breath,  
From the blossom of health, to the paleness of death,  
A flash of the lightning, a break of the wave,  
Man passes from life to his rest in the grave."

## Letters Received.

### WITHOUT MONEY

D S Smucker, S M Kherly, Jacob Berghold.

### WITH MONEY

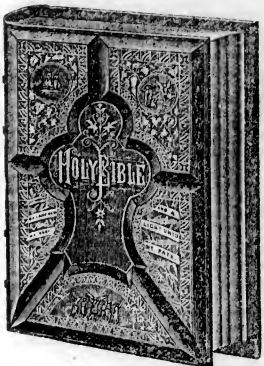
A—Jacob Auer,  
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C—Christian Christner,  
E—Christian Engel,  
F—A R Fritz,  
G—Abraham F Goertz, H M Gilmutt, H E Garber,  
H—Rachel Hilliard, John A Hoover, Dr F Heiring, David Hiltz,  
K—K Kritz,  
L—Jacob Leutherman, Jacob Lohrner,  
M—P J Miller, A Metzler, David Mast, Abraham Means, M J E Miller,  
P—John Price,  
R—Sol Rupert,  
S—Daniel Shenk, Rachel Stoltzfus, John Slabach, John Stetler,  
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## TIME TABLE.

## Lake Shore &amp; Michigan Southern R. R.

Passenger trains after May 15th, 1887, depart at Elkhart as follows new standard time, which is 28 minutes slower than Columbus time:

GOING WEST, leaves.  
No. 21, Night Express..... 1.35 A. M.  
No. 9, Pacific Express..... 3.55 "  
No. 1, Limited Express..... 6.45 A. M.  
No. 3, Special Chicago Express..... 3.00 P. M.  
No. 5, Fast St. Louis & Chicago Exp. 6.15 "

GOING EAST—MAIN LINE, leaves.  
No. 12, Night Express..... 3.30 A. M.  
Grand Rapids Express..... 4.45 "  
No. 86, Way Freight..... 6.00 "  
No. 22, Mail..... 11.45 "  
Grand Rapids Express..... 1.30 P. M.  
No. 24, Acc. from Chicago..... 8.35 "

GOING EAST—AIR LINE, leaves.  
No. 2, Special New York Express..... 12.45 P. M.  
No. 8, Atlantic Express..... 11.55 "  
No. 4, Limited Express..... 8.30 "  
No. 28, Goshen train..... 8.40 "  
No. 83, Way Freight..... 8.00 A. M.  
Train G leaves Elkhart for Goshen 7.45 "  
" E " Elkhart for Goshen 4.10 P. M.  
" F arrives Elkhart from " 11.30 A. M.  
" H " Elkhart from " 7.50 P. M.

TRAINS ARRIVE—MAIN LINE.  
Grand Rapids Express..... 12.40 P. M.  
" " " " " 9.40 "  
No. 25, Michigan Accommodation. 2.50 "

No. 1, takes Acc. car from Elkhart for intermediate points to Chicago.

CONNECTIONS.  
At Adrian for Monroe, Detroit and Jackson. At White Pigeon for Three Rivers, Kalamazoo and Allegan. At Detroit with Grand Trunk Railroad for Sarnia, Montreal, Quebec, Portland, &c. At Salem Crossing, with trains for Lafayette, New Albany, &c. At Chicago for all points West and South.

Tickets can be obtained for all prominent points between Boston and San Francisco. W. P. Johnson, Gen. Pass. Ag't, Chicago, Ill. P. P. Wright, Gen. Sup., Cleveland, Ohio. G. B. Wylie, Ticket Ag't., Elkhart, Ind.

Cincinnati, Wabash & Michigan R'y.  
Passenger trains after Nov. 14th, 1886, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, leaves.  
No. 4, Cincinnati & Indianapolis Ex. 7.47 A. M.  
No. 2, Ind. & St. Louis Express..... 4.35 P. M.  
No. 8, Way Freight..... 5.45 A. M.

GOING NORTH, leaves.  
No. 1, Grand Rapids Express..... 10.52 A. M.  
No. 3, Michigan Express..... 5.20 P. M.  
No. 7, Way Freight, arrives..... 7.50 P. M.  
No. 11, " " " " " 8.00 A. M.

Nos. 1, 2, 3, and 4, connect with Boat line between Benton Harbor and Chicago.

CONNECTIONS.  
At Milford Junction with Baltimore & Ohio R. R. At Warsaw with Pittsburgh, Ft. Wayne & Chicago R. R. At Wabash with W. St. L. & P. R. R. At Marion with C. St. L. & P. R. R. At Anderson Junction with C. O. C. & I. R'y for all points East, West and South.

NORMAN BECKLEY, Gen'l Manager.  
OWEN RICE, Gen'l Ticket Agent.  
O. W. LAMPORT, Superintendent.

## Herald of Truth.

## A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 24.—No. 16.

ELKHART, IND., AUGUST 15, 1887.

Whole No. 352.

## MORNING THOUGHTS.

(From the Holland.)

My earliest thoughts, when rising, are  
To thank my great Creator;  
When morning light spreads glory far  
And beautifies all nature:

To God I raise my heart and voice,  
For all his favored blessing;  
I live and move and do rejoice  
In Christ, whom I'm confessing.

Creator of this earth and sky,  
And through Thy Son, my Father,  
Oh may I raise my voice up high  
To praise Thee, and none other.  
This day be to thy service giv'n  
That is where I delight in;  
May all my days be spent for Heav'n:  
Then troubles all will lighten.

Is preparation the great theme  
Of life, to fit for heaven?  
May I then time's great prize redeem  
Which for this task is given.  
Oh, that I earnestly may learn  
To work for Christ, my Savior;  
That which is past can ne'er return  
But marks my whole behavior.

I know the evil that's within,  
And feel my weakness ever;  
But God, through Christ, forgives my sin—  
He says he'll leave us never.  
Why should I full of fear go on  
To meet my Lord and Savior?  
He'll meet me with the words "Well done,"  
If true is my behavior.

With Thee united through Thy Son  
And through His blood made holy;  
As Thou dost lead me I'll go on,  
Thou'll keep me safe and lowly.  
Thus I go on without a fear  
And love my Savior dearer,  
Thou' often falls the silent tear  
That only brings me nearer.

While I am led by such a Guide  
And strengthened by Thy blessing,  
I feel prepared, what'er betide,  
To meet this day rejoicing.  
May I with child-like love obey  
The laws which Thou hast given,  
And when I live in endless day  
Praise Thee anew in heaven.

M. FISHER.

For the Herald of Truth.  
LIGHT AND DARKNESS.

"Are there twelve hours in the day? If a man walk in the day he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him." John 11:9, 10.

All men not literally blind, clearly perceive the difference between the light of the day and the darkness of night. Equally clear is it that we are more apt to stumble and fall over objects while walking in darkness than in light. "The light of the body is the eye." Where this is perfect the whole body is full of light, and enjoys the light of this world, otherwise all would be darkness. To the natural man there is nothing significant in all this. But symbolically it expresses spiritual light and life everlasting, darkness and death eternal. The light of the spiritual body is the eye of a wise understanding by which it appreciates the light of the world-Christ. We are told that God made man in his own image pure and holy; also of his glorious estate, his duty, disobedience, its result, the manner of redemption and method of atonement.

The approaching rays of this long looked for occurrence, glimmering in the distance, is thus noted by the prophet: "The people that walked in darkness have seen a great light, they that dwelt in the land of the shadow of death, upon them hath this light shined." Man by transgression became subject to natural death. He fell or was driven "into the valley of the shadow of (eternal) death." *Shadow*, does not denote utter darkness. When clouds obscure the sun, we are under their shadow. "Death" here signifies the grave, sleep, intermediate state between this life and the life to come, where rest the spirits of the just until the resurrection. Hence, man lived and died under this shadow from Adam until Christ, when "the Lord made bare his holy arm in the eyes of all the nations," Zachariah, at the birth of John, said: "Through the tender mercies of our God, the dayspring from on high hath visited us, to give light and guide our feet into the way of peace." John's career was a puzzle. At the time many were expecting

the Messiah, and while the multitude, attracted by him, was musing whether he was Christ. John told them, he was not, but was sent to bear witness of Christ, the true light. But faith, even in the great, sometimes falters. Notwithstanding the signs manifested at the baptism of Christ, it seems John was yet in doubt whether this was the true Messiah; for while in prison, he sent to inquire: "Art thou he that should come, or look we for another?" Probably John never heard Jesus teach and never saw any of his wondrous works; perhaps he seldom met him after his baptism. Simon had obtained the promise of seeing Jesus, and as the child was brought into the temple, he thus expressed his joy: "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation," etc. Through faith all are enabled, if they will, to obtain this salvation and see Christ as the true light, through the abundance of testimonies in that which he accomplished. Luke being an eyewitness in part, and having perfect understanding from the beginning of these joyful occurrences, testifies to Theophilus the many *infallible* proofs and *certainly* of the things wrought by Christ, as being the true light.

Now if we walk in the light as directed, we are enabled to avoid all objects over which we otherwise might stumble, and if we stumble or fall, it follows that we walk in darkness. "If a man walk in the day he stumbleth not." How truly came to pass the prophetic prediction concerning Israel at Christ's coming, that they, having eyes to see, see not, but walk in darkness, groping as the blind, and stumbling at noonday, as in the night. And that we, as his disciples, in our departments greatly lack the manifestation of this light in many ways, is most sadly and mournfully evident. Truly the present aspect of Christendom, with its conflicting views wrought and bound up in the discordant theories of "Lo, here and Lo, there," in this age, is deplorable indeed, often even a stumbling-block and offense to the world, instead of light. Sects can not originate from, nor exist in the light, no matter with how much order men reverence and preach them they are of darkness. However, from among them may be gathered such as those few in the



"dead" church of Sardis, who are *worthy to walk in white* composing that great multitude, Rev. 7: 9.

But a divided Christianity is an occasion to the scoffer and the light of the ambitious glory of Satan. Christ's prayer for his disciples was, "Holy Father, grant that they may all be one as we are." To be candid, does not the present state of Christianity prove corruption and loss of the true spirit of divine worship, equal to that of Israel, when Christ first came? Concerning His second coming and the proportion prepared to receive Him, we have his own sad word. Yet with all this light before us, what a stumbling about in darkness and getting hurt, offended, so many have, and because others can not respect these views or standard of right, they rebel, or as in 2 Peter 2, bring in "damnable heresies" (sects), &c. Where is that oneness? O what a "light to the world." "The light shined in darkness, and the darkness comprehended it not." It does not now. It hath visited us, *to guide our feet in the way of peace*. But to pervert this peace, is the malicious work of Satan. Christ says, "Think not that I am come to send peace on earth." His mission was of a different character. "I came not to send peace but a sword, fire, division."

"My peace I give unto you, but not as the world giveth." Here then we have two characters of peace. Peace which emanates from light, glorifies God and edifies unto salvation all who embrace it; but is a stumbling-block and confusion to all who regret it, preferring the wavering, even changing doctrines of darkness and peace of this world. Be not deceived, but come out from among them. "I came to set a man at variance against his father, the daughter against her mother, and a man's foes shall be they of his own household." Thus the light shines into darkness. Hence, it is of inestimable importance to every one to consider well in what manner he is influenced under these circumstances. But the carnal minded can not comprehend the works of light. To them it is foolishness. If then we abide in the light as "He is in the light," can we expect to be at peace, in accord with the carnal minded, nearer than was He? surely not. For the divine light glowing from within must blaze forth to the world in a way that will irritate the unfruitful workings of darkness. Kind reader, you may say, We must be at peace with one another and with the church. True, the word teaches this, only in that peace which is in Christ. Right here let us prove ourselves, lest we make that fatal error by flattering ourselves that we are in the light, in the Church of God, because we belong to some sect. This perhaps is the worst form of deception we have to contend with. When Christ came, Israel had drifted far away from God, into gross superstitious darkness and heathen idolatry, thus leaving the line of

duty to God. They fell into confusion and discord on every hand, and as we at present, formed themselves into sects, many of the doctrines and discipline of which are antagonistic and utterly irreconcilable. Among them are their leaders, claiming Abraham as their father. But Christ's reply to all this we need not here quote. It is the more astonishing when we contemplate the schisms and "isms" in the Church or body of Christ as they now exist under the gospel light, which is to us as a guide to the way of peace and unity, infallible, if we only will. Yet it is claimed we must have a name by way of distinction.

The world, because of this demoralized condition, may, and justly too, denounce us thus or so, but to claim that it is essential for the child of God, or those who *serve Him*, is simply human. If all who profess Christ walked in the light, could divisions exist? surely not. Then who is guilty? This is a serious question, one that every one should sincerely and prayerfully investigate as to how he stands. To be in the light effectively, is as leaven mixed with meal. It will work. No human power can prevent it. It excites eternal emotion which can not remain concealed nor be restrained. It agitates the tranquil bliss of ignorance and darkness. It is a terror to the devil; the lamp that guides us out of his dominion, into everlasting peace. God, through the prophet warned Israel not to walk with those who confederated against him. Pharisaeically we may claim to walk in the light, yet as they, only be stumbling about in our own unrighteous imaginations.

Again, it is said, they conspire against him, take counsel together and it shall come to nought, but fear them not for God is with us. He shall be for a sanctuary "to those who serve him." "But for a stone of stumbling and rock of offense to both the houses of Israel." While Jesus was teaching in the temple at Jerusalem, He in answer to the chiefs, who questioned his authority, among the rest, referred them to these predictions, saying, "Whosoever shall fall on this stone shall be broken, but on whomsoever it shall fall, it will grind him to powder." They keenly perceived the meaning of these sayings. They were the conspirators, and they knew it. They were lovers of darkness, and determined at all hazards to extinguish this light which was so unbearably offensive, and so clearly exposed them in their hypocrisy. And during that awful occasion, the crucifixion and its accompaniments, when they thought to have accomplished their purpose, they were only instrumental in fulfilling the plan of salvation and bringing to pass the predictions of being "an astonishment, a proverb and a by-word, among all nations" upon themselves.

(To be continued.)

#### For the Herald of Truth. TEMPERANCE.

The subject of Temperance is one that claims the attention of all, from the fact that it is not only a virtue imposed by the word of God upon every Christian, but because almost every person in the world has some friend or family relation that is directly affected by the opposite of our subject, the terrible scourge of drunkenness.

It is a subject that deserves to be well studied, in order that we may arrive at a proper understanding of this all-important question and assume a proper position in reference to it, and by all proper means seek to promote the practice of it among all classes.

There is not a day passes but we have some influence over some one either for good or evil. Let us therefore be sure that our influence may always be for good. We can form no idea how many are led astray by bad influence, and that often by those who count themselves devoted Christians.

It must make every sincere Christian shudder when he thinks how many men (and women too), fill drunkard's graves every year, and aside from this how many families, heart-broken wives and half-starved, wretched children, are eking out a miserable existence because of intemperance.

Some one will say, "Such a one has been drinking so long; he is past help—it is all of no use." Then what shall we do with those who are just beginning? Ah! then let us try to save the moderate drinker; let us try to save him who is just beginning; Oh! let us make a mighty effort to save the young men, who are exposed to so many temptations! Yes, let us try to save the young from this terrible destruction that rages so fearfully in the night time and wasteth at noonday.

Oh! why do they not stop while there is hope? And why do we not use our influence to lead them away from the terrible precipice upon which they are standing? We are often so timid to say anything about temperance; we fear we may cause offense; but shall men be offended when we speak the truth, Bible truths, of morality and purity; whenever we speak words of truth and soberness from the Bible? We cannot help it then. We are commanded to speak, whether men will hear or whether they will forbear. But we must, under all circumstances, do it in "the spirit of meekness," and with discretion.

Some tell us, "I only drink when some one offers me a glass."

Another says, "I know when I have enough—I can take care of myself."

Another says: "I don't drink, though I use tobacco; but then that does not hurt any one, for I have known people who became very old and used tobacco all their life time."

These remarks may all be very true so far as you yourself are concerned, but what influence will they exert on others. Are you sure that your example has never been the means of leading some one of your acquaintances, a friend, a relative, a young man who was not very strong in his purposes of a pure life, into things which were not for the best? Does the use of these things make men better? Would you advise, for the sake of Christ and the Gospel, to the use of these things? If you are a Christian, and a person who is desirous of becoming a Christian also, should ask your advice about the use of these things, what would you say to him? Would you tell him by all means to use spirituous liquors as a beverage, and also by all means to continue the use of tobacco and such like things? Or would you advise him to desist and not use them? I have heard many who use these things themselves not only admit their unbecomings, but also testify and warn against them. Brethren, let us think of these things. \* \*

#### For the Herald of Truth. WEEP.

"But Jesus, turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children." Luke 23: 28.

Jesus spoke these words when he was about to be nailed to the cross. We may infer that there must have been weeping among those who were following Him when he was on the way to be nailed to the rugged wood. Then he said, "Weep not for me, but for yourselves." Many weep, but for what? for themselves? Yes, some weep for themselves; others weep for their fellow-men, or for their departed friends. They weep because they have sorrow in their hearts. Some weep for joy. O what joy there will be when weeping is over and we shall meet Jesus and hear that welcome voice, Come. O we may well weep for the love that Jesus showed unto us. God knows our hearts; He knows every secret that is in our hearts. Why is it that people try to hide these things from God? There is nothing impossible with Him. That we know. But here comes the carnal mind with: This makes no difference, that makes no difference; I can do this, I can do that. And how can you tell a professor in these days? By his dress? Not always. Go and ask him, if you want to be sure of it. But now ye rejoice in your boasting. All such rejoicing is evil. Therefore to him that knoweth to do good, and doeth it not, to him it is sin. James 4: 16, 17.

If you know your duty and do it not, you commit sin. Then it will cause you to weep for your sin. There is no time to mourn and weep when this life is spent. There will be no time given you to seek your salvation after you are laid in the

cold tomb. It will be the same with you as it was with Peter, when Christ said to him: "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven." Matt. 16: 19. O I would say to all, Be useful to the Lord, while you may, and while you can. If you put your trust in the Lord He will be your helper; put your trust in Him and Him alone. For God must be all and in all. He is the author of our faith. If you lack wisdom ask of Him, and He will give it thee, in time of need. Brethren, pray for one another, that we thereby may be strengthened; for the effectual fervent prayer of the righteous availeth much. Let us be up and doing, while it is called to-day. If we are not on our watch death may come as a thief in the night when we think not. Turn from the beggarly elements of this world, and seek for Christ, while he may be found, or perhaps it may become too late and then you may open your eyes where the rich man did, and where there will be weeping and gnashing of teeth. Then it will be forever and ever too late. Show the world your Savior's power, that sinners may come to repentance and live.

Oh my friends, when I lie down on my bed to rest at night my mind goes out to those who live contrary to the word of God. And it gives me pain, and often causes me to mourn, when I see so many going the downward road to everlasting woe and misery. Oh may God open their eyes that they may see clearly, and may I see my faults and may I live more faithful in days to come than I have in days that are past and gone. Pray for me, brethren, and not for me only, but for all, that we enter not into temptation. Pray for them that have no concern for themselves. May we weep and pray for such. Jesus said: "Weep not for me, but for yourselves and your children. May we pray mightily that we be not cast into outer darkness."

When we do evil Christ is not with us, for we withdraw from Him, but He sees us all the time. He knows our thoughts. We must live in peace. If we cannot live in peace on earth, we will go where there will be weeping and gnashing of teeth—where there is torment forever and ever. "Strive to enter in at the strait gate! for many, I say unto you, will seek to enter in, and shall not be able. When the Master of the house is risen up, and hath shut to the door, and ye begin to stand and knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: Then shall ye begin to say, we have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know not whence ye are, depart from me, ye workers of iniquity. There shall be weeping and gnash-

ing of teeth, when ye shall see Abraham and Isaac, and Jacob, and all the prophets, in the kingdom of God and you yourselves thrust out. And they shall come from the East, and from the West, and from the North, and from the South, and shall sit down in the kingdom of God." Luke 13: 24-29. "Weep not for me, but for yourselves and your children. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye when men hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil for the Son of man's sake. Rejoice ye in that day, and leap for joy; for behold, your reward is great in heaven; for in like manner did their fathers unto the prophets." Luke 6: 21-23. We must try to live more faithful in days to come than we have in days past and gone. We have many sore afflictions and trials to bear and I sometimes feel weak, weary, sick and distressed and this causes me to weep. But if we put our whole trust in God, he will safely lead us through this unfriendly world to the eternal hills where we shall rest in everlasting joy and peace.

J. A. HEATWOLE.

Rockingham, Va.

For the Herald of Truth.

#### THE WHEAT AND THE TARES.

"Let both grow together until the harvest; and in the time of harvest, I will say to the reapers, Gather ye together first the tares and bind them into bundles to burn them; but gather the wheat into my barn." Matt. 13: 30.

The Savior here taught the people by a parable, because this was the simplest form of instruction. He tells them: "The kingdom of heaven is likened unto a man which sowed good seed into his field; but while the men slept, his enemy came and sowed tares among the wheat, and went his way." When it was grown, both wheat and tares appeared, and the servants supposed it best to root up the tares; but the owner said: "Nay, lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers: Gather ye together first the tares, and bind them into bundles, to burn them: but gather the wheat into my barn." The disciples did not understand the lesson he desired to teach them by this parable. So they asked him to declare it to them. The Savior explains it in so simple a manner that it seems as though almost any child would readily understand it.

He tells them: "He that soweth the good seed is the Son of man. The field is the world. The good seed are the children of the Kingdom; but the tares are the children of the wicked one; the enemy

that soweth the seed is the devil; the harvest is the end of the world, and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be at the end of the world. The Son of man shall send forth his angels, and they shall gather out of his Kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be weeping and gnashing of teeth."

Now the Savior compares the harvest to the end of the world, and as the man said to his reapers, "Gather first the tares to burn them, even so the Son of man, the sower of the good seed, shall send his reapers, and gather out of his wheat all the tares." Some suppose, because he says, "They shall gather out of his Kingdom all things that offend and them which do iniquity," that he refers to those that are in the Church, who bear only the name, but are not true followers of Christ, while others believe that the parable has its application to the world at large; that is to the world which is compared of saints and sinners, or in which exist both the Christian and the sinner, those in the Church and those out of it. Let us examine the parable carefully and see which of these applications is correct.

As the wheat grows all over the field, and there may have been places here and there that were all overgrown with tares, so the children of the Kingdom, which are compared to wheat, are scattered all over the world. Now as the angels are to gather the tares out of the wheat, so the angels which are the reapers, shall gather out of his Kingdom all things that offend, which are the tares.

Some think that if we consider the world the field, the wicked which are compared to tares, would have to be destroyed, and we know certainly that this would be wrong. But how would we know that it is wrong, if the Savior had not taught it to us. And this indeed was one of the purposes for which he came into the world.

At a certain time when he was here upon earth, he went with his disciples to a certain city, and the people in that city would not receive him—there were tares in that city and the disciples thought they should be gathered up and destroyed, and they asked Jesus: "Shall we command fire to come down from heaven and consume them, as did Elias?" But Jesus did not allow them to do this, but they must grow together till harvest time.

Some also understand the parable of the ten virgins, to prove that he meant the Church instead of the world, but this has no bearing in this direction, inasmuch as that parable is given to show the difference between the Christian and him that has only a form of Godliness, but denies the power thereof.

I will now try to give you the other side of the question. To show its defects,

we will say he meant by the field, the Church. Now no tares should be gathered until harvest time, which represents the end of the world. Compared with this, how shall we understand Matt. 18: 15-20. Paul also speaking to the Corinthians about the wickedness that manifested itself in the Church, says: "Therefore put away from yourselves that wicked person."

Now no one was allowed to gather up the tares out of the field, but out of the Church Christ and Paul command to cast out, or put away those that do wickedly and be a separate people. If Christ then in Matt. 18 means the Church, and if in the parable under consideration, he also means the Church, then his teachings on the two occasions contradicted each other, but if we apply Matt. 18 to the Church and the parable under consideration to the world, then there is perfect harmony in our Savior's teaching.

The Scriptures do not contradict each other. When according to our understanding the Scriptures seemingly contradict themselves, we may always conclude that our understanding or our interpretation is at fault.

I will here leave the subject to the consideration of the impartial reader. Please compare with the word of God, and search diligently that you may find the true meaning of the teachings of the Savior and his apostles.

WM. F. HOLDEMAN.  
Wakarusa, Ind.

For the Herald of Truth.

## MURDERERS.

(Concluded.)

Ought not the life of John M. Wilson be a strong argument in favor of Sabbath-schools, as well as early teaching and training in the family and the nursery? Here truth might be so firmly established as to ward off the attacks of infidelity, and into the tender heart of the child might be instilled that principle of faith in God which neither the world nor Satan could erase or destroy. Although all may not pursue the right path when young, yet many will be led to the Savior in their tender years if enlightened by being properly taught the advantages and enjoyments of living a right life, and the consequences of sin. If any who have been properly taught should be so unfortunate, as was this young man, as to be led into extremity of sin, they too may from the knowledge they have of the right way, know where mercy is to be found, and even in their evil day seek their way back to the fold of Christ. It is extremely erroneous to suppose that we can sow thorns and thistles and reap good seed, or wild oats and from it reap wheat. As

unalterable as are the laws of God in nature, so also are they in the light of spiritual things. "Whatever ye sow, that shall ye also reap," is the language of Holy Writ. Children are naturally prone to evil, and if left to roam at large, will fall into evil habits and pursue the course of sin. They will not follow the way of righteousness from choice; and unless the influence of some outside object is brought to bear upon their minds and hearts to lead them on the right path, they will follow the sinfulness of the world as their nature will dictate. They will sow thorns and thistles, and what will they reap? The Bible rule to bring up children successfully to manhood and womanhood is to especially provide for, instruct, lead, and train them. Solomon in his wisdom saw the great need of early training when he said "Train up a child in the way he should go, and when he is old he will not depart from it." If the child would choose the right path from his own free will, he would need no training. Christ commands that his lambs be fed; not receiving proper food may result in their disease and death. Oh, parents, beware! lest, as in the case of many others, you neglect to provide for the spiritual welfare of the children, and bring your gray hairs with sorrow to the grave. Remember that their prosperity, the prosperity of the Church, and the nation depend upon their early training. Dear parents and fellow teachers, diligently, prudently, and faithfully instruct and train the youth in your charge, knowing that your labor will not be in vain in the Lord! "Cast your bread upon the waters; for you shall find it after many days."

It would be injustice to the subject if I would not say something more of the great curse of the land—intoxicating drink. Many of you, dear readers, undoubtedly are aware that the great multitude of precious souls that go down to drunkards' graves every year is estimated at about sixty thousand souls. And "no drunkard shall inherit the kingdom of God." Not one. Besides, there are left behind many widows and orphans, wrecked homes and blasted fortunes, all because of strong drink. Spirituous liquor is no respecter of person. Men, women, and children fall victims to it. Great and small, high and low, honored and dishonored, rich and poor, even ministers of the Gospel, with unbelievers, are alike cut down by its unrelenting sway. No one will be able to stand before it who gives himself in the way of the unmerciful enemy of souls. He also who falls a prey to it may soon be transformed into a hideous monster fit for the indwelling of demons, he loses the power of will and of judgment, becomes deaf to the influence of all good, powerless to extract himself from its fiendish clutches. Every effort to be freed will only more thoroughly fasten the fangs into the flesh of the un-

fortunate victim. Except he looks to God for help, and He comes to his rescue, he must be hopelessly and eternally doomed to endless woe.

Is this picture overdrawn, or does it illustrate the true condition of the drunkard? Were the many millions who have gone down the maelstrom of intemperance allowed to testify they would undoubtedly say that the above was not to be compared with the real state of the latter stages of the drunkard, for they are indescribable by tongue or pen. Yet you may say, "There is no harm in taking a glass of liquor." We hear it said repeatedly that all drunkards began with the first glass. No one knows his own ability to resist if once he has taken of the vile stuff. When his strength is tested it may be too late to reform.

It is estimated that not one out of a thousand confirmed drinkers ever reforms. John M. Wilson is one of the few who reformed after having suffered from the horrors of delirium tremens. Drunkenness is, we believe, of all the sins and vices (except it be its foster brother gluttony) the most stupefying to the senses, closing up the avenues of light, truth and right. All sins are stupefying to the soul, but drunkenness is doubly so, because the body and mind, as well as soul, through which spiritual light and life are manifested, are also affected, hence the difficulty in reaching the drunkard. If his fellowmen offer him assistance he is not ready to appreciate it because of his blunted sensibilities. If the Spirit of God strives to work in his heart, he is at once repelled. He is indeed an object of pity, and needs the deepest sympathy that dwells in the Christian's nature to help him out of the horrible pit into which he has fallen. No one can know the full depth of misery and unhappiness there is in a drunkard's home save the immediate inmates. But we may get a comparative knowledge of the same by observation, so as to extend a helping hand to those living in this state of greatest adversity and need.

"Nothing but the love and grace of God," declared a reformed drunkard, "can destroy the thirst for liquor when once acquired and carried beyond a certain point of depravity." Hence the necessity of being directed to "Him who is able to save to the uttermost," and taken into church fellowship, wherein lies his only safety. Here he may have the aid and the sympathy of the people of God. If there is any one person who needs attention and help more than another, it is the reformed drunkard.

Here arise some very important questions: Who is at fault? What is the cause of the many thousands of souls becoming drunkards? Is not the first cause of their downward course to destruction the ease of access which persons have to the liquor? It is brought almost into their immediate presence, and they are induced to take

their first step towards the drunkard's grave. This is not done by the drunkard who has to be picked out of the gutter, but by the so-called respectable or moderate drinker, who when once fairly started will have his liquor at whatever cost; and many are soon past moderate drinking, going heedless down to destruction.

Must these things be so? Is there no way nor means by which this soul-destroying monster may be checked or brought to naught? But who is to do it? and how is it to be done? We do not wish to dictate how it will be accomplished the quickest, but every Christian man, woman, and child has an influence toward staying the evil, and, if properly directed, may be the means of doing a great deal. If nothing more can be done tracts and papers may be circulated among the people, as well as the personal influence used in private and public. If every one did what he could, a wonderful amount of good would be accomplished. Had you a near and dear friend dangerously exposed to some ferocious beast, would you not have a personal interest in having the danger removed? It is not improbable that some of your dear friends will fall into the snare of the demon-king alcohol—and brought to ruin if the danger is not removed unless they have the grace of God in their hearts to protect them. It will be too late to close the cage when "the sweet voiced bird is flown." Act now! as the light of heaven shall direct, "heart within and God overhead." Whatsoever thou doest do with thy might, and let your prayer go with your work. Will not the earnest fervent petitions that ascend to the throne of God from the people of God for the overthrow of this strong hold of Satan be answered!

Hear the bitter yet pathetic appeal of the doomed man as he expressed it a few moments before giving up his life for the accursed thing which brought upon him this fate. "Your son or brother is just as liable to become a drunkard as I. Could you go to the hospital where your inebriate brother lay dying, watch him writhe in misery, listen to his maniacal pleadings for rum, his agonizing appeals to his attendants to kill him and put him out of pain, and then say, 'No harm in a glass of liquor?' Through the gloomy fog of evils I now see the great and universal 'Hell Gate' of the masses and mother of corruption—strong drink. It caused the murder of poor Dealy and brought this fate upon me. Oh, rum! thou wrecker of homes, thou lover of broken hearts; I hate thee! Thou art a robber of morals, a promoter of vice, an assassin of virtue and deadly foe of God! Thou art a murderer of souls, and trap-door to perdition." "I fancy already I see standing on the left hand of God a ghastly army of suicides, drunkards, and millions of unsaved wretches, who owe their everlasting punishment by falling a prey to the maw of

the monster alcohol. My heart aches as I think of those who, by taking a single glass at a party, have been by it alone lured to take a false step, and from that have gradually drifted to the leash-ore of corruption; and when they have seen the foaming breakers of death yawning around them, they perhaps make some feeble effort to launch the life-boat, and escape the 'sly assassin,' but they have found it to be the 'Boat of Despair' and have gone down to an untimely grave without a hope or a friend, and buried among the unknown dead in the Potter's Field."

In conclusion I add a few passages of Wilson's speech as delivered from the gallows. He had prayed for six weeks that he might meet his death fearlessly and his prayer was answered. He entered the gallows without fear, from whence he spoke forty-five minutes in which he never faltered, and only once broke down in tears when alluding to his mother's grief, his voice growing clearer as he proceeded.

"My heart and mind oftentimes shrink back appalled when I reflect upon the crumbling edge of everlasting destruction on which my soul has tottered. I stand upon the brink of never-ending eternity in terrible disgrace, and (barring the sympathy of a few Christian people) absolutely friendless in America. This, though the saddest, is one of the happiest hours of my life. I have been 'born again,' converted to God, John 3:3. I am as humble as a little child, Matt. 18:3. God has given me a new heart. I love Him and all His people. All the sinful lusts and pleasures that I once gloried in have become disgusting and hateful. A voluntary and true repentance and almost unceasing prayers of faith have carried the force of Satan by storm and the victory (which is the gift of God) is mine. My heart overflows with love for my great and merciful Creator, that He smiled upon me when I cried unto Him while wallowing in the mire, and my joy is unbounded when I realize that He has plucked me like a brand from the burning and hair-breadth escape from a drunkard's and murderer's doom. I wouldn't be guilty of killing another man, or of leading a life of sin again for a free pardon coupled with the wealth of the United States. Many worldly people believe a murderer can't be saved. That is true; a murderer's heart cannot enter heaven. But God takes away the stony heart of those that repent, confess their sins, and appeal to Him for mercy, Ezek. 36:26. Read the 3d chapter of Romans. If we confess our sins he is faithful and just to forgive us, and to cleanse us from all unrighteousness. Several church members have tried to convince me that it was unnecessary to confess murder or theft to get to heaven. 'Confess to God' they said, 'and lead a good life.' They cited Paul as an example. Paul's public confession when he was a



prisoner at Jerusalem is recorded Acts 22d and 23d chapters. The Bible says, 'He that covers his sins shall not prosper, but whose confesseth and forsaketh them shall have mercy.' I am inclined to believe by the terrible record of defalcation among public men professing to be Christians that this dangerous doctrine permeates the whole country. Who wouldn't steal a million if God would sanction the theft and simply require a confession to Him? You might as well try to get to heaven by flying as to get there with secret crime in your heart. He that loveth not his brother whom he hath seen, how can he love his God whom he hath not seen? If you love God you will love your brother also.

A kind Christian lady gave me a book — 'The Lord's Dealings with the Convict Daniel Mann,' which was worth more than a gold mine to me. The passage that struck me forcibly was this, 'Jesus Christ is my righteousness, this sets me aside altogether,' I was guilty of imaginary happiness previous to that date. I had been leaning on the strength of that confession (of his crime) to save me. I didn't see salvation in the light of a gift from heaven before. That is an error apparently that many fall into. They imagine they must do some work in order to get to heaven. You cannot recompense the Almighty God. Your works do not count for righteousness. Abraham believed God and it was counted to him for righteousness. Your faith saves your soul (by grace through faith). Your works are necessary to show your faith, and if you give God all the praise for them he will reward you in heaven. The great secret of my happiness is my bold testimony to all who came to talk with me of my love to God. For six months at intervals I have felt the Holy Spirit of God melting on my heart. It came always unlooked for, and revived me when I needed it most, like showers of rain on the up-shooting plants in the spring-time. Public testimony for Christ is advised. 'He that confesses me before men, him will I confess before my Father which is in heaven,' and the contrary. That was the fatal error of my life. Ashamed to confess Jesus. I thought I would lead a good moral life and by good works reach heaven. I lived a long time without giving away to temptation, but at length the hour came when I was put to the test.

It isn't natural to be a Christian, you must pull against the current of nature, 1 John 2:16. The lust of the eyes, the lust of the flesh and pride of life are not of God, but are of the world. Whosoever therefore will be a friend of the world, is the enemy of God. Balls, theatres, dancing parties, drinking liquor, and all that pleases wicked people are offensive to God. I used to love them. I hate them all now. What a miserable religion that has to seek amusement from the same

source that harlots and depraved men glory in. Charity balls are nothing but white aprons for the devil (so to speak). Paul says, 'Though I give all my goods to the poor, and have not charity, it profiteth me nothing,' 1 Cor. 13:3.

After closing his final address Wilson fervently prayed for all by him injured, especially his parents and Dealy's child. When the fatal cap and noose were applied, and at his own request, the familiar hymn "Jesus Lover of my Soul" was sung. Then his short but eventful life was forever brought to a close. His body was borne to the home of his parents, and his spirit had taken its flight, we trust, to join the innumerable throng who washed their robes and made them white in the blood of the Lamb.

THOMAS D. YODER.  
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For the Herald of Truth.

#### FEED MY LAMBS.

Jesus said to his disciple Peter, "Feed my lambs, which he says to us all. If we feed the lambs we must give them something to eat. Are we doing this? Yes, we feed them with something to give life and strength, or else give them poison, of which they may die. With the latter we see so many parents feeding their little lambs which are committed into their care. Parents do you see how you are doing this? In one way you are planting pride in their young hearts, before the innocent ones are able to walk or talk. We know pride is poison to the soul. Would ever a Christian mother decorate the body of her innocent little babe with laces, embroidery, ruffles, frills, curls, &c.? Oh no. No Christian mother could even be inclined to do such a thing, though we see many Christian professors doing it. You may be dressed ever so plain yourself, if you decorate your innocent little babes in such a way it will profit you nothing, for man can plainly see that pride reigns in your heart. Oh mothers, what are you doing? Why do you try to ruin the souls of your children? Is it because your neighbors do the same? If you had some certain work to perform in your house, would you leave it undone, because your neighbor has neglected to do the same? No, you would say, we need not look to our neighbors how they perform their work. Neither do you need to follow them in dressing your children according to the fashions of the world. Parents did you ever try to feed your lambs with food which giveth life, which is the word of God? If you did not it is time to begin, or they may die, and who is to blame? Paul's admonition is to bring up your children in the nurture and admonition of the Lord. Solomon also says: "Train up a child the way he should go; and when he is old, he will not depart from it." I. A. WAMBOLD.

#### THE CHURCH AND THE HERETICS.

(Continued.)

Under these circumstances we comprehend the fact that most of the greater councils of the Romish church gave their special attention to these "Heretics." Thus it was with the Lateran council of the year 1215 and with the council of Tarracone of 1241.

The church seems to have been spread over the whole of Italy, and it is worthy of note that in Apulia and Calabria churches existed which held synods in common with the "Brethren" in Piedmont and France.

In Strasburg the Dominicans had, as early as the year 1212, traced out 500 persons who belonged to the Waldensian Church. They were people of all classes, nobles, priests, rich and poor, men and women. The prisoners deposed that there were many of them in Switzerland, in Italy, Germany, Bohemia, etc. Eighty persons, among them twelve priests and twenty-three women, were consigned to the flames.

Their elder and bishop — he is called John — declared, in the face of death: "We are all sinners, but not for our faith's sake and not for calumny's sake, of which we are reproached; but we expect pardon of sin, yet without human aid (that is without the intercession of priests) and not through the merit of our good works."

The property of those executed was confiscated, one half of which fell to the church, the other half to the magistrate of the city of Strasburg who had volunteered the secular arm for the use of the church.

Every attempt to give a general account of the propagation of the heretics comes, at the present condition of the researches, in contact with almost insurmountable hindrances. The intentional mutilation of our records, the confusion which has been brought about through the diversity of the sect-names and through the actually existing local differences have, for the present, made the compilation of a comprehensive and conclusive treatise on this neglected part of the history of the church entirely impossible.

But even before the present wanting examinations into the mutual relation of the Waldenses can be brought fully to light respecting the so-called independent sect-groups of the Beghards, Beghines, Lollards, etc., a description like the one before us cannot refrain from drawing into the circle of its discussion these "sects" which have hitherto been mostly considered as being separate from the Waldenses. For it is established beyond a doubt that a close relation existed between the original "Beghards" etc., and the Waldenses.

It has already been fully ventilated by contemporaries who had opportunities of being acquainted with the so-called Waldenses" as well as the "Beghards." Thus writes the canon of Regensburg, Conradus de Monte Pnellarum, that the "disciples of the Waldenses or Poor of Lyons frequently sought to conceal themselves under the cloak of the Beghards," and Mosheim who relates this to us, adds that "many" were of the opinion that there was no difference between the Waldenses and the Beghards; yet that the Waldenses, who stood in bad repute perhaps endeavored to conceal themselves among the Beghards, who stood in high esteem!

No field of history [presents a darker front than that of these Beghards, and in my opinion will never be successfully brought to light if no precise, established periods are distinguished.

Hence I will here remark at the beginning that I am speaking only of those Beghards and Beghines as they existed before the year 1375; all the so-called Beghines who appear in the last quarter of the fourteenth or even fifteenth century, have but little more than the name in common with the more ancient body of the same name, and remain totally unregarded here.

Even in the earlier epoch we must constantly bear in mind that the inquisitors and chroniclers have in very many instances improperly allied the Beghards and Beghines with the members of the Tertiaries in the Franciscan order. Since these Tertiaries are very likely an imitation of Beghinism and undoubtedly many persons who secretly belonged to this sect formally and outwardly, for the sake of escaping their persecutors, remained members of the third order of St. Francis, such a mistake is very easily possible for those who were not intimately informed on the relations.

The name Beghines and Beghards, of which the first denotes women and the second men has, in its etymological origin, up to this time found no generally accepted and satisfactory meaning. It is probable that it is of French origin and that it spread itself from southern France.

The name is, like many others, a sect-name, which the persons who were so called never used for themselves.

It was applied to such men and women who under the name "Brethren" and "Sisters" lived together and following a certain custom outwardly like the evangelical "Sisters of Charity" they lived mutually together. They called themselves "Pauperes Christi."

Originally these Beghines and Beghards were, as we are reliably informed, quite poor, weakly and homeless persons ("pauperes beginae") who in this charitable institution were provided with a home, heat and light free. In order to cover the expense of their sustentation,

they would engage in work according to their physical and mental powers, the women in weaving, spinning, etc., the men in manual labor, also in copying manuscript and in the education of children, etc. Begging was strictly prohibited among them.

They distinguished themselves from the monastic orders principally in this, that "rules" and "vows" were unknown among them. As the early authorities reproachfully state, they knew neither the vow of obedience, nor that of poverty, nor that of chastity for life. They belong to no binding order, enjoyed no papal exemptions or any Romish rights and privileges. Their only "rule" was that in their outward appearance their members made similarity and the utmost simplicity in dress a duty.

In their more prosperous times the especial calling of the inmates of these "women's institutions" consisted in nursing the sick, as well within as without their settlements. Of this we are explicitly informed by the Beghines of Antwerp about the year 1220. In the Netherlands the foundresses used to have a special, separate building known as "domus hospitalis" or "infirmaria." In these, as Mosheim relates, the homeless, poor and sick were nursed and cared for by the sisters. It is significant that the name Beghine is used precisely in the sense of "nurse" and that the Beghines' homes correspond precisely to the "deaconess' homes."

Historically these congregations are first found mentioned since the end of the twelfth century. We first hear of them in connection with legacies which well-to-do persons in the Netherlands, about the year 1180, bequeathed to the Beghine homes. From the thirteenth century forward their name is frequently mentioned. But originally their institutions were not known by their later name, but were termed "houses of God."

About the same time that these foundresses spread their institutions more widely, the accusation is brought forth in the transcended literature that these poorhouses were the sheltering places of "heretics," and since the thirteenth century the name Beghines and Beghards has become a heretical term. Since these calumniated people outwardly led an exceedingly pious life, the report was spread that this was, as among all heretics, hypocrisy, simulation and malevolent disguise.

The inquisition soon took occasion to proceed against them and in Southern France, as well as along the Rhine many Beghards were burnt as heretics.

In the year 1311, at the council of Vienne, Clement V. issued two bulls, which contained the order to suppress all Beghines, because they were tainted with heresy.

(To be continued.)

#### THE PROPOSED NEW HYMN AND TUNE BOOK.

It may not be out of place to write a few lines concerning this book as I have been requested by the Corresponding Committee of Virginia to consult the feelings of our people a little about it, as I journey homeward and also to answer any inquiries in their behalf as far as I can.

One of the questions in Lancaster Co., Pa., has been, will it be a German work. If so then the feelings of one of the Bishops and some others were to favor it even if it is only half German, as yet they have taken no action upon it, some have suggested two books if it be in two languages, as in some places our people worship entirely in the English and at some others again entirely in the German language, and for a time might not choose to engage the two in their worship.

So far I have found the general feeling to be in favor of the new book. But there is a reluctance on the part of ministers to consult publicly the minds of their various congregations. It is evident that if the book be desired it will go long enough before we get it, even at best, and if the Committee of correspondence are kept in suspense, or long waiting upon the decisions of the churches abroad, we will also have to wait long for a public report from them concerning the success of the work.

The brethren in Allen county, Ohio, at Good's Church and at Salem, were expecting to consider the matter at their Harvest Meeting which will doubtless be past before this comes into print.

Some have asked about the shape or form of the book. In reply I could only say that in Virginia it is supposed by some that it will be something after the manner of Gospel Hymns with necessary brief instructions sufficient to supply the demand in the singing school.

The form as well as the arranging of the book otherwise, is a matter for the various churches of the United States and Canada to help decide, after they have agreed together to have the book. I have found it necessary to explain that it is not the Mennonite Publishing Company that is leading the way in this matter as some have thought, but it is the late Virginia Conference and they are earnestly soliciting correspondence upon the subject that they may know where the congregations are who are willing to give their influence to have such a book arranged with hymns and notes, thereto somewhat after the manner of our old Pennsylvania Collection, as was stated in a former Herald and in connection among other things to have also the rudiments of music briefly given for the training of the inexperienced in the singing class and at the Sunday School.

R. J. HEATWOLE.

## HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.  
J. S. COFFMAN, ASST. EDITOR.

August 15, 1887.

Sent Entered at the Post Office at Elkhart, as second class mail matter.

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MENNONITE PUBLISHING CO.,  
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BIOGRAPHICAL SKETCH of Bishop Christian Herr and a collection of his hymns, can be had of L. B. Herr, 55 & 57 North Queen Street, Lancaster, Pa. We here again invite special attention to this excellent little work and hope that every one will endeavor to secure a copy. Price 20 cents.

THE ENGLISH MARTYRS MIRROR.—Most of the old orders for Martyrs Mirrors are now filled and if there should be any that were omitted, that is, if there are any who have ordered of these books and have not yet received them, they will please inform us at once. We expect now to be able to fill orders without delay, and any who have not yet ordered a copy of this valuable book, will do well to secure it at once.

A NEW PAPER.—The first number of the "Evangelical Visitor," the Church organ of the Brethren in Christ, was issued the first of the present month. It is a 16 page monthly the same size as the Herald. It makes a good appearance and contains an excellent collection of articles, many of which are original. The publication of the paper will no doubt prove a great help to the Church, and we hope it may be the means of doing much good. It is edited by Henry Davidson of White Pigeon, Mich., and is printed at the office of the Herald of Truth.

FROM ADAMS CO., NEB.—A correspondent in Juniata, Adams Co., Neb. writes under date of July 15th that a long continued drouth prevails in that locality, and that the harvest is poor. He says that wheat and barley are a total failure, and the corn begins to die off. He states that he sowed 40 acres in wheat and did not harvest a bushel. Hay is also scarce and pasture for cattle is very poor. There is however still enough water to be found.

SPECIAL CONFERENCE.—A special conference was held on the 27th of July in Moyer's Meeting-house near Jordan, Lincoln Co., Ont., for the purpose of effecting a reconciliation between the two factions of the Church as they at present exist in that vicinity, that church being under the "Twenty" conference. The Bishops Christian Gehman of Cayuga, Ont., David Martin, Elias Weber and Amos Cressman of Waterloo Co., Ont., and Daniel Wismer of Marion Co., Kansas, besides a large number of ministering Brethren, Deacons, and quite a number of lay members were present. After much talking on both sides the matter, and to say, was left in the same condition as it had been before, and those who had fondly hoped that union and harmony might be established went away sadly disappointed. It is indeed a great pity

that the Church there is in such an unsettled and inharmonious state. The growth of the Church is, for the present seriously checked, and so long as the matter remains in this present condition the Church will suffer.

## CHURCH NEWS.

FROM YORK CO., PA.—The church in the middle district of York Co., called Gerber's, has, by the help of God, been nearly completed, and it is expected, will be ready for services by Sept., if God be willing. We are, indeed, very thankful to the district for their friendly help. It is a house that is much needed, as the old house was uncomfortable, and entirely too small. The new house is 40x50 feet, making a fine building.—J. H.

HARVEST MEETING.—Thursday Aug. 4th was appointed for Harvest Meeting in the Franconia church, Montgomery Co., Pa. Other Congregations will also hold these services in due time. Many participate in these services, and may they all worship the Giver of all good with sincere hearts, for God in his mercy has watched over us and bestowed upon us many favors so that we may well say, "The Lord hath done great things for us, whereof we are glad." J. H. HACKMAN.

## CORRESPONDENCE.

FROM MIDDLEFIELD, GEauga Co., O.—A Correspondent in Middlefield, Geauga Co., Ohio writes: "We have moved to Geauga Co. There are now nine families here, and we have organized a church. There are three ministers in our number, Daniel and Jacob Byler of Lawrence Co., Pa., and S. E. Mast of Holmes Co., Ohio. We are expecting many more families to come here before long. Forget us not in your prayers."

## CONFERENCES.

## SEMI-ANNUAL.

In Eby's meeting-house, Berlin Ont., on Friday the 9th of September.

In Moyer's meeting-house, Clinton Twp., Lincoln Co., Ont., on Friday the 23d of September.

In the Bainham meeting-house, Haldimand Co., Ont., on Friday the 30th of Sept. In the Franconia meeting-house, Montgomery Co., Pa., on the 1st Thursday in October.

In Mellinger's meeting-house, Lancaster Co., Pa., on the 1st Friday in October. In Miller's meeting-house, Franklin Co., Pa., on the 1st Friday in October.

In Holdeman's meeting-house, Elkhart Co., Ind., on the 2d Friday (and Thursday preceding) in October. Bishops, ministers, deacons and lay brethren are cordially invited to be present at this conference.

## A VISIT AMONG THE MENNONITES.

(Continued.)

Familiar as we are with the fanaticism and intolerance which so long ruled over the minds of men, quenching the Spirit of Christ which ever teaches peace on earth and good-will to men," and assuming to control not only the outward acts but the inner sentiments for which we are responsible to God alone; it still seems very strange that the peaceable, unoffending Mennonites should have so long been exposed to the fury of persecution, and especially that they should have been so cruelly treated by fellow-reformers,—by those, who, like themselves, had rejected the papal dominion over their consciences. The *Encyclopaedia Britannica* says: "To us at the present day, it appears not merely strange but shocking, that the Protestant Council of Zurich, which had scarcely won its own liberty, and was still in dread of the persecution of the Romanists, should pass a decree, ordering, as the reformer, Zwingli himself reports, that any person who administered anabaptism should be drowned; and still more shocking, that, at the time when Zwingli wrote, this cruel decree should have been carried into effect against one of their leaders, Felix Mantz, who had himself been associated with Zwingli, not only as a student, but also at the commencement of the work of Reformation. The hymn book is still in use among the Amish Mennonites, in Lancaster County, Pa., which commemorates his death in 1526."

E. K. Martin, of Lancaster, in a pamphlet about these people, says, "Three thousand of them suffered martyrdom in Suabia, Bavaria, Austria and the Tyrol; six thousand under the rule of Philip the Second of Spain. There were nearly as many martyrs among the Mennonites in the city of Antwerp alone as there were Protestants burned to death in England during the whole reign of Bloody Mary." The extreme severity of the Swiss Protestants against them drew a protest from the burgomasters of Rotterdam, who sent an ambassador to Switzerland to intercede for them.

"But while the iron hand of persecution was tightening its grip at one end of the Rhine Valley, it was relaxing its hold at the other." Towards the close of the 16th century the Mennonites obtained a fixed and unmolested settlement in the United Provinces under the shade of a legal toleration procured for them by William, Prince of Orange, the founder of Belgic liberty. He acted from principle in allowing liberty of conscience and worship to Christians of different denominations; and was also engaged by gratitude to favor the Mennonites, who had assisted him in the year 1572 with a considerable sum of

money. He was frequently urged to persecute the Mennonites, and violently assailed for his refusal to do so. His trusted friend, Saint Aldegonde, complained because he would not do it; and Peter Dathenus denounced him as an atheist for the same reason. Both civil magistrates and the clergy made a long and obstinate opposition, to his proclaimed toleration towards this people—an opposition not entirely conquered by him at the time of his death but which on every occasion, he resolutely discontenanced through his whole life.

The Mennonites in Holland grew rich and numerous, and occupied high social and commercial positions. Mosheim says of them at a little later period, "They are at this day, in their tables, their equipages, and their country seats, the most luxurious of the Dutch nation. This is more especially true of the Mennonites of Amsterdam, who are numerous and exceeding wealthy." This is an interesting illustration of the cycle of events, which is not uncommon. The self denial and economy in manner of living which their principles taught, naturally led to the accumulation of property. The wealth thus acquired as naturally leads to luxury and display!

The principle source of information respecting the sufferings of the Mennonites is the "Bloody Theatre or Martyrs Mirror of the Defenseless Christians," written by the Dutch historian T. J. Van Braght and published at Dortrecht in 1660. This has since been translated and published in German and English. A new translation into the latter language has just been issued by the Mennonite Publishing Company, Elkhart, Indiana. This voluminous work essays to give a history of those martyrs in each century of the Christian era "who suffered on account of baptism." It contains a summary account of the various persecutions to which the Christian Church was exposed, and of the firmness and constancy exhibited by numbers who sealed their testimony to the truth with their lives, "of whom the world was not worthy." Of most of these, in the earlier centuries, it may be doubted whether their peculiar views of baptism were the ground of their sufferings. Many appear to have been the victims of the rage and cruelty of those who were avowed enemies of Christianity in any form. But among the "Martyrs" may justly be classed hundreds who were put to death by the Papal Church as heretics; but who really held the doctrines of Christ and his Apostles with less mixture of error than had crept into the church of Rome—such as the Waldenses and their predecessors, whom the Mennonites regard as in a certain sense their forerunners. For both reject infant baptism, live blameless lives; assist each other as brethren, so that there are no beggars in their communities; and hold that it is unlawful to swear.

In his description of the sufferings of the Waldenses in the 14th century, Van Braght quaintly compares his narrative to a journey, where fire and flames are on the right; on the left there are deep waters; between there is nothing but bloody theatres, scaffolds, wheels of stakes, and innumerable instruments of torture and death, by which men are destroyed in a lingering manner, as with a thousand deaths.

Nearly 700 pages of the book are occupied with the account of the sufferings of the Mennonites proper, during the century and a half ending with the year 1660, when the work was published. As already mentioned, the Zuinglian Reformers at Zurich issued a severe edict against them in the year 1525, and in 1526, Felix Mantz was drowned at that place for his testimony to what he believed to be the principles of the Gospel of Christ. He left behind him a statement in which he says, "My soul rejoices in God, who has given and imparted to me much knowledge, that I may escape an eternal, unending death."

It would be a tedious task to enumerate the many hundreds of innocent sufferers, many of whom were burnt to death, others killed with the sword or drowned; or to detail their faithful resistance of all attempts to persuade them to embrace the errors of popery; or to describe the numerous cases in which they believed the Almighty poured out his judgments on their persecutors. Their sufferings were principally from the adherents of the Pope, but one of their writers complains of the cruelty of Zuinglius and his followers, who imprisoned at one time, in a dark tower, twenty persons, consisting of men, women and young girls, and passed on them the following sentence; that they shall never more see the light of the sun, nor the moon, and shall finish their lives on bread and water. For this purpose they shall all remain in the dark tower, the living having to endure the noisome stench of the dead, till there are no more remaining."

The reader may remember the accounts given by Martin Luther, whose fervid imagination so wrought upon him, that at times he thought the Prince of Evil was present in a bodily form in his room; and it is said on one occasion he hurled his ink stand at the apparition! Van Braght gives a curious illustration of the same mental phenomenon, in the case of one George Libich who was imprisoned for his belief at Pilleburg, near Inspruck, A. D. 1544. He says:—"That place as is well known, being in subjection to evil spirits, this brother had in consequence, to suffer much opposition and persecution from the evil fiend. For he frequently tempted him visibly, and made numerous attacks on him, particularly the first year. One time he appeared to him in the form of a young lady, and wished to embrace



him. When the brother kneeled down and prayed, he endeavored to prevent him. He appeared also as a young man and a warrior, and attempted many things of this nature. But brother George having severely reprov'd him, he finally left him in peace." — *The Friend*.

(To be continued.)

## THE CHURCH AND THE CHILDREN.

The Church of to-day is awaking to the fact that nowhere does the Holy Spirit find so little stubborn opposition as in the breasts of children, and that no work yields a richer revenue of spiritual results than that bestowed on this fertile and promising field. We are coming to feel, as well as see, that we cannot save the world by saving manhood. True, we are not to neglect manhood, but we are to give more attention to childhood. Eli needed to be waked up the third time before he "perceived that the Lord had called the child." That Church is dozing, if not sleeping, that fails to read in the "signs of the times" the same Divine call. When Jesus said "Suffer little children to come unto me," he meant more than to have us afford them the negative help of standing out of the way. Standing rather in the place of Christ, the Church should call the children to her arms.

From whatever quarter the lingering skepticism on this point comes, it is not from the Bible, the nature of childhood, nor the history of the Church. God's covenant with Abraham, the *magna charta* of the Church of the old dispensation, emphatically embraced within it the children of the patriarch. The Christian dispensation broadened rather than narrowed the older covenant. It not only included children, but it made them, in a sense, a type and model after which maturer disciples were to copy. Holding up a child, dimpled and blushing, as a living text, Jesus taught, not that children must wait till maturity to enter His Kingdom, but rather that maturity must turn back again to the spirit and temper of childhood to enter the gateway of His fold. "Of such is the Kingdom of Heaven." That "multitude which no man can number," is composed of those who are children in age or children in character. Some one says, "The door into Christ's fold is but about three feet high; children can walk right in, but we who are grown must stoop to enter."

Love, trust, and obedience are the three conditions of salvation. Loving, trusting, and obeying are three prominent characteristics of childhood. What wonder, then, that the young so often and so readily become disciples of Christ.—*Exchange*.

## WHAT ARE YOU MAKING YOUR RELIGION.

It is not God's fault if we have not made our religion what we wish to have it at the time of death. It is our own; we can blame none but ourselves.

"By grace through faith are ye saved," but if we do not accept this blessed offer or, if we do not accept it in the way assigned us, we run the risk of making our own religion and trying to save ourselves.

The apostle James, in speaking of religion says, "if any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain." James, in presenting this character wishes to show us that there are men who seem to be religious; but they have made their religion a curse. He speaks of one deceiving his own heart by not bridling his tongue.

Allow me to express my imagination of such a character. He is a moralist, believes in strictly observing certain morals such as not using profane language, or visiting the beer hall or gambling room, but is more frequently found in the theater, at a church festival or an entertainment. He does not think it necessary to observe all the commandments of the Lord, but only such as do not give too much trouble and are not too grievous to bear. In holding a conversation with him, you will soon find out that he is a well read and experienced man in things pertaining to his business; but sees no pleasure in meditating upon God's word. In short he is all besmeared with this world's goods. With how much truth the words, "out of the abundance of the heart the mouth runneth over," come to our ears. If such a man would search the scriptures daily his eyes would soon fall upon the words: "Pure religion and undefiled before God the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

We can make our religion a blessing by having it pure, and God gives us the opportunity, time, and strength to make it pure if we wish. "But," says one, "How can one keep himself unspotted from the world?" It is easy enough to visit the fatherless, the sick and afflicted;

but how to keep ourselves unspotted from the world, is the question for me. We will first say what it is not. It is not only denouncing the wickedness of the world, but also leaving off all conformity with the world. I have heard, Christian professors speak of not being conformed to this world and yet I could see no transformativity whatever in their daily walk and conduct.

We must have some idea of what the world is. If I were to judge from the works of some of the so-called Christians I would say it is some mysterious part of the globe with which we seldom meet. But the world is not some remote part of the earth.

The well inspired apostle John gives us a clear notion of the world when he says, "For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but of the world."

If you say what places you visit and give your opinion of the world, it takes no prophet to tell you what you make of your religion.

M. S. STEINER.

For the Herald of Truth.

## THE TALENTS.

In St. Matthew 25:14, 15, we find: "For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two and to another one; to every man according to his several ability; and straightway took his journey."

Jesus here speaks of the talents given to man: unto one five, another two, and to a third one, according to the ability of each; therefore the duties assigned to men are suited to the talents they receive. Talents are God-given and each talent man has should be put to use for the honor and glory of God with his assistance. God's graces and mercies are suited to man's power of improving them, and each talent man has suits his own state best; and no pride should lead him to desire the talents of another. Each person who improves the grace he has received, however small, will as surely get to the kingdom of God as he who has received much and improved all.

For the Herald of Truth.

## WHAT IS EXPECTED OF US?

Is not this a solemn thought to us as Christian professors? When we think of our duty and again think of how it is performed, we are very apt to find that a great many times we are very much in the wrong, and often feel regretful over kind words unsaid, of kind deeds undone and many duties left either carelessly or thoughtlessly done. But why is it so? Is it because God has given us too much to do or is it because we are not earnest enough in our work? I think the deficiency is not on God's side, but nearly always in looking back we find a large deficiency on our part. God knows what we ought to do and can do and according to our talents He gives us our work.

And then it is our duty to do the work as well as we possibly can with His help, for which we should always pray. What opportunities for doing good we sometimes miss. Oh, may God give us strength to do our duty fully, for the world looks at the walk of Christians closely and they have a great influence over them. Let us therefore closely watch our walk and conversation so that we may be a light to the world and a salt to the earth.

S. Z.

## HEROIC LIVES AT HOME.

The heroism of private life, the slow, unchronicled martyrdoms of the heart, who shall remember? Greater than any knightly dragon slayer of old is the man who overcomes an unholy passion, sets his foot upon it and stands serene and strong in virtue. Greater than Zenobia is the woman who struggles with a love that would wrong another or degrade her own soul, and conquers. The young man ardent and tender, who turns from the dear love of women, to devote himself to the care and support of aged parents and whose life is a long sacrifice, in manly cheerfulness and majestic spirit, is a hero of the purest type.

The young woman who resolutely stays with father and mother in the old home, while brothers and sisters go forth to happy homes of their own; who cheerfully lays on the altar of filial duty that costliest of human sacrifices, the joy of lov-

Each one of us has a talent. Not one can complain that he has been forgotten, and received nothing; for the Master has made the distinction, and the little that is his is best suited to his ability and circumstances. Neither should he who has much despise him who has little, for we must all do what we can.

The work must speedily be begun. There is not a moment to lose—every moment has its grace and every grace its employments, and "every thing is to be done for eternity." Is not this a solemn thought—to think that every act of ours is done for eternity and can never more be undone? God gives to each of us just enough time to get our souls saved and glorify our Maker, and none of us will ever outlive our selfishness. Each talent of ours can be improved as was the talent of the servants.

And Jesus himself "grew in wisdom and favor with God." Luke 2:52.

And then after having improved our talents fully, what gracious promises are given. "Ye have been faithful over a little; I will set you over much." These promises are not meant only for the future but also to an increase of God's grace and mercy here. For the more faithfully we improve what God has already given us the more grace will our loving Master give us, until He fills the faithful soul with His fullness.

S. Z.

For the Herald of Truth.

## ENJOYMENT.

The carnal minded man thinks there is no enjoyment outside of the sinful world. And many persons so cling to the world, that they, in their ignorance, know nothing but world, world, and say, What pleasure or enjoyment can there be in avoiding all these places of amusement, such as theaters, ball-rooms, shows, fairs, pool-rooms, and besides this come out from among the world and stop indulging in all these pleasures and frivolities and sports, and in this way bear a heavy cross, and see the world point the finger of scorn at you? For people who live in this way there is but little enjoyment, if we do apparently abstain from these things and yet have not the Comforter, the light of the world, the

true source of happiness within, and have our souls cleansed in the blood of the lamb, and received the baptism of the spirit and fire, there is still no enjoyment. But if we do as did the sons of Zebedee—forsake all and follow Jesus (Luke 3:11)—then the sun of glory will arise in our hearts and shed its golden rays into our souls, and enlighten our pathway that we can behold all the grandeur of Christ, the way that leads from this dark, sinful world, to that everlasting bright and golden city which is prepared for all those who are born again—born into God's family. God is Father over all and we are his children; and if we are children we are also heirs and joint heirs with Christ Jesus, and if we are entitled to an heirship in heaven then we can be truly happy and rejoice.

When the disciples came to Jesus and told Him how, through His name, they could heal the sick and cast out devils, He told them not to rejoice over this, but to rejoice that their name is written in heaven. It is no wonder that the world can see no pleasure in serving the good Master, because they see not the beauty, know not the love of God and walk in darkness blindly and see not the light of God. If we are children and joint heirs with Christ, we also walk in the light, Christ in us and we in Christ, "We are not of the night nor of darkness," 1 Thess. 5:5, but, "The Lord shall be unto thee an everlasting light, and thy God thy glory," Isa. 60:19.

Where light comes there darkness can no longer remain. While we are walking in the light, traveling on the narrow way, there may be some seemingly dark moments, while the clouds pass over our way between us and the sun, and cast a shadow down upon us. But it is only a shadow, it is only a cloud passing over the way, and this may be all for our good. If we meet these shadows or dark times, it makes us feel and see that we can not walk alone, and we lean the more on the Lord, who is mighty to save. And when He sees fit to remove the cloud, the Comforter will come and the sun of glory will shine gloriously on our pathway and we gain new strength that we can travel on our journey.

"Until we reach that happy place,  
And be forever blest,"

Where we shall see Him face to face  
And in his bosom rest."

R. J. YODER.

ing and being loved—she is a heroine. The husband who goes home from every-day routine and the perplexing cares of business with a cheerful smile and a loving word to his invalid wife; who brings not against her the grievous sin of a long sickness, and reproaches her not for the cost and discomfort thereof; who sees in her languid eyes something dearer than girlish laughter, in the sad face and faded cheeks, that blossom into smiles and even blushes at his coming, something lovelier than the old-time spring roses—he is a hero.

The wife who bears her part in the burden of life—even though it be the larger part—bravely, cheerfully, never dreaming that she is a heroine, much less a martyr; who bears with the faults of a husband not altogether congenial, with loving patience, and a large charity, and with noble decision hiding them from the world; who makes no confidantes and asks no confidence, who refrains from brooding over short-comings in sympathy and sentiment, and from seeking perilous "affinities;" who does not build high-tragedy sorrows on the inevitable, nor feel an earthquake in every family jar; who sees her husband united with herself indissolubly and eternally in their children—she the wife in very truth, in the inward as in the outward, is a heroine, though of rather an unfashionable type.—*Exchange.*

#### SAVED BY THE THOUGHT OF HIS MOTHER.

A distinguished public man of Indiana, who lately deceased, was engaged at the time of his sudden death, in writing reminiscences of his life. He was narrating to his daughter who was writing from his dictation, the story of a terrible temptation which assailed him when quite a youth. By attention to business and correct deportment he had won the implicit confidence of all who knew him. This confidence was shown, when on one occasion—before the days of easy and rapid communication by means of railroad and telegraph—he was intrusted with \$22,000 to deliver in the then far-distant Cincinnati. Day after day, on his long horseback journey, he guarded his treasure with the most scrupulous fidelity,

without a thought of dishonesty. But he said,—

"There was a moment, a supreme and critical one, when the voice of the tempter penetrated my ear. It was when I reached the crown of those Imperial hills that overlook the Ohio River, when approaching Lawrenceburg from the interior. The noble stream was the great artery of commerce at that day, before a railroad west of Massachusetts had been built. What a gay spectacle it presented, flashing in the bright sunlight covered with flat-boats, with rafts, with gay painted steamers, ascending and descending, and transporting their passengers in brief time to the Gulf of Mexico, the gateway to all parts of the world. I had to sell my horse and go aboard one of these with my treasure, and I was absolutely beyond the reach of pursuit. There was no telegraph then flashing intelligence by an agency more subtle than steam, and far outrunning it; no extradition treaties requiring foreign governments to return the felon. The world is before me, and at the age of twenty-one, with feeble ties connecting me with those left behind, I was in possession of a fortune for those early days. I recall the fact that this thought was a tenant of my mind for a moment, and for a moment only. Bless God, it found no hospitable lodgment any longer. And what think you, gentle reader, were the associate thoughts that came to my rescue? Away over rivers and mountains, a thousand miles distant, in a humble farm-house, on a bench, an aged mother reading to her son from the oracles of God."

At this point his voice suddenly choked, his emotions overcame him, he said to his daughter,—“We will finish this another time,”—laid his head back on his chair, and died almost instantly.—*Baptist Weekly.*

A LITTLE fellow not ten years of age was employed by a lady to sweep snow from the doorstep; her kind heart pitied the boy's pinched appearance, and her compassion was strongly excited. "Did he not feel discouraged and afraid to be alone in this world?" The sweeper, outcast though he was, knew nothing of the misgivings suggested by the lady's questions. He had faith, and acted accordingly. "Don't you think," he cried, "that God will take care of a feller if he puts his trust in Him and does the best he can?"

#### THE WORLD AT CHURCH.

There are some very worldly churches in our cities. To get acquainted with the inside of such churches and know what is being done awakens a feeling of disgust. "Be not conformed to the world"

would seem to have been expunged from the Bibles of some churches. In one of the largest cities of the country there is a church, paying its minister a salary of ten thousand dollars, whose social customs ought to shame even the world. At a sociable the pastor and his leading members go into a side room, stick their feet up on the tables, smoke cigars and tell stories in a club room fashion, while their wives appear in another room in full party dress of the most revolting sort. How such a church differs from the world would be difficult to explain.

Several Congregational pastors in Boston appear before their congregations and preach in robes. There was a time when the churches of the Pilgrims would have revolted at this as savoring too strongly of Romanism but those days are past. As piety goes out ritualism comes in. Many of these churches have only one virtue left, that is the willingness to give money for missionary purposes.

There is a kind of pride in swelling the church collections which, as long as it lasts, is helpful to missionary enterprise. But even this virtue is so tainted as to merit little praise.

We must look to the churches among the middle and lower classes to sustain the gospel.

The wealthy churches are aristocratic and worldly beyond all reason. In the abodes of the humble true piety finds its most congenial soil. When people or churches are increased in goods and have need of nothing they soon forget the Lord. Let no man despise poverty. Often it is his best friend.—*The American.*

I ASK not now for gold to gild

With mocking shine a weary frame:

The yearning of the mind is still—

I ask not now for Fame.

But, bowed in lowliness of mind

I make my humble wishes known—

I only ask a will resigned,

O Father, to thine own!

#### FOR THE LITTLE READERS.

(Continued.)

##### THE ISRAELITES' JOURNEY.

Now the Israelites had a place in which to worship God, and to offer sacrifices.

Every morning the priests offered up a lamb on the brass altar in the court, and burned incense on the golden altar in the tabernacle. And every evening they offered another lamb, and burned some more incense.

God sent some fire down from heaven to burn the sacrifices with, and the priests never let the fire go out; and the priests always kept the lamps burning in the tabernacle.

Every Sabbath-day the priests placed some fresh bread on the golden table; and when they put the fresh bread on it, they took away the old bread, and ate it themselves.

The people went into the great court of the tabernacle to worship God, and to see the lamb killed and burned on the altar. This, you know, made them think of their sins, and also of the Lamb of God, that would die one day for their sins.

Afterward they saw Aaron go into the tabernacle to burn incense. The people stood in the court while Aaron was in the tabernacle praying for them. They waited till he came out again to bless them. He lifted up his hands and said, The Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace.

While the people had been making the tabernacle, they had stayed in one place near the great mount Sinai; but soon after it was finished, the cloud of God moved. Then the priests blew two silver trumpets.

Why did they blow these trumpets? To tell the people that they were to move to another place.

Then the people packed up their tents and furniture, and put them on the backs of their camels and asses.

Then the priests went into the tabernacle, and covered all the things in it with blue cloth. No one might look while they were covering the things.

Then they gave them to some men who were called Levites, to carry upon their shoulders; but the priests covered the ark with the beautiful veil, and they carried it themselves. There were two long golden sticks fastened to it; the priests held the ends of the sticks, and so they carried it.

Then the priests had some men who also were called Levites, to carry the curtains and the poets, and the boards of the tabernacle. The priests went first with the ark, and all the people followed

them, and God in the cloud showed them the way.

When the cloud stopped, the priests and the people stopped, and set up the tabernacle and the tents.

In this manner the Israelites traveled all through the wilderness.

What a happy people they were, to have God show them the way to Canaan. They ought always to have been praising him for his goodness. He fed them with manna, sent down water from the skies, and gave them water from the rock; and he had promised to bring them to a good land.

##### THE TWELVE SPIES.

At last the Israelites came quite near the land of Canaan.

They could see the tops of the high hills that were in Canaan, and they wished to know what sort of a land it was, and what sort of people lived in it.

So the Israelites came to Moses and said, We wish to send some men to look at the land; and we wish them to come back and tell us what kind of a land it is.

Would Moses send some men? Moses waited to know whether God would like to have some men go.

Soon God said to Moses, Send twelve men into Canaan to see the land. So Moses called twelve of the children of Israel, one from each tribe, and said to them, Go into Canaan, and walk up among the high hills, and look at the land.

And he said, See whether there are many people living in the land, and what kind of people they are, whether they are strong or weak: see whether there are many trees, and much corn and grass in the land; and bring back some fruit, to show us the kind of fruit that grows in the land.

So the twelve men set out on their journey. Those men were called the twelve spies. They walked up and down the hills, and by the side of the water.

They saw sweet gardens, and fields full of corn, and green pastures covered with sheep, and trees laden with fruit; and they saw holes in the trees, which the bees had filled with honey, so that honey dropped to the ground. They saw large towns with high walls around them, and they saw many strong men, and some of them were giants.

At last they came to a brook or creek. A vine grew by it, and on the vine there were ripe grapes; one of the bunches was large. They said, Let us carry it back, to show to the children of Israel.

One could not well carry this bunch by himself. So they took a staff or stick, and fastened the bunch of grapes to the staff, and one man held one end of the staff and another held the other, and thus they carried it. The rest of the men picked pomegranates and figs, and carried them back to the tents.

The spies were forty days looking at the land of Canaan.

When they came back, the people saw the beautiful bunch of grapes. There were no such grapes in the wilderness. The spies then said, The land of Canaan is a fine land, full of milk and honey; but we cannot get into it, for the people live in great towns with high walls: they are very strong, and some of them are giants, and when we saw them, we felt as if we were as small as grasshoppers.

Then the children of Israel were very much frightened, and they began to murmur and to weep.

Ah, said the people, we shall be killed if we try to get in.

It was wicked to say this, because God promised to help the Israelites to get into Canaan. It is wicked not to believe what God says.

Two of the spies were good men; their names were Joshua and Caleb. They did not wish to frighten the people; and Caleb stood up and said, Let us go into the land, for we can conquer the people that are in it.

But the ten other spies said, No, we cannot, because the people of Canaan are stronger than we.

These ten spies were wicked men, because they knew that God had promised to help the Israelites to conquer the men of Canaan, and they ought to have told the people to let God.

The Israelites cried all night long, and they were angry with Moses and Aaron for bringing them out of Egypt, and said, O that we had died in Egypt, or in the wilderness. The people of Canaan will kill us with their swords, and they will kill our wives and our children.

They spoke in this way all night long, instead of praying to God to help them. At last they said, Let us go back into Egypt.

They knew that Moses would not take them back. So they said, We can make another man captain over us, and he will take us back to Egypt.

Moses and Aaron heard these wicked words: they were full of grief, and they fell down on the ground upon their faces.

What had grieved Moses and Aaron?

They were grieved to see the people so wicked.

Then Joshua and Caleb stood up and said to the people, We have seen the land, and it is a very beautiful land; and if we trust in God, he will help us to fight. The people of Canaan have no God to help them; therefore we ought to be afraid of them.

The children of Israel would not listen to Joshua and Caleb, but were going to kill them with stones, when God shone brightly upon the tabernacle, so that the people saw that he was angry.

Moses was lying on his face on the ground, but God spoke to him, and said,



How long will this people provoke me? I will kill them with a plague.

Then Moses prayed to God for the people.

O pardon this people, he said, their great sin. Thou hast forgiven them many times, and thy mercy is very great. God heard Moses' prayer, and said, I have pardoned them. I will not kill them all now, but they shall not come into Canaan; only their children shall come in.

They shall stay in the wilderness forty years, said God, and they shall all die in it; and when their children grow up, they shall go in to the land of Canaan. But there are two of the men who shall go into Canaan; they are Caleb and Joshua.

Moses told the children of Israel what God had said, and when the people heard it, they were very unhappy, and they murmured. The ten wicked spies soon fell sick and died, but Joshua and Caleb lived still.

How sad it was for the people to think that they should never see that sweet land of Canaan, but should die in the wilderness. Yet they deserved to die, because they had not believed what God had said.

God has promised to give us his Spirit if we ask him, and to make us fit for heaven. Do you believe this promise, my dear reader? Then ask God for his Spirit, and that Spirit will enable you to conquer the enemies of your soul.

Do you know who these enemies are? They are your sins, your evil desires, evil thoughts, and evil habits.

There are many people who think it is impossible to conquer these enemies. Why is this? They do not care about heaven, and so they do not undertake to strive, that they may enter in.

What will be the end of such people? God will be angry with them, and at last he will say that they shall never enter heaven, just as he said that the unbelieving Israelites should not enter Canaan.

But if you ask God for his Spirit, you will soon feel a desire to get to heaven, cost what it may. And you will obtain strength to conquer the enemies that are in the way of your getting there. And as sure as Joshua and Caleb at last entered Canaan, you will get safe to heaven by fighting the good fight of faith.

Thou art heralded with naught of fear,

Or outward sign or show;

Though only to the inward ear

It whispers soft and low;

Though dropping, as the manna fell,

Unseen, yet from above,

Noisless as dew-fall, heed it well—

Thy Father's call of love!

The Present, the Present is all thou hast  
For thy sure possessing;  
Like the patriarch's angel hold it fast  
Till it gives its blessing.

## FAME AND DUTY.

"What shall I do, lest life in silence pass?"

"And if I do,

And never prompt the bray of noisy brass,

What need'st thou rue?

Remember, aye the ocean-deeps are mute;

The shallows roar;

Worth is the ocean—fame is but the bruit

Along the shore."

"What shall I do to win th' immortal crown?"

"Thy duty ever."

"This did full many who yet slept unknown."

"Oh, never, never!"

Think'st thou perchance that they remain

unknown

Whom thou know'st not?

By angel trumpets in heaven their praise is

blown—

Divine their lot."

"What shall I do, an heir of endless life?"

"Discharge aright

The simple dues with which each day is rife,

Yea, with thy might.

Ere perfect scheme of action thou devise,

Will life be fled,

While he, who ever acts as conscience cries,

Shall live, though dead."

## A GOOD SUGGESTION.

"One gallon of whiskey costs about \$3, and contains, on the average, sixty-five ten cent drinks. Now if you must drink whiskey, buy a gallon and make your wife the bar-keeper; then, when you are dry, give her ten cents for a drink. When the whiskey is gone she will have, after paying for it, \$3.50 left, and every gallon thereafter will yield the same profit. This money she should put in the savings bank, so that, when you have become an inebriate, unable to support yourself and shunned and despised by every respectable person, your wife may have money enough to keep you until your time comes to fill a drunkard's grave."—*Boston Herald.*

## Miscellany.

AT GETTYSBURGH, on the recent anniversary of the battle at that place which took place twenty-four years ago, Pickett's men, of Virginia, and the survivors of the Philadelphia brigade, shook hands over the stone fence, in the "bloody angle" of which they strove, with rifles pistols and bayonets, to put each other to death, in one of the most fearful conflicts of the civil war.

Patriotism and self-sacrifice for the whole cause are real virtues; and bravery, in itself, is admirable. But, the slaughter! What can any one say in praise of that? Which was nobler, more human: fighting

till the ground was strown with dead, or the cordial fraternity of the present year?

If those who, as political leaders, brought on the war, could have foreseen its cost, in agonies of the battlefield, desolation of families, ruin and destruction,—what sacrifice of pride and of property would it not have been worth, to accomplish the inevitable result by means of peaceful settlement? We do not believe there ever was a war the total results of which were not worse than might have been attained by the belligerents through reason and justice, without the appeal to arms.—*Friends Review.*

## WAITING TO GROW.

Little white snowdrop, just waking up,  
Violet, daisy, and sweet buttercup;  
Think of the flowers that are under the snow,  
Waiting to grow!

And think what hosts of queer little seeds,  
Of flowers and mosses, of ferns and of weeds,  
Are under the leaves and under the snow,  
Waiting to grow!

Think of the roots getting ready to sprout,  
Reaching their slender, brown fingers about  
Under the ice and the leaves and the snow,  
Waiting to grow!

Only a month, or a few weeks more,  
Will they have to wait behind that door:  
Listen and watch and wait below,  
Waiting to grow!

## A VERY SEVERE STORM.

A very severe storm did a great deal of damage in different parts of the State on Tuesday evening, July 30th. The force of the storm was spent before it reached here, and we only got a nice shower of rain, but in the lower end of the county the damage done was great.

In the northern part of the county, along the Hammer creek, the rain fell in such quantities that the stream rose four feet in half an hour, spreading over the country and doing a great deal of damage. The large barn of William Rickert, at Lexington, was totally destroyed, with the oats and hay of the season, but the live stock was saved. The large barn of Rev. Christian Kisser, near Clay, was also totally destroyed with contents, except the live stock, causing a loss of \$4,500. Between Brunerville and Brickerville many telegraph poles were prostrated, and lightning struck a number of houses, stunning many persons, but inflicting no serious injuries.

At Coatesville, pavements were undermined and washed out. Great gutters were washed in the streets, and for about an hour the town was a perfect sea of

water. About half a mile West of that borough a large culvert and about thirty yards of earth were washed from under the Pennsylvania Railroad tracks. But a few minutes before the washout occurred the Johnstown express passed over this line until Wednesday evening.

At Susquehanna, bridges were carried away, banks caved in and the streets were badly cut up. A barn and dwelling were washed away. Nearly 2,000 feet of railroad track at Red Rock was swept into the Susquehanna, stopping traffic on the Erie. The damage done by the storm at that section will amount to fully \$10,000.

At Reading the damage will aggregate \$10,000. Scores of cellars were flooded and on Washington street in some there was six feet of water. The flood rushed in upon several families from a bursted sewer and they narrowly escaped with their lives. The damage to these houses is heavy.

At Thomas A. Wilson's spectacle factory the boiler room was flooded and the fires extinguished. A cast was about being made at Charles E. Wanamacher's foundry, but the moulders were compelled to drop their tools and run, and the moulds were ruined by the water. The Reading Railroad suffered three washouts on its East Penn Branch, at Topton, Shamrock and near Alburtis. At Shamrock over 300 feet of roadbed is torn up, and there was so much water that it was impossible to transfer passengers. The Alburtis washout is about 250 feet in length. The water ran five feet deep on the tracks. The Wilmington and Northern Railroad also had a washout in that city.

Up the valley near Shoemakerville, the damage is very severe to the oats crop, which, to a large extent, is unhoused, and the loss will be several thousand dollars.

The Pennsylvania Telephone Company's line is down all around the city and instruments are burned out at a dozen points.—*Mount Joy Herald.*

## Married.

MAST—LANTZ—On the 17th of July, in Howard Co., Ind., A. D. Mast and Barbara, daughter of Christian and Anna Lantz. May God bless them in their journey of life.

## Died.

YODER—On the 9th of August, at East Lyons, Cass Co., Mo., Sister Anna Yoder, aged 73 years and 4 months. She was born in Mifflin Co., Pa. Of 13 children 11 survive her. Of 46 grand-children 45 are still living, and of great grand-children there are 12. She led a blameless and very useful life and passed away peacefully. Funeral services by Jacob Kenagy and J. J. Hartizer from 2 Tim. 4: 7, 8. It is wonderful that among her 71 descendants only 3 deaths occurred, and none within

21 years. Her children are all earnest workers in the Mennonite and the Amish Mennonite Churches except the oldest son who is an earnest Christian worker in another body. She lived successfully in Pennsylvania, Ohio, Michigan and Missouri, and was highly esteemed by all.

KUNKEL—On the 21st of April, in Waterloo Co., Ontario, Sister Nancy, Rudy, wife of John Kunkel, aged 37 years and 14 days. She was buried on the 24th in D. Eby's graveyard, followed by a sorrowing husband and tender children, parents and a large concourse of relatives and friends. On the 20th she requested to see Pre. Noah Stauffer, and to him she said that she was going to a better place, and that she had had an indescribably beautiful dream in which she saw a glorious place and an enchanting company. She admonished her children to seek the Savior, and asked her husband to take them to Sunday-School, where they could learn of Jesus. Services by Noah Stauffer from Rev. 7: 13, 14, which text she had selected before her death. E. Snider and A. Martin also taking part in the Services.

MEYER—On the 13th of April, at Meaford Ont., Edwin Alvin, youngest son of C. H. and Ellie Meyer, aged 1 year, 11 months and 18 days. Buried on the 15th in Eby's graveyard, Berlin. Services by Noah Stauffer.

SWARTZ—On the 27th of May, at Strasburg, Waterloo Co., Ont., Henry Swartz, aged 71 years and 19 days. He leaves a wife and 2 sons. Buried at Weber's. Services by M. Bowman and N. Stauffer from Gal. 6: 8.

YODER—July 24th, in Holmes Co., Ohio, of heart dropsy, quite suddenly, Abraham Yoder, aged 75 years, 1 month and 9 days. Bro. Yoder had just partaken of some refreshments, his sister was removing the things, when he fell on the floor and breathed but a few times. Buried on the 26th. The deceased was a faithful member of the Amish Mennonite Church. He was never married, but leaves a sister, two brothers and a large circle of relatives and friends to mourn their loss. "Blessed are the dead which die in the Lord."

SALATHEE—On the 19th of July, near Wakarusa, Elkhart Co., Ind., of dropsy and brights disease, F. B. Salathe, aged 24 years, 6 months and 11 days. He was a son of E. H. and Anna Salathe. Buried at Shamm's. Services by Henry Shamm and George Lambert, from Matt. 24: 44.

KROPP—On the 18th of July in Cass Co., Mo., Magdalena, wife of David Kropp, aged 60 years, 5 months and 9 days. She was buried on the 20th. Services by Moses Yoder and J. C. Kenagy from Job 14: 1-10; 7: 1-10. She leaves a bereaved husband, eleven children and 21 grand children who mourn their loss; but they mourn not as those who have no hope. Deceased had been feeble for several years, and it was her desire to depart and be with Christ. She was formerly from Canada, and was for many years a consistent member of the Amish Mennonite Church.

RESZ—On the 24th of July, in Cass Co., Mo., of flux, Willie, son of Henry and Barbara Resz, aged 5 years, 6 months and 2 days. He was buried in the Clear Fork burying ground. Services by John Hartizer and J. C. Kenagy. Willie was the grand child of Magdalena Kropp.

RICH—On the 21st of July, near Hartford, Lyon Co., Kan., Fannie, daughter of Daniel Rich, aged 14 years, 6 months and 5 days. Buried on the 22d in the Hartford graveyard. Services by Wm. Robinson and A. Miller. She had to suffer from spasms for several weeks and became speechless, but we believe that she sweetly trusted in her Savior. She was a faithful, obedient child and was loved

by all. About 5 days before her death while her attendants were with her in the night she suddenly raised her voice. We thought she was groaning in pain, but found, upon going to her bed, that she was singing although she could not say the words intelligibly. Then her voice changed and we believed she was praying, and she managed to say the last word "eternity" plainly. We hope she has gone to rest.

PLANCK—On the 14th of July, at Browns-ville, Cass Co., Mich., of old age, Rebecca Planck, aged 90 years, 8 months and 21 days. Her maiden name was Lapp. She was married to Christian Planck in 1816 and was left alone in 1824. She raised a family of four children. She had also twenty-seven grand children, and a great number of great grand children. She was a member of the Amish Mennonite Church. Funeral services by Elder Lash, from the 90th Psalm.

Mother, thou art come to rest,  
Thy toils and cares are o'er,  
And sorrow, pain and suffering now  
Will ne'er distress thee more.

Mother, rest, we cannot go  
Till Jesus bids us come;  
Then we shall ever rest with thee  
In heaven our longed for home.

KREIDER—On the 28th of July, near Dayton, Ohio, Johnny, son of Tobias E. and Barbara Kreider, aged 7 months and 14 days.

"How happy are these little ones  
Which Jesus Christ hath blessed;  
Come, let us praise with all our hearts  
The God who gives them rest."

FRY—On the 30th of July, in Lincoln Co., Ont., suddenly, of heart disease, Henry Fry, aged 90 years, 4 months and 20 days. He was born in Bedminster Twp., Bucks Co., Pa., and came to Canada with his parents about the year 1840. He was a kind father, a good neighbor, a friend to all, and an active member in the Evangelical Church. He leaves a widow, a number of children and grand children to mourn their loss. Peace be to his ashes.

## Letters Received.

### WITH MONEY.

A—Wm Ault.

B—John Brenner, Jacob Bergholt, J. Butler, D. Bender, John Bertheche.

C—Peter W. Conrad, L. B. Cullar, William Clymer, Rachel Cassel.

E—Mrs Daniel Esch, Cornelius Epp, Wm Ewert.

F—Jos. H. Fretz, Peter Freid.

G—Herman Goldshalt, P. P. Gortner, Isaac S. Good, F. Groff, Jacob M. Greider, John R. Ginzburg.

H—J. M. Herr, John Hostel, John Hersberger, F. Herring, B. Hersberger, John Hygema, David H. Hain, Peter W. Hauler, Enos Hackman, E. Hostettler.

K—Jonathan L. King, J. E. King.

L—John Landis, Enos B. Loux, Christian Lohrer.

M—H. G. Mannheim, John A. Miller, A. Metzler, J. M. D. Miller, Pre. J. S. Meyer, Chr. Martin, J. J. Miller, Alfred Meyer, Leander Meyer, Kate Miller.

N—E. N. Nissly, Philip Nico.

R—Wm Rempel, Daniel Roth, Kase Regier, Chr. Raver, H. Rosenberger, A. H. Risser.

S—Peter Schantz, George Swartz, A. B. Shelly, J. L. Shadinger, Daniel Shenk, John Stricker, Aaron Smoler, Hannah Swearingen, Bertha Shashley.

T—Wm Tiedel, J. H. Tiedel.

W—H. W. Weel, John Wirt, D. B. Weiz.

Y—Amelia Young, Reuben Yoder.

Z—Rachel Zook.

### FREE PAPER FUND.

Townsmen's Congregation by Jacob Goldshalt \$5.00, Line Lexington Congregation, by George Walter \$3.00, Wm. Clymer \$2.00, Jacob Gell, \$2.00, Hereford and Boyertown Congregations in Berks Co., Pa., by Andrew S. Mack \$11.00.

## OUR HEALTHFUL HOME.

We ask all invalids who read this card to send for our *Circulars*, and after reading them through carefully to visit our Sanitarium. We feel sure they will like our place. The Climate, Air, Location, Water, Methods of treatment, Home Comforts, Terms, Food, and all connected with our Institution, just think of *see kinds of sweet delicious Bread, pure sweet Creamy Butter, and a good Appetite.* How rapidly we can cure the sick under such favorable conditions. Address, A. Smith, M. D., Reading, Pa. 7-18/87.

## FARM FOR SALE.

A good farm containing 55 acres, with five acres of timber land, situated in York Twp., Elkhart Co., Indiana, about 4 miles northeast of the town of Bristol. The improvements are a reasonably good house and barn, well, apple orchard, etc. A small stream of water passes through the farm; it is located in the midst of a small Amish and Mennonite settlement where there is preaching by that denomination every two weeks. It is altogether a desirable property and is offered at a very reasonable price and must be sold soon. For further particulars apply to BENJAMIN MAUBT, residing on the place, or JOSEPH SUMMERS, Elkhart, Ind.

## BOOKS! BOOKS!!

Mennonite Hymn Books, Philharmonic Note Book, Martyrs Mirror, Menno Simons Works, English and German, Funk's Family Almanac for 1887, Mennonite Church and her Accusers, Bibles, Testaments and other books at L. B. HEICK, 55 & 57 N. Queen St., Lancaster, Pa.

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The complete Works of Menno Simon, translated from the original Holland, good paper, large type, bound in leather, containing all Menno Simon's writings, a large portion of which was never before published in English, by Express \$4.50

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L. B. Herr, Lancaster, Pa.  
Schaefer & Koradi, Philadelphia, Pa.  
Peter H. Goetz, Marion Junction, Dak.  
R. J. Heatwole, Newton, Kansas.  
Samuel Gungelrich, Amish, Iowa.  
J. M. T. Miller, Milford, Neb.  
Peter Wiens, Reinfeld, Manitoba.  
Peter Ducker, Hochstadt, Manitoba.  
John L. Weidman, St. Jacobs, Ont.  
M. S. Hallman, Berlin, Ont.  
Schroeder & Bergen, Mt. Lake, Minn.  
C. Kumpf, Waterloo, Ont.  
A. Metzler, East Lewistown, Mahoning Co., O.  
J. L. Amstutz, Mt. Eaton, Wayne Co., Ohio.  
Addison Shelly, Ustick, Whiteside Co., Ill.  
Henry Hildebrand, Andrews, Huntington Co., Ind.

In neighborhoods where we have no one selling our almanacs we should be glad to have some one send for them.

MENNONITE PUBL. CO.,  
Elkhart, Ind.

## DIE RUNDSCHAU.

A German weekly paper, published at the office of the Mennonite Publishing Co., at 75 cents a year.

The paper is devoted to news from the Mennonite churches in all parts of the world. It is not sectarian, or devoted to any one branch of the church, but a paper of general news, published from a religious standpoint.

MENNONITE PUBL. CO., Elkhart, Ind.

## SUNDAY SCHOOL BOOKS.

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For Sunday Schools and other religious services, enlarged edition, by C. H. BRENN. This is an excellent collection of hymns and tunes, set in patent or shaped notes of 123 hymns and tunes, and should have a wide circulation. Price by mail 50 cents per copy. Per dozen by mail \$5.50. Per dozen by Express \$3.00. MENNONITE PUBL. CO., Elkhart, Indiana.

## TIME TABLE.

## Lake Shore &amp; Michigan Southern R. R.

Passenger trains after May 15th, 1887, depart at Elkhart as follows new standard time, which is 23 minutes slower than Columbus time:

GOING WEST, leaves.  
No. 21, Night Express..... 1.35 A. M.  
No. 9, Pacific Express..... 3.55 "  
No. 1, Limited Express..... 6.45 A. M.  
No. 3, Special Chicago Express..... 9.00 P. M.  
No. 5, Fast St. Louis & Chicago Exp. 6.15 "

GOING EAST—MAIN LINE, leaves.  
No. 13, Night Express..... 3.30 A. M.  
Grand Rapids Express..... 4.45 "  
No. 86, Way Freight..... 6.00 "  
No. 22, Mail..... 1.45 "  
Grand Rapids Express..... 1.20 P. M.  
No. 34, Acc. from Chicago..... 3.35 "

GOING EAST—AIR LINE, leaves.  
No. 2, Special New York Express..... 12.45 P. M.  
No. 8, Atlantic Express..... 11.55 "  
No. 4, Limited Express..... 8.30 "  
No. 28, Goshen train..... 8.40 "  
No. 82, Way Freight..... 8.00 A. M.  
Train G leaves Elkhart for Goshen 7.45 "  
" E Elkhart for Goshen 4.10 P. M.  
" F arrives Elkhart from " 11.30 A. M.  
" H Elkhart from " 7.50 P. M.

TRAINS ARRIVE—MAIN LINE.  
Grand Rapids Express..... 12.40 P. M.  
Way..... 9.40 "  
No. 25, Michigan Accommodation..... 2.50 "  
No. 1, takes Acc. car from Elkhart for intermediate points to Chicago.

## CONNECTIONS.

At Adrian for Monroe, Detroit and Jackson. At White Pigeon for Three Rivers, Kalamazoo and Allegan. At Detroit with Grand Trunk Railroad for Sarnia, Montreal, Quebec, Portland, &c. At Salem Crossing, with trains for Lafayette, New Albany, &c. At Chicago for all points West and South.

Tickets can be obtained for all prominent points between Boston and San Francisco. W. P. Johnson, Gen. Pass. Ag't, Chicago, Ill. P. P. Wright, Gen. Sup., Cleveland, Ohio. G. B. Wylie, Ticket Ag't, Elkhart, Ind.

## Cincinnati, Wabash &amp; Michigan R'y.

Passenger trains after Nov. 14th, 1886, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, leaves.  
No. 4, Cincinnati & Indianapolis Ex. 7.47 A. M.  
No. 2, Ind. & St. Louis Express..... 4.35 P. M.  
No. 8, Way Freight..... 5.45 A. M.

GOING NORTH, leaves.  
No. 1, Grand Rapids Express..... 10.52 A. M.  
No. 3, Michigan Express..... 5.20 P. M.  
No. 7, Way Freight, arrives..... 7.50 P. M.  
No. 11, leaves..... 8.00 A. M.

Nos. 1, 2, 3, and 4, connect with Boat line between Benton Harbor and Chicago

## CONNECTIONS.

At Milford Junction with Baltimore & Ohio R. R. At Warsaw with Pittsburg, Ft. Wayne & Chicago R. R. At Wabash with W. St. L. & P. R. R. At Marion with C. St. L. & P. R. R. At Anderson Junction with C. C. & I. R'y for all points East, West and South.

NORMAN BECKLEY, Gen'l Manager.  
OWEN RICE, Gen'l Ticket Agent.  
O. W. LAMPORT, Superintendent.

## Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 24.—No. 17.

ELKHART, IND., SEPTEMBER 1, 1887.

Whole No. 353.

For the Herald of Truth.  
TRUST IN GOD.

Trust in God, thou who liest distressed in cot.  
And thinkst that wretched and sad is thy lot;  
Let God's will be done, and be sweetly resigned.  
He'll keep thee and bless thee and comfort thy mind.

Trust in God, youth and maiden who stand at the brink  
Of life's troubled ocean, just ready to drink  
Its joys and its sorrows; whatever betide  
You're safe if in Jesus your trust doth abide.

Trust in God, thou whose duty leads into a way  
That's dark and seems lonely. Forget not to pray;  
For God looks upon thee and answers thy prayer  
And lights, with His presence, thy path everywhere.

Trust in God, thou whose body is nearing the grave  
For He is abundantly able to save  
He'll cheer thy last days and will stand by thy side  
And lead thee to Canaan through Jordan's cold tide.

Trust in God, O my soul, and when troubles assail—  
When human assistance is ready to fail—  
In Jesus confide and thy troubles will cease  
He'll pilot thee safe to the haven of peace.

Be thou gentle and calm, be contented, be meek,  
Let God be thy strength, for thou feelest thyself weak;  
Stay close by His side, let His arm hold thee fast;  
Trust in life, trust in death, and He'll crown thee at last.

A. B. K.

## LIGHT AND DARKNESS.

(Concluded.)

When the life on the cross expired,  
among the terrible wonders which then occurred—the veil of the Temple, which seemed the glory of the "holiest of all" from the view of the common people, "rent in twain from top to bottom." Thus the long looked for atonement was "finished." The ceremonial forms of worship under the shadow, were superseded by

the light of life and the spirit of truth. The old order of things passed away and the new was established. The *light* was manifested to the "spirits in prison," to those who died in the *faith* of the promise. And after Christ's resurrection, many of them also arose and appeared in Jerusalem. The way to the tree of life was again opened. There is now access on equal footing to the humblest beggar, with the greatest esteem to become a priest of God in the Temple of that Everlasting Kingdom not made with hands, if they only will. Behold the unmerited goodness of God, the advantages proffered and the manner in which they are appreciated, and still he pleads. How affectionately yet ineffectually did Jesus plead with the obdurate Jews, O Jerusalem, Jerusalem how often would I have gathered you under my protecting care, and ye would not, and why not? Because then as now men *loved darkness* rather than light—their own righteousness better than that of God.

Psalmist says, "Thy word is a lamp to my feet." But how much more have we? "The darkness is past, and the true light now shineth," also the spirit which guideth into *all truth*. Light is life; where this reigns darkness and death cannot prevail. And if we walk in the light as Christ is in the light it will so shine in our department and to the world, in our daily life and relations with it. Christ is our guide in this. He devoted no time to mere gain of worldliness. He took no part in the secular affairs of the world. He was an alien to this. He was subject to it but not a subject of it. Here so many people lack a clear perception of true light. True, the apostles admonish to be "subject to the powers that be—to submit to every ordinance of man for the Lord's sake." Thus we honor Him. But mark, this does not imply participation of, but a rendering unto them only such as "Tribute," "Custom" (Tax), "fear," "honor," etc., which is due to their support and position, as the servants of God in his temporal powers, for "there is no power (government) but of God." They are "ordained of God." But Christ says, "My Kingdom is not of this world." It is of Heaven, spiritual; so are His *true servants* alienated from the world. He is a refiner and purifier for an offering

in righteousness unto God, all who yield to his power and will, and if we profess Him, yet act in harmony with the world, the light is not in us. We are in darkness, and what do we manifest? But as men yield to and accept the true light they become radiant with the same, yet not all in the measure of brightness. Light, spirit, knowledge and everything necessary to salvation, are gifts of the unmerited goodness of God. "To every one of us is given *grace* according to the measure of the gift of Christ, dividing to every one *severally as he will*," and unto whosoever much is given, of him shall much be required." Then it is ordained that capacity or extent of comprehension differs in men. There are many scripture quotations not alike understood, not alike clear to all. Neither can any comprehend them beyond their God-given capacities.

Many things transpire, the merits or demerits of which are not viewed alike by all. But men who walk in the light, walk with Christ, and are not the cause of such things—creating confusion and division in the household of God. They labor together with Christ in peace, in love and harmony, forbearing with one another in their opposite views touching things not necessarily clear, and are content to leave incomprehensible things for Him to decide, who will make all things clear in his own appointed time. As the light of *this* world is not valued by the literally blind, so the light of the world is not appreciated by those who will not put themselves into a position to be benefited by it.

Dear reader, do you ever ponder over the difference of the glory of Jerusalem above, where all is light; and over the awful torments, as recorded, in the darkness below? Then too, while the light makes it possible to escape these woes and obtain everlasting peace, is it not amazing to contemplate, how little man appreciates the benefit to be derived from it, and how prone to darkness and utterly unconcerned of his future welfare he often proves himself to be. If men could only be persuaded to appreciate the mercy and goodness of God in giving this light, what an Eden we might enjoy. But why is it thus? There is a sufficient number of ministers, if they are ordained of God,



true to their calling, purged of prejudice and this pernicious sectarian spirit, and clad with the "Armor of light," the spirit and love of Christ, to illuminate the entire habitable earth into its darkest regions with the true light and only enduring doctrine of salvation. But while they "grow wise in their own eyes," and "lean on their own understanding," drawing the lines of right "of the common salvation" after their own conclusions and petty preferences, what a groping in darkness they manifest. Such leaders are a hindrance instead of a shining light. Thus they perplex and confuse rather than enlighten and unify the perishing inquirers after the simple truth. And how soon would this babble vanish from the Church and harmony prevail, were all ministers true to the living God. But so long as they preach this rebellion of sect and creed against Him rather than Christ and Him crucified, this can not be obtained.

O ye ambassadors, awake to a full realization of the solemn duties, responsibilities and accountability of the sacred trust reposed in you. Behold the pitiful condition of the countless numbers who are yet slumbering in darkness, and starving for the unadulterated bread of life. Tear asunder those cords which bind you to mere preferences, cease your petty strivings about unauthorized modes and forms of doctrines, to the exclusion of all others and work co-operatively to the honor of Him who suffered for all alike. Remember, "*voe be unto the pastors that destroy and scatter the sheep of my pastures.*" How destroy and scatter? Thousands of souls experience a feeling of divine grace and desire to know and live the truth, but while they desire instructions, as did the Ethiopian Eunuch, instead of ministers preaching Jesus, one teaches this manner of doctrine, another that, and often philosophizing and debating about mere forms and customs which are utterly void of the letter and spirit of the gospel, thus confusing the seeker of truth, who often drifts into skepticism and unbelief. Paul says, "woe is unto me if I preach not the gospel." The same applies to all to whom the dispensation of the gospel is committed. If they teach it not purely and truly with an unbiased mind.

J. K. Zook.

For the Herald of Truth.

#### THOUGHTS AND IMPRESSIONS.

A kind Providence so ordered the course of my life that I found myself within easy reach of the Paradise Mennonite Church, in Lancaster Co., Pa., on Sunday morning, July 24, and thither I was conveyed by a hospitable brother. The meeting-house will comfortably seat at least five hundred; and when the congregation had assembled for worship, at about nine o'clock, I suppose three quar-

ters of the seats were occupied. This was one of the warm Sundays of this hot season, and I heard a brother remark that the attendance was rather small. To me, accustomed to a congregation from fifty to ninety, the audience seemed very large. So we see that the words large and small do not always mean the same thing to different people.

As an unknown stranger I looked upon the assembled congregation with friendly eyes, eager to learn things good and helpful, yet not expecting to find everything perfect, for sad experience has taught us that perfection is not a common attainment in this world. It is seldom agreeable to have any one talk or write about us, and discuss our ways, yet a few thoughts and impressions received at this meeting and at the Sunday-school in the afternoon, press so for utterance that I record them, praying the Lord to add His blessing.

The time for meeting was nine o'clock in the morning, and at about quarter past ten the usual services were over, though a short meeting of the members was held afterwards to consider a little church business. In the same way as a large congregation with some people would be quite a small congregation with others, so what is a short meeting with some people is a long one with others. The right length for a sermon, or a religious service depends so much upon the subject, the occasion and who is to speak, that no arbitrary rule can be laid down. If Paul was to preach people would not weary so soon, as if, one with very much less inspiration and power were to speak. Doubtless sermons and meetings may be too short, but doubtless more harm has been done by going to the other extreme, prolonging the sermon and the meeting until some are weary, others fall into a doze, and others wait, not always patiently, for the end. This meeting was long enough for singing a number of hymns, offering prayer and thanksgiving, and still leave time for the brethren who preached to speak plainly, impressively and earnestly concerning a few of the vital truths bearing on the great and inexhaustible subject of Christ Jesus and Him crucified. But there was no time for a merely formal introduction to the sermon, customary repetitions or personal apologies; so these were not allowed to obtrude themselves, and the order and attention were good throughout.

I was surprised to find that in this congregation, in the heart of the German county of Lancaster, the exercises were all in English, excepting that one of the ministers read a few verses in German and gave his testimony in German. In speaking about this in a friendly way with one of the brethren, he said: "We found that if we wanted to gain and hold our young people in the church we must have English preaching." The instruc-

tion in the schools was in English, business was done in English and the reading and speaking of the young thus came to be mainly in English, and they could understand it easier and better. German Sunday-schools might have helped over the difficulty, but only in part, for many would have felt disinclined to learn German, and the instruction they would get in Sunday-school would still not enable them to understand and speak the German so easily nor so fully as the English. Besides the difficulty would increase as English speaking would inevitably prevail more in the community from year to year. Then another consideration is this, that the apostolic churches aimed not only to win their own children into church, but sought to win and save those yet outside of all church connection, those that were lost. I was told by a friend that some of the congregations who have changed in part, or altogether to English are gaining in membership, not only many of their young people, but also others who had been standing aloof from all churches.

With many of us the German language is our mother tongue. We love it. Its familiar words and forms of expression remind us of the days when we were happy children, with father and mother and brothers and sisters around us, and not a care or trouble to furlow the face and whiten the hair. But we must not idolize the German language; we should love souls better than any language. In all cases where a change to the English in part or altogether, would help in seeking and saving more souls from a life of worldly conformity and other sin, to Christ and the church it would be wrong not to change. The remarkable case of Noah Troyer, the sleeping preacher, a few years ago, breaking over the restraint of long-established custom, and preaching in English, seemed to many to be a solemn call to consider this matter, and some ministers did make the effort to preach in English, but are we not in danger of losing the influence of that solemn call? "I don't see how you can get over the duty of preaching in English," said a minister not long ago. Let us think about this matter as we shall wish we had thought about it when we came to give an account of our stewardship to the Great Judge. It was encouraging to see the large attendance of old and young at the Sunday-school, in the same church, in the afternoon; to see the hearty interest in the work, and notice the careful and excellent management of the school by the ministers, leaders and teachers. The large church was filled and seats were placed in the aisles. The attendance was, I supposed, between five and six hundred, though I heard it estimated at eight hundred. There were, I suppose, about 200 scholars present. Some were present from Hershey's Sun-

day-school, which increased the attendance on this day above the average. After the classes had been instructed in the regular Scripture lesson, the superintendent, Bro. John H. Mellinger heard a lesson from the different classes, one class at a time answering in concert the questions in the lessons of the different question books published by the Publishing Co., at Elkhart. These exercises were interspersed with singing of selections from "Bible School Hymns and Sacred Songs." To hear several hundred voices, many of them the sweet soft voices of children, uniting in singing the good hymns found in that book, was to me an experience which I shall not soon forget.

A hopeful indication for the usefulness of this Sunday-school, was the presence and interest of a number of the ministers, including the Bishop, Isaac Eby, and I was glad to see the superintendent turn to him for a little information or friendly consultation during the exercises. How helpful and pleasant it is to have a free and friendly feeling between old and young, between the leaders in the Church and the leaders in the Sunday-school. When misunderstanding, reserve and distrust creep in, it is disastrous. If one or the other is inclined to be elated by success and to feel and show the authority of his office, things will not go smoothly, and brotherly love will suffer. I did not see such failings in this Sunday-school and feel to thank the Lord for his grace here and in all other places where these infirmities have been watched and overcome heretofore and may the Lord continue His help.

Another encouraging feature was to see many heads of families there with their children, some taking part in the work, and so many feeling interested that there seemed to be a quickening influence at work, helpful to the cause and the workers; and still more, there was reason humbly to believe that the Holy Spirit was there with a guiding influence. May that Good Spirit be with all the Lord's people everywhere, bringing them nearer to God, and nearer to one another.

J. K. H.

For the Herald of Truth.

#### CONSISTENCY.

In reading the accounts of the sufferings of our martyred forefathers as related in the Martyrs Mirror we cannot but admire their noble bearing, their patience and consistency in their sore trials. Even when subjected to the most cruel tortures in the fire or the rack, the boot or the thumbscrew, the wheel or the knife and pincers, they remained steadfast and unyielding to the onsets of the evil disposed and cruel persecutors. Strong in the faith and steadfast to the truth, they bore all their sufferings with fortitude, praising

God that they were accounted worthy of bearing the brand marks of martyrs. Singularly pathetic are many of the accounts relating the death of a father, a mother, a sister or brother, a son or daughter as the case may have been and in these accounts lies a deep lesson for us who claim to be their descendants and followers, not only in the natural relation but also in the faith. They have left us these accounts as heirlooms from which we may learn how firm our faith should be fixed upon Him who was "an ensample" for his children. In them consistency was indeed a jewel, and by it they gained more by a thousand times than they could lose in their mortal bodies. So thought one of these, Maeyken Wens (from which the name Wenz and Wiens has sprung), a pious "mother in Israel," who with a number of her fellow believers was burned at the stake on account of her faith. The account itself reads as follows:—

"The northwind of persecution now blew more and more through the garden of the Lord, so that the herbs and trees of the same (that is true believers) were rooted out of the earth through the violence that came against them. This appeared, among other instances, in the case of a very god-fearing and pious woman, named Maeyken Wens, who was the wife of a faithful minister of the church of God in the city of Antwerp, by the name of Matheus Wens, by trade a mason. About the month of April, A. D. 1573, she, together with others of her fellow-believers, was apprehended at Antwerp, bound, and confined in the severest prison there. In the meantime she was subjected to much conflict and temptation by so-called spirituals (ecclesiastics), as well as by secular persons, to cause her to apostatize from her faith. But when she could by no manner of means, not even by severe tortures, be turned from the steadfastness of her faith, they, on the fifth day of October 1573 passed sentence upon her, and pronounced it publicly in court,—namely that she should, with her tongue screwed fast, be burned to ashes as a heretic—

Thereupon, the following day, the sixth of October, this pious and god-fearing heroine of Jesus Christ, as also her fellow-believers that had been condemned with a like sentence, were brought forth, with their tongues screwed fast, as innocent sheep for the slaughter, and each having been fastened to a stake in the market place, deprived, by fierce and terrible flames, of their lives and bodies, so that in a short time they were reduced to ashes."

To this is added the following pathetic note:

"The oldest son of the aforementioned martyress, named Adrian Wens, aged about fifteen years, could not stay away from the place of execution on the day on which his dear mother was offered up; so taking his youngest little brother, named Hans (or Jan) Mattheus Wens,

who was about three years old, upon his arm, he went and stood with him somewhere upon a bench, not far from the stakes, erected, to behold his mother's death.

But when she was brought forth and placed at the stake, he lost consciousness, fell to the ground, and remained in this condition until his mother and the rest were burnt. Afterwards, when the people had gone away, having regained consciousness, he went to the place where his mother had been burnt, and hunted in the ashes, in which he found the screw with which her tongue had been screwed fast, which he kept in remembrance of her."

This Maeyken Wens, while she was imprisoned, wrote a number of consolatory and very edifying letters to her husband and oldest son, as also to Jan DeMetzer, a minister. In one of her letters to her son she gives him the following advice, and I hope the dear young readers of the Herald will follow her advice, for in doing so they will become consistent followers of Christ in the church. It reads almost as if a Solomon had written it and is as follows:—

"My son, from your youth follow that which is good and depart from evil: do good while you have time, and look at your father, how lovingly he went before me with kindness and courteousness always instructing me with the word of the Lord, O if I had so followed after him, how light would be my bonds! Hence, my dear son, beware of that which is evil, that you will not have to lament afterwards: had I done this or that; for then, when it is as far as it now is with me, it will be too late. Hear the instruction of your mother. Hate everything that is loved by the world and your sensuality, and love God's commandment, and let the same instruct you, for it teaches: If any man will come after me, let him deny himself, that is, forsake his own wisdom, and pray: "Lord, thy will be done." If you do this, the anointing of the Holy Ghost will teach you all that you are to believe. 1 John 2:27. Believe not what men say, but obey that which the New Testament commands you, and ask God to understand you, but in the Lord, and let your counsel abide in him, and ask him to direct you into his ways. My child, learn how you are to love God the Lord, how you are to honor your father, and all other commandments which the Lord requires of you. Whatsoever is not contained therein, believe not, obey. Join yourself to those that fear the Lord, and depart from evil, and through love do all that is good.

"O regard not the multitude, or the ancient custom, but look at the little flock, which is persecuted for the word of the Lord, for the good persecute none, but are persecuted. When you have joined

them, *beware of all false doctrine*, for John says: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." 2 John 9. The doctrine of Christ is mercy, peace, purity, faith, meekness, humbleness and full obedience to God.

"My dear son, yield yourself to that which is good; the Lord will give you understanding. I give you this as my last adieu to you. My dear child, heed the Lord's chastening; for whenever you do evil, he will chasten you in your mind; desist, then, and call to the Lord for help, and hate that which is evil, and the Lord will deliver you, and good will come to you."

"How beautiful this sounds! Written by an imprisoned and tortured mother to her oldest son giving, him maternal instruction that will make him wise unto salvation! We can almost imagine ourselves in her position—anxiously pleading with her dear boy, as the oldest member of the family, and therefore the guardian and example of his younger brothers and sisters, to become an earnest and true follower of his Master, that he may not only make sure of heaven himself, but teach the rest the way to Christ. How many Christian mothers in our land of liberty are earnestly concerned about the eternal welfare of their children, teaching them to forsake all that is evil that they may follow that which is good? Mothers have perhaps more influence with their children in this respect than any other person. Therefore they will be held accountable for what they may fail to do in leading their children to their Savior. Happy too are they who heed the divine injunction: "Children, obey your parents in the Lord;" for God promises such rich blessings upon earth and to them that remain faithful unto death he will give a crown of life. K.

For the Herald of Truth.

#### WORLDLY DESIRES.

"For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." 1 John 2:16.

In these words we are strictly admonished and warned not to love the world nor the things that are in the world, because they are not of the Father, but of the world, and whatever comes of the world is sin. If any man love the world, the love of the Father is not in him. It is right that we husband well with the things which God has given us, but we are bound to use them to the glory of God. But it is sad to see multitudes of professors of Christianity toiling and slaving in their endeavor to gain all the worldly riches.

We all have something to do in this world; but first and above all other things

we are to seek the kingdom of God. Then what is good, yea what is best for us will be given us. This, however, man so often and so easily forgets. He stores up all he can with the vain idea that it may conduce to his happiness and his comfort. In this manner he becomes involved so thoroughly in his earthly interests that he is prone to forget eternity. Not only is this the case with the members of some churches, but all churches—Christians in general—are inclined to this evil. It is the lust of the eye, the lust of the flesh, the pride of life, the worldly desire of the heart causes so much trouble with pride and vanity in the Christian church. Satan takes a great deal of pleasure in proud people, because as such they build upon their flesh and become pharisaical, of which Christ in His sermon on the mount says, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter the kingdom of heaven." One thing which greatly enhances pride and love of dress in the church is the holding of so-called church and Sunday School picnics. Satan will devise some method for propagating the lust of the eye in the world, and in the way of these Sunday school picnics he is succeeding admirably. He puts a charitable cover on it all by calling it pleasant and that it is for recreation, and that it is nice to dress for the occasion, etc., etc. This is, of course, what people say, but their minds are led in this channel by the evil one. Thousands of Christians who indulge in fine raiment hold to the opinion that if the heart be right, the way in which we dress does not matter. Yet it does matter with them even; for they are ready to frown and look with pharisaical eyes of contempt upon those who may not dress so extravagantly or so foolishly as they do. Besides they show by their actions that there is just so much of the lust of the eyes and the pride of life dwelling within them that they are not willing to humble themselves outwardly, if perchance they think they have inwardly humbled themselves before God. They do it all to please and gratify the eye, but they cannot do it to the glory of God. Imagine a person dressed in all the fastidiousness of fashion coming before God, saying: "O Lord, I come before thee with this beautiful dress; Thou knowest how the dress-maker and I have toiled and been anxious on account of it, and now I come before Thee to show unto Thee how beautifully it sets out my figure and how much prettier it is than that of my neighbor's. Father, I do this, not because my heart is proud, but because I wish these plaits and this beautiful sash and these extra appendages to honor and glorify Thee, because all that I have and am and do is for Thy glory. Keep me in this state while I live; be gracious unto all the poor and needy who cannot array themselves thus, and when at last Thou seest fit to remove me

from this world open wide the gates of the heavenly Jerusalem that I may enter in with robes like these and praise Thee for ever in heaven. This I ask in the name of our dear Redeemer who suffered shame and reproach and at last died for me." Could anything be more absurd or inconsistent than such a prayer? And yet somewhat similar to this would have to be the prayer of those described were they to act and talk to God in a true child-like manner. My God protect us from such a curse and keep us in the path of true inward and outward humility is my prayer.

L. A. Y.

For the Herald of Truth.

#### FREEDOM FROM SIN.

"Whosoever is born of God doth not commit sin; for his seed remaineth in him and he cannot sin, because he is born of God." 1 John 3:9.

In this passage of Scripture the apostle uses very strong language; he goes far beyond what many of us, as babes in Christ (compared to the advanced state of grace attained to by the apostle), have not experienced, or are not as yet able to comprehend fully the depth of wisdom therein contained. We believe, however, that the inspired apostle recorded that only which he knew through the influence of the Holy Spirit, to be in harmony with the revealed will of God, and, we accept it as such. We have all experienced a time in our lives, when, reading the word of God, condemnation would stand forth boldly on every page, until finally it becoming so forcible, we close and lay aside the blessed volume, and turn to something more in harmony with the spirit than having dominion in our mortal bodies.

But after coming to a knowledge of the truth, enlightened by the Holy Spirit, the love of God shed abroad in our hearts, we again take that same book, but behold how changed! In place of condemnation, joy and peace follow the reading of the blessed book. It becomes as a mirror to us. We behold the experience of our own hearts in it, the word bearing testimony to what we have just realized, and we no longer doubt the truthfulness of the Scriptures, because we have ourselves realized that His word is life and truth. This blessed realization of the saving power contained in the word of God, when under the influence of the Spirit of Truth, is not the experience of but a day, a week, or even a year; but as the Christian advances in spiritual life, and begins to taste of the good things of eternal life, he finds new beauties in the word of God—fountains of living waters, as it were, flow from every page—and the soul is quickened, and he realizes the blessedness of being filled, after hungering and thirsting after righteousness. He no longer reads hurriedly over certain portions of

Scripture because they are not in harmony with the views entertained by him. On the contrary, he stops and meditates, knowing there is spirit and life in every word given by divine authority, and consequently on examining himself he finds the mistake has been on his part and not in the Scriptures, and he finds that his Christian experience has not yet come to the standard of the inspired writer; and he tries by the help of God to attain to that state of grace to where he can comprehend the full meaning of what the sacred writer wished to convey to his mind.

The life of the Christian is one continuous growth; his watchword is, "Higher up, more light, more wisdom, more knowledge, more grace to overcome all sin and the many petty annoyances incident to this life of probation." He wants to partake more of the heavenly nature and become more like his Master. And why does the child of God wish for all these blessings? Because he would like to be free, and he knows that "whom the Son maketh free, is free indeed." How often, even when in such communion with our Savior, does the enemy of souls thrust his fiery darts into the heart of the believer until he sinks to the earth in despair and cries to God for help. Does God then refuse to help his children when in such agony of spirit? No. He says: "I will deliver him, and that speedily."

The apostle, after quoting the language of the text, says, toward the end of his epistle, "that the evil one toucheth him not." We do not think that these Scriptures conflict with other portions of God's word, much more do we believe they are in harmony with the teaching of Christ and his apostles. We know, as John says, "that the Son of man was manifested to destroy the works of the devil;" namely, his work in the hearts of the children of men, and this work was not only half done. It was a perfect work. Satan's power is taken, and it is as the poet says:

"Satan trembles when he sees,  
The weakest saint upon his knees."

Freedom from sin does not lessen the liability of being tempted; it is only when we, by the grace of God, successfully resist temptation, that Satan gives way. It is through these fiery trials that we learn to "put on the whole armor of God," and take the shield of faith whereby we shall be able to quench all the fiery darts of the wicked." Many good Christians believe they sin more or less all the time, and if you should ask them they could not tell where or in what manner sin was committed. If we have God and his word for our guide and leader, condemnation will follow the commission of sin as surely and naturally as joy, peace, and happiness follow pardon.

Sin is defined as a transgression of the

law. Sin separates us from God, or in other words, we must separate ourselves from God, before we can commit sin. Paul says, Rom. 8:38, 39: "For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus." This positively implies an impossibility of separation. This love here spoken of is called by the apostle, "The bond of perfectness," and as God is love, He himself constitutes this bond; and when thus protected on all sides by omnipotent power, the combined efforts of the princes of darkness cannot injure us in the least.

It seems sometimes that the standard of religion has been lowered so much since the times of the apostles, that it is not to be wondered that we cannot comprehend their teaching. It seems we cannot appreciate the good things that the Lord has provided for our enjoyment. Let us suppose that the author of this text would make his appearance among us (unrecognized by us however) and make the bold assertion that he makes here, he would be regarded as a dangerous character, a fanatic. He would be closely watched for fear he might poison the minds of some of the weaker members. We would hear of him from the pulpit, and wherever the theme of religion would be spoken of he would be the leading figure of comment, even to ridicule and reproach.

Now all you dear readers of this imperfect attempt at indicating the truth of the Gospel, may we not be encouraged to ask God for more grace, more love in our hearts, a more perfect will to do his will? Let us be more zealous in the cause of Christ, and God will surely reward us with such wonderful blessings that we have never dreamed of.

It is a lamentable fact, a solemn truth, that many of the most precious promises contained in holy writ have lain hidden, as it were, under the rubbish of men's doctrines that has been accumulating for years until they have become almost obliterated. Would to God that we could soar far above all that to which we have as yet attained; far up out of the mist of unbelief, where we could breathe the pure air of heaven, our eyes freed from the last scale of spiritual blindness, where the sun of righteousness is beaming forth his bright rays, illuminating the innermost recesses of our darkened hearts, and infusing new life and vigor into every part of our spiritual being. Then we might more nearly comprehend those deep things of God left on record by the inspired writers for our good and for the upbuilding of the cause of Christ in general.

A. K. K.  
NOTE.—In our ignorance we sometimes commit a transgression of the law and

until we know more perfectly what the law is we do not feel condemned. But trusting to the guidance of God's Holy Spirit we become enlightened more and more, and in that way we grow, continually attaining nearer and nearer unto the bond of perfectness.—Ed.

#### A VISIT AMONG THE MENNONITES.

(Continued.)

The spirit which animated many of these "faithful martyrs" is shown in the account given of the execution of Maria Von Beckum and her sister-in-law, A. D. 1544:

"As the time of suffering drew near, Maria observed: 'Dear sister, heaven is opened for us; having suffered a short time here, we shall rejoice forever with our Bridegroom.' They then gave the mutual kiss of peace. They also prayed together that God would forgive the judges their sins, for they knew not what they did, and that God would have compassion on a world sunk in darkness, and receive their souls into his heavenly kingdom. They took Maria first, who entreated the magistrate not to shed any more innocent blood. She then earnestly directed her prayer to God, and prayed for her murderers. This done, she arose and went to the stake with inexpressible joy, exclaiming, 'O thee, O Christ, I resign myself; I know that I shall live forever with thee. Therefore, O God of heaven, into thy hands I commend my spirit.' The executioner swore because the chain did not please him; she observed to him: 'Friend, consider what you are doing: my body is not worthy that you should blaspheme Christ on account of it. Repent, lest you shall have to endure the flames of hell.'"

How applicable to such cases is the beautiful language of William Leddra, written shortly before he sealed his testimony to the truth, by suffering death at the hands of the bloody minded persecutors in New England:

"Alas, alas, what can the wrath and spirit of man, that lusteth to envy, aggravated by the heat and strength of the king of the locusts, which came out of the pit, do unto one that is hid in the secret places of the Almighty? Or, unto them that are gathered under the healing wings of the Prince of Peace? Under whose Armor of light they shall be able to stand in the day of trial."

When the Emperor Charles the Fifth of Germany, resigned his crown in the year 1555 in favor of his son, Philip the Second of Spain, that most intolerant and bigoted of monarchs, reissued in the Netherlands, then under his sway, decrees that had formerly been promulgated against those who had left the Roman Catholic Church. Motly, in his account



of the Dutch Republic, says that in these atrocious edicts it was forbidden for lay persons to converse or dispute concerning the Holy Scriptures openly or secretly; to read, teach or expound them unless they had been approved by some renowned university; or, to entertain any of the opinions of the heretics. All offenders were to be put to death: "the men with the sword, and the women to be buried alive, if they do not persist in their errors; if they do persist in them, then they are to be executed with fire; all their property in both cases being confiscated to the crown." Any one who should "lodge, entertain, furnish with food, fire or clothing, or otherwise favor anyone holden or suspected of being a heretic; and anyone failing to denounce any such" was made liable to the same punishments. The same penalty was prescribed for anyone who knew a person tainted with heresy, and neglected to denounce them to the judges.

Of the effect produced by the horrible persecution which had followed the original promulgation of these edicts, Motley says:—"Fertilized by all this innocent blood, the soil of the Netherlands became as a watered garden, in which liberty, civil and religious was to flourish perennially. The scaffold had its daily victims, but did not make a single convert. These obscure martyrs, whose names sound barbarously in our ears, were men who dared and suffered as much as men can dare and suffer in this world, and for the noblest cause which can inspire humanity. Fanatics they certainly were not, if fanaticism consists in show with corresponding substance.

"For them all was terrible reality. The Emperor and his edicts were realities, the axe, the stake were realities; and the heroism with which men took each other by the hand, and walked into the flames, or with which the women sang a song of triumph, while the grave-digger was shovelling the earth upon their living faces, was a reality also."

The method of procedure of the Inquisition "was reduced to a horrible simplicity. It arrested on suspicion, tortured till confession, and then punished by fire." Its introduction by Philip into the Netherlands was exceedingly unpopular there, and was the great cause of that revolt, which a few years after broke out, and delivered the country from the Spanish yoke. Foremost among the nobles of the land, who ultimately joined in that movement, was William, Prince of Orange; who, although originally a Catholic, ever opposed the barbarity of putting men to death for their religion.

While the adherents of Menno Simon probably contributed their share to the great army of martyrs who suffered death for their religious opinions in the Netherlands, yet a large proportion of the victims were Lutherans and Calvinists who

had not adopted their views as to infant baptism, but bore testimony against other corruptions and errors which had crept into the Church. As non-combatants the Mennonites could not join in wars and fightings which led to the effusion of so much blood in the expulsion of the Spanish troops and the establishment of Dutch independence. Even after this event they were exposed to trials and hardships, although not of such extreme character, in some of the towns of Holland; but William of Orange always manifested towards them that enlightened statesmanship which from the beginning led him to oppose the persecuting plans of the Spanish monarch.

In 1632, a convention of Mennonite ministers assembled at Dort, and issued a "Confession of Faith" containing the "chief articles of our general Christian faith," divided into 18 sections. This was signed by 51 ministers who were present, and was subsequently adopted by all the Mennonite churches in Alsace and Germany; putting an end in large degree to the disputes respecting doctrines which had before existed among them; as the postscript to the "Confession" states, "the so much wished for peace was obtained, and the light again put on the candle-stick, to the honor of non-resistant Christianity."

These 18 articles closely agree with the views of Protestants generally in reference to the fall of man, his restoration through Christ and the necessity of repentance and amendment of life. They differ from many of them, in restricting water-baptism to those of mature years, who are prepared to renounce their sins and enter upon a life of devotedness to God. They agree with the doctrines held by the Society of Friends in accepting without reserve the prohibition of all oaths, and of wars and fightings; but they differ from our Society in asserting that baptism with water, partaking of the outward bread and wine as a religious rite, and the washing of one another's feet are standing ordinances in the Church of Christ. As it is among Friends, they provide for the appointment of officers whose special duty it is to care for the poor among them, so that the wants of these are provided for by the Church, and they do not become a tax on the public.

Much of the persecution to which these goodly people were exposed, in the intolerant times in which they arose, was probably due to their plainness of dress and manners, and their non-conformity to the spirit of the world in other respects. These rendered them conspicuous to all. Those who could not judge of the truth or falsity of the doctrines they held, could see that in these things they were bearing a testimony against their own practices—and thus the Mennonites came largely to experience the truth of

the Apostle Paul's assertion, that "all who will live Godly in Christ Jesus shall suffer persecution."

The experience of the early members among Friends was the same. Their refusal to take off the hat in honor of man, their use of the singular language in addressing others, their refraining from insincere compliments, and their steady refusal to violate the command of Christ, "Swear not at all," were the frequent occasion of their suffering blows, imprisonment and other hardships.

(To be continued.)

#### APOSTASY.

There has been much spoken against the doctrine of what is called Free Will, by persons who seem not to have understood the term. Will is a free principle. Free will is as absurd as bound will: it is not will if it be not free; and if it is bound, it is no will. Volition is essential to the beings of the soul, and to all rational and intellectual beings. This is the most essential discrimination between matter and spirit. Matter can have no choice, spirit has. Ratiocination is essential to intellect; and from these volition is inseparable. God uniformly treats man as a free agent; and on this principle the whole of divine revelation is constructed, as is also the doctrine of future rewards and punishments. If a man be forced to believe, he believes not at all: it is the forcing power that believes, not the machine forced. If he be forced to obey, it is the forcing power that obeys; and he, as a machine, shows only the effect of this irresistible force. If a man be incapable of willing good and willing evil, he is incapable of being saved as a rational being; and if he acts only under an overwhelming compulsion, he is as incapable of being damned. In short, this doctrine reduces him either to a *punctum stans*, which by the *vis inertiae* is incapable of being moved, but as acted upon by foreign influence; or, as an intellectual being, to nonentity.

The power to will and the power to act must necessarily come from God, who is the Author both of the soul and of the body, and of all their powers and energies; but the act of volition and the act of working come from the man. God gives power to will: man wills through that power; God gives power to act, and man acts through that power. Without the power to will, man can will nothing; without the power to work, man can do nothing. God neither wills for man, nor works in man's stead, but he furnishes him with power to do both; he is, therefore, accountable to God for these powers.

It is only in the use of lawful means that we have any reason to expect God's blessing and help. One of the ancients

has remarked, "Though God has made man without himself, he will not save him without himself;" and therefore man's own concurrence of will, and co-operation of power with God, are essentially necessary to his preservation and salvation. This co-operation is the grand condition, *sine qua non*, of which God will help or save. But is not this endeavoring to merit salvation by our own works? No: for this is impossible, unless we could prove that all the mental and corporeal powers which we possess come from and of ourselves, and that we hold them independently of the power and beneficence of our Creator; and that every act of these was of infinite value, to make it an equivalent for the heaven we wished to purchase. Putting forth the hand to receive the alms of a benevolent man, can never be considered a purchase price for the bounty bestowed. For ever shall that word stand true in all its parts, "Christ is the Author of eternal salvation to all them that obey him."

It is not for want of holy resolutions and heavenly influences that men are not saved, but through their own unsteadiness; they do not persevere, they forget the necessity of continuing in prayer, and thus the Holy Spirit is grieved, departs from them, and leaves them to their own darkness and hardness of heart. When we consider the heavenly influences which many receive who draw back to perdition, and the good fruits which, for a time, they bore, it is blasphemy to say, They had no genuine or saving grace. They had it, they showed it, they trifled with it, and sinned against it; and therefore are lost.

What a comfortable thought it is to the followers of Christ, that neither men nor demons can act against them but by the permission of their heavenly Father, and that he will not suffer any of those who put their trust in him to be tried above what they are able to bear, and will make the trial end in their greater salvation, and in his glory.

Slothfulness is natural to man; it requires much training to induce him to labor for his daily bread: if God should miraculously send it, he will wonder and eat it; and that is the whole. "Strive to enter in at the strait gate," is an ungracious word to many; they profess to trust in God's mercy, but labor not to enter that rest. God will not reverse his purpose to meet their slothfulness: they alone who overcome shall sit with Jesus on his throne. Reader, "take unto thee the whole armor of God, that thou mayest be able to stand in the evil day, and having done all, to stand." And remember that he only who endures to the end shall be saved.

If to "watch" be to employ ourselves chiefly about the business of our salvation, alas! how few of those who are called Christians are there who do watch!

how many who slumber! how many who are asleep! how many seized with lethargy! how many quite dead!

You have many enemies; be continually on your guard; be always circumspect: 1. Be watchful against evil. 2. Watch for opportunities to do good. 3. Watch over each other in love. 4. Watch that none may draw you aside from the belief and unity of the gospel.

He that is self-confident is already half fallen. He who professes to believe that God will absolutely keep him from falling finally, and neglects watching unto prayer, is not in a safer state. He who lives by the moment, walks in the light, and maintains his communion with God, is in no danger of apostasy.

Will it avail any of us how near we get to heaven, if the door be shut before we arrive? How dreadful the thought, to have only *missed* being eternally saved! to aim well, and yet to permit the devil, the world, or the flesh, to hinder in the few last steps! Reader, watch and be sober.

For want of a little more dependence upon God, how often does an excellent beginning come to an unhappy conclusion! Many who were on the borders of the promised land, and about to cross Jordan, have, through an act of unfaithfulness, been turned back to wander many a dreary year in the wilderness. Reader, be on thy guard. Trust in Christ, and watch unto prayer.

He who changes from opinion to opinion, and from one sect or party to another, is never to be depended on; there is much reason to believe that such a person is either mentally weak, or has never been rationally and divinely convinced of the truth.

The apostle shows here five degrees of apostasy: 1. Consenting to sin; being deceived by its solicitations. 2. Hardness of heart through giving way to sin. 3. Unbelief in consequence of this hardness, which leads them to call even the truth of the gospel in question. 4. This unbelief causing them to speak evil of the gospel, and the provision God has made for the salvation of their souls. 5. Apostasy itself, or falling off from the living God, and thus extinguishing all the light that was in them, and finally grieving the Spirit of God, so that he takes his flight, and leaves them to a seared conscience and reprobate mind. He who begins to give the least way to sin is in danger of final apostasy: the best remedy against this is, to get the evil heart removed; as one murderer in the house is more to be dreaded than ten without.

Every believer in Christ is in danger of apostasy while any remains of the evil heart of unbelief are found in him. God has promised to purify the heart, and the blood of Christ cleanses from all sin. It is, therefore, the highest wisdom of genuine Christians to look to God for the com-

plete purification of their souls; this they cannot have too soon, and for this they cannot be too much in earnest.

Who can adequately describe the misery and wretchedness of that soul which has lost its union with the Fountain of all good, and, in losing this, has lost the possibility of happiness till the simple eye be once more given, and the straight line once more drawn?

How strange it is that there should be found any back-sliders! that one who once felt the power of Christ should ever turn aside! But it is still stranger that any one who has felt it, and given, in his life and conversation, full proof that he has felt it, should not only let it slip, but at last deny that he ever had it, and even ridicule a work of grace in the heart! Such instances have appeared among men.

#### THE WORK OF THE SPIRIT.

There is any amount of credulity abroad in the community as to a certain kind of spiritual influence and manifestations, so-called; but there is a vast deal of skepticism in respect to the Holy Spirit and his operation on the minds of men. Multitudes appear to have "not so much as heard whether there be any Holy Ghost," and multitudes more who believe, perhaps, intellectually, in the personality and power of this Divine Agent, are without any experimental knowledge of his grace in their hearts.

The New Testament teaches us the indispensableness of the Holy Spirit's influences in the work of conversion and in all Christian life. It represents the whole experience of the believer, from the first true conviction of sin through all its subsequent stages to the glorification of the spirit in heaven, as the special work of the third person of the Godhead. The Spirit awakens sinners from the death of sin, renews them in the Spirit of their minds, carries on by various means the process of their spiritual growth until they are presented "faultless before the presence of his glory with exceeding joy."

Thus it is not so easy to overestimate the importance of the Spirit's work, or assign to it too high a place in the scheme of redemption. The Bible does great honor to it; exalts it above all other agencies and ministries—whatever, and represents it as alone efficient in the work of turning men "from darkness to light and from the power of Satan unto God." It becomes, therefore, an important practical question, Have we received the Holy Ghost? Have we submitted our hearts to his influence? Have we evidence that we "walk in the Spirit," that we are "the temple of God," and that the Spirit of God dwells in us? These are the tests of a life hid with Christ in God. —Sel.

## HERALD OF TRUTH.

JOHN F. FUNK, Editor.  
J. S. COFFMAN, Asst. Editor.

September 1, 1887.

Entered at the Post Office at Elkhart, as second class mail matter.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter stating their P. O., pay up all arrears, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

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IF THE LABEL on your paper is not changed in the second number after you have sent money for it send us a card stating the case.

OUR FAMILY ALMANAC for 1888 is now on the press, and will be ready for delivery in a short time. Knowing that at the present day thousands of almanacs are scattered throughout the land in which the reading matter is not at all suitable for our families, we have aimed, as heretofore, to fill up our almanac with sound, interesting, instructive and profitable reading matter, and we now offer it for sale at the following prices, and trust our friends and patrons will send their orders early:

Single copies	per mail	.....	cts
2	"	"	15
4	"	"	25
12	"	"	60
22	"	"	\$1.00
100	"	by express	3.75
144	"	"	5.00

When sent by Express, Express charges to be paid by purchaser.

MEMNONITE PUBLISHING CO.,  
Elkhart, Ind.

BIOGRAPHICAL SKETCH of Bishop Christian Herr and a collection of his hymns, can be had of L. B. Herr, 55 & 57 North Queen Street, Lancaster, Pa. We here again invite special attention to this excellent little work and hope that every one will endeavor to secure a copy. Price 20 cents.

THE ENGLISH MARTYRS MIRROR.—Most of the old orders for Martyrs Mirrors are now filled and if there are any that were omitted, that is, if there are any who have ordered of these books and have not yet received them, they will please inform us at once. We expect now to be able to fill orders without delay, and any who have not yet ordered a copy of this valuable book, will do well to secure it at once.

TO THOSE IN ARREARS.—As we look over our subscription list we see a good many names that are not paid up, and we are again sending out bills to all who are more than a year back. We are doing this because we need the money, and also find it more satisfactory between ourselves and our patrons to have frequent settlements of accounts. In sending these accounts we do it as a matter of business, and we trust our friends will not take offense because we ask them to remit. There may some mistakes occur, and some who have paid up may receive a bill; some also who have sent in the amount during the time the bill was being sent. These are all things that cannot be avoided, and we herewith ask our friends to kindly bear with us and if any mistakes occur, send us a postal at once and inform us, and we will correct them.

We are well aware that there are some who cannot pay, because of poverty, or financial distress; we would kindly ask such to inform us and if they wish to continue their paper we will arrange in some way for them to do so.

PROPOSED VISIT.—The brethren Henry Shamm and J. F. Funk intend to leave their homes in Elkhart, on the 7th of September, and after stopping one day in Lincoln Co., Ontario, proceed on their journey so as to reach Mount Joy, Lancaster Co., Pa., on Saturday September 10th, remaining in Lancaster Co., one week and be with the brethren in Chester Co., over Sunday on the 18th. They will then pass on through Providence, Skipack, Salford, Herford, etc., and probably be at Deep Run on the 25th, and passing through the several districts, attend Conference at Franconia and also in Lancaster. This is simply the outline of their trip. What further there may be for them to do lies in the hands of the Lord and of the brethren.

HOME AGAIN.—After a visit of five weeks among friends in Rockingham Co., Virginia, Bro. John S. Coffman and wife returned to Elkhart on the evening of the 24th. They appear to be rested and improved, and report a season of very pleasant and interesting associations with the friends of their childhood and youth, from whom they have been for some years separated. They found his father enjoying good health and still actively engaged in his ministerial duties, and his mother appearing young and active for her years.

BISHOP CHRISTIAN BREECHBILL of the York River Brethren Church, accompanied by his brother-in-law, J. H. Sollenberger, Geo. Lashaw and John Meyers while stopping at the Rock Island Depot at Chicago on their way to Dallas, Iowa, died suddenly of heart disease on the 18th of August. He was taken back to his home for interment. J. Oberholtzer of the Mennonite Pub. Co., happened to be in the city at the time and from him we have received the news as above stated.

## CHURCH NEWS.

FROM WALNUT CREEK, OHIO.—On Sunday the 31st of July 29 persons were baptized upon confession of their faith and received into the Walnut Creek Church. Bishop David Beachy administered the rite of baptism. A great crowd stood upon the shore to witness the solemn ceremony.

FROM MAHONING CO., OHIO.—Last Spring six young converts were received into church fellowship through baptism.

We have had several pleasant visits during the present summer by ministers from other congregations, and hope others will stop here when they find it convenient. We have a large Sunday School, in which the young people take an active interest, and we trust, receive many valuable instructions that will prove blessings to their souls. To the older people—the members of our church—we feel pressed to say that their presence and personal influence in the Sabbath School is not only very desirable, but highly essential to the prosperity of the School. The young will learn and imitate, and it is very important that the older ones, especially church members, should be willing to favor them with their presence, and try to instruct and teach, if in no other way, by setting a good example.

If the work is not important enough to engage the attention of the church members, how can we expect it to benefit and interest our young people? Let us all work together in unity and the work will be lighter and more pleasant.

for the Herald of Truth.

## CORRESPONDENCE.

FROM OSBORNE CO., KANSAS.—"The Church here is working along peaceably and harmoniously as far as I know. We have regular services every two weeks."

This was a very dry summer here, until the 3d of August. Since then we have had plenty of rain, but it came too late for most of the corn. The grain harvest was light; still I think there is enough here to supply the wants of the country."

ARM. SHELLENBERGER.

FROM FRANCONIAVILLE, PA.—"Harvest Home or Thanksgiving meeting will be held in Souderton Meeting-house on the 20th of August. There will also be Thanksgiving meeting in the Schwenkfelder Meeting-house about one mile South-west of this village, which is usually held by both denominations, Schwenkfelders and Mennonites. The day chosen for the meeting is the 25th of August."

J. H. HACKMAN.

Franconiaville, Pa., Aug. 11th, 1887.

## CONFERENCES.

## ANNUAL.

For Missouri at Mount Zion, Morgan Co., Mo., on Friday the 23d of Sept. Brethren in the ministry and lay brethren are cordially invited to attend.

For Kansas and Nebraska in the Kill Creek Meeting-house near Kill Creek, Osborne Co., Kansas, on the 1st Friday in October. Bishops, ministers, deacons and others are cordially invited to be present. The nearest station is Alton, where brethren will meet those who come by rail.

ARM. SHELLENBERGER.

Kill Creek, Kan.

## SEMI-ANNUAL.

For Virginia in the Zion Meeting-house near Broadway on the B. and O. R. R., on the 1st Friday in October.

In Eby's meeting-house, Berlin Ont., on Friday the 9th of September.

In Moyer's meeting-house, Clinton Twp., Lincoln Co., Ont., on Friday the 23d of September.

In the Rainham meeting-house, Haldimand Co., Ont., on Friday the 30th of Sept. In the Franconia meeting-house, Montgomery Co., Pa., on the 1st Thursday in October.

In Melling's meeting-house, Lancaster Co., Pa., on the 1st Friday in October.

In Miller's meeting-house, Franklin Co., Pa., on the 1st Friday in October.

In Holdeman's meeting-house, Elkhart Co., Ind., on the 2d Friday (and Thursday preceding) in October. Bishops, ministers, deacons and lay brethren are cordially invited to be present at this conference.

## VISIT IN IOWA.

According to request, I will, with God's help, give a short account of my late visit in Page Co., Iowa. Having long had a desire to visit the little church there, accordingly on the 20th of June, in company with my aged sister Elizabeth Galp, and sister Leah Horning who was on a visit to us from Page Co., Iowa, and who had during her visit found her Savior and been received into the Church by baptism, I left home and going by way Chicago and Burlington reached Shambaugh, Iowa, on the morning of the 22d, thankful to God for his divine protection. We found the relatives and friends enjoying reasonably good health. We staid five weeks in this vicinity with our friends, and enjoyed ourselves very much. We attended three meetings at all of which the hearers received gospel instruction in its purity. The membership here is small. They have one bishop, one minister and one deacon here. Though small in number they appear to be zealously striving to do their master's will. They are always glad to be visited by our traveling ministers and have them encourage their small flock. The bishop is getting old and the young minister feels his infirmities and inability, but is willing to labor as the Lord directs.

I thought, while staying here, that if the right steps were taken much good might be accomplished here. There are many brethren at present moving westward, but they nearly all go to other parts. Now if some brethren and a minister would move to this place and assist the members here they might, with God's help, build up a prosperous church, and a great deal of good might result, not only for the present, but for the future of the church. There are a great many members and small flocks scattered about in eastern Kansas, Missouri and Illinois who could and should be visited more frequently; for I believe that, with but a comparatively small expense, they could be visited, and the church could be wonderfully revived, and strengthened. The soil here in Page county is fertile. They grow almost all kinds of grain and fruit, and apples hardly ever fail. After a very pleasant visit among our dear friends my sister and I bade them farewell thankful to them for their kindness to us during our stay, and on the evening of the 25th of July we took the train at Shambaugh for home. We arrived at Elida, Ohio on the 27th and found all the friends well, for which we feel grateful to God. May He keep us all and guide us on our journey through life and at last bring us all together in the haven of eternal rest is the prayer of your unworthy brother.

A. A. Good.

Elida, Ohio.

## MISCONSTRUED BIBLE DOCTRINE.

God requires more of us at the present day than he did in the ages that are past. There was a time when God made allowance for the ignorance of man, but now, having become more enlightened, we will not be excused for ignorance in the day of judgment. Let us therefore consider a few things.

The more enlightened we are the more the enemy of souls is engaged in trying to mislead us. We read that he comes like an angel of light, and will deceive many. Let us be very cautious with God's word, because it may be easily misconstrued. There is nothing in existence in which the enemy is so much engaged in as in misconstruing the Scriptures. He is very anxious to assist any one with all his power who will accept error. If we accept error then the enemy is leading us. We can feel sincere and still be wrong in our views. If we do not accept Scripture in its right light, as Christ himself taught it, then it certainly is wrong, because taking it one way is right and the other is wrong. The enemy will take just some parts of Scripture and shape it to suit any one's desire. But we must be honest in all things, for God will not be mocked. An opinion formed on any passage of God's word that will not correspond with the teaching of God's word all through must not be accepted as a correct opinion, because the Word of God does not contradict itself.

It is the enemy that has brought about so many different opinions on passages in the Bible. Men need not wonder at all that there are so many unbelievers in the world at present. Preachers differ too much in opinions of religion. One says Christ's doctrine teaches men so and so, while another will say quite the contrary. O let us try to be more of one heart and mind.

Let us now consider baptism. How wonderfully different opinions have been advanced on this word and mode of practice. To understand it correctly we must get at the origin or beginning of it. This we do by reading the words of Isaiah. He said Christ would sprinkle many nations, now John, the forerunner of Christ, came into the world. John and the people were governed by the prophets. Isaiah was the prophet who speaks especially of Christ's advent into the world and that he would sprinkle many nations, Isa. 52:15. Christ never taught John how to baptize, for John was baptizing when Christ came to him. John was unacquainted with the prophecies, because the Hebrews were taught in the Law and the Prophets.

The only instance of outdoor baptism that we have on record is that of the Ethiopian eunuch. But you may say that



Christ was baptized in the Jordan. So he was; but that was under the old dispensation. In Acts 19 we read of such who had been baptized by John that were re-baptized and that then they received the Holy Ghost. All that John did was done under the old dispensation, and we must not confound it with the new. The beginning of the new was when Christ rose from the dead. Now Christ said: Teach all nations, baptize them in the name of the Father, and of the Son, and of the Holy Ghost. Teach them to observe all things whatsoever I commanded you. Christ would not have had occasion to speak of the necessity of baptism if John's baptism had been sufficient. Now this is the baptism which Christians must adopt.

In the case of the Ethiopian eunuch we find that he was on a journey. He had been up to Jerusalem to worship, and on his return he was reading in the book of Isaiah. Now by turning to Isaiah 52 and 53 we will see where Philip commenced speaking concerning Christ. Luke says he preached unto him Jesus—from the same scripture. Philip showed that this prophecy related to Jesus—that He came into the world to set up His kingdom, that he was bruised for our iniquity and that He instituted the ordinances of His church. "So shall He sprinkle many nations." Christ said to His disciples: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Philip spoke with the Ethiopian concerning these things, and by the time they came to where there was water the Ethiopian had become convinced that he should be baptized—"sprinkle"—as his text (52:15) reads. He could not preach immersion from his text: "Sprinkle many nations." If Philip had undertaken to immerse the Ethiopian, contrary to the text, he would, no doubt, have objected, saying: "Your text does not so read; it says, 'sprinkle.' This is very plain, and is easily understood if we are honest. I have heard people express surprise that baptism is not explained in plainer words. I say it is plain enough if the people only accept it as it is given to us. John baptized with water—it does not say: 'Under water.' I wonder that people do not see the true teachings more clearly. But the word says: If they be ignorant, let them be ignorant still."

Another great mistake of immersionists is that they claim to be baptists. John the Baptist never was an immersionist. It is very plain that John baptized under the old Law; because he baptized them with water only, leaving the baptism of the Holy Ghost as a work under the New dispensation. He told the people to believe on Christ and obey His commandments.

H. W. GRAYBILL.

I hate vain thoughts: but thy law do I love

## SINGING CHEERS THE HEART.

J. S. FLORY IN GOSPEL MESSENGER.

What a wondrous, fascinating charm there is in the service of song! It is something that at all times seems to have been sanctioned by the Lord. But, like everything else, connected with praise and honor to God, due reverence should be experienced in singing holy songs. "Sing with the spirit and with the understanding," is the Scriptural injunction. When Cyrus, the king of Persia, built the house of the Lord, the priests and Levites played upon their musical instruments and sang together by course, in praising and giving thanks. While the workmen were building the walls of the temple, the priests and Levites sang, both as praise to God and to cheer the workmen on in their work. Thus we see that those who have talent to sing may greatly help the laborers in the church by singing and encouraging the workmen. Differing from the old mode of praising God by using musical instruments accompanying vocal singing, it is now "speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord." Eph. 5:19. When the cords of the heart are strained to a proper tension of love and reverence to God and touched by the voice in an understanding way, fully imbued with the Holy Spirit, entrancing music floats on the air, something akin, we imagine, to the music around the throne of God. Such music drowns dull care and cheers the heart.

The following appropriate selection is from the Westminster teacher:

"There is always a place in God's work for those who can sing. We should sing as we work, that is, should work cheerfully and with praising hearts. Then those who can sing have a special mission in cheering and encouraging others. Christian song has a wondrous power in inspiring and inciting others to courage, hardship and heroism. David's harp drove away Saul's evil demon, and music has driven away many demons since. Songs breaking upon despairing hearts have more than once saved men and women from suicide."

Young people who can sing, have a gift by which they can do great service for Christ. They can go in little companies and sing in prisons or in hospitals or asylums, and their songs will give cheer and courage and perhaps carry a thought of God's love to sad, penitent and weary hearts. They can sing in sick-rooms, and the sweet notes will be like angel voices. They can sing in sinful homes, and Christ may use the song to save souls. They can sing in their own homes as they work, and cheer weary ones beside them,

The ministry of consecrated song is a wonderful one, and leaves much joy and blessing in the world.

On board the ill-fated steamer Sewan-haka was one of the Fisk University singers. Before committing himself to the merciless waves, he carefully fastened upon himself and wife, life preservers. Some one cruelly dragged away that of the wife, leaving her without hope, except as she could cling to her husband. This she did, until her strength becoming exhausted, she said: "I can hold out no longer!" "Try a little longer," was the response of the agonized husband; "let us sing Rock of Ages." And as the sweet strains floated over the waters, one after another of those exhausted ones were seen raising their heads above the waves, joining with a last effort in the sweet, dying, pleading prayer:

"Rock of Ages, cleft for me,  
Let me hide myself in thee."

Soon in the distance, a boat was seen approaching. Singing still, and with superhuman strength, they laid hold of the life-boat, upon which they were borne in safety to the land."

## COUNSELORS TO DESTRUCTION.

It is written of Ahaziah who "walked in the ways of the house of Ahab," that "his Mother was his counselor to do wickedly, therefore he did evil in the sight of the Lord, like the house of Ahab, for they were his counselors after the death of his father, to his destruction."

It is a great blessing to have good counselors, but what calamity could be more terrible than to be guided, led and counseled, by men and women void of conscience, principle, righteousness, and the fear of God?

Those who take such counsel rush on to ruin. Thousands to day are listening to the counsel of men who teach them to cast off fear, to restrain prayer, to forget God and break all the bonds of moral obligation. Such men are counselors to destruction. When the journey's end is reached, men see their mistake. When a man stands tremblingly at the gallows' foot, he can then look back and trace the steps which led him away from the house of prayer, the home of piety, to the paths of infidelity, blasphemy, intemperance, and death: More than one man when he has found his life wrecked through his own misdoings, has charged the blame upon men who have scoffed the Bible, mocked at God, sneered at Christianity and encouraged sinners in evil-doing. He who walketh not in the counsel of the ungodly "shall be like a tree planted by the rivers of water. The ungodly are not so, but are like the chaff which the wind driveth away." THE COMMON PEOPLE.

## FAITH.

BY MARGARET E. SANGSTER.

Beyond the shadows of the present hour,  
Beyond the deepening gloom,  
Past storms that in the distance darkly lower,  
Past all life's fleeting bloom,  
With steadfast eyes that do not dread disaster,  
With heart uncrushed by care,  
I follow trustfully the blessed Master  
Whose cross I daily share.

In need of guidance always, O my Father,  
Thy will I seek, not mine;  
In need of patience, strength renewed I gather  
Through constant grace divine,  
As step by step I journey, seeing only  
A single step before;  
I falter not, though sometimes sad and lonely;  
The worst will soon be o'er.

Here clasped hands loosened; here the strong  
ties broken  
(Yet ever God knows best):  
Here farewell's blending oft with greetings  
spoken  
(But God hath promised rest);  
There meetings glad beside the crystal river,  
There changeless, endless peace;  
No more the severed harp-string's sudden  
shiver,  
For there the discords cease.

I trust thee, Lord, for pardon of my sinning,  
Alas, so deep the stain!  
Forgiveness through the blood of Jesus win-  
ning  
And sweet relief from pain.  
Erring and weak and yielding to temptation,  
I dare, dear Christ, to claim  
The fullness of the offered free salvation  
Alone through Thy great name.

I have no doubts, no room for aught save  
clinging,  
Through time and changing sense,  
To that kind hand that every day is bringing  
Rich gifts of providence.  
I have no doubts, no fears with baleful voices  
May whisper in my soul  
Upon the way; that happy soul rejoices  
Through Christ, through Christ made whole.  
Come want, come trial, come what may, ap-  
pointed

By Him whose own I am;  
I still shall walk with eyes from tears anointed  
Serene, unweary, and calm.  
Faith is my key that sets the gate of blessing  
Wide open with no bar;  
The glory waiteth for my sure possessing.  
The promised Morning Star.  
—*Illus. Chris. Weekly.*

It is not always necessary to be con-  
scious of a touch of grace. It is sufficient  
if, in spite of insensibility, we are deter-  
mined to serve God. This disposition  
alone, is what is needed to receive the im-  
pression of grace and its unction. The  
will to love God and to quit worldly and  
engrossing amusements, is love to God  
and regeneration truly commenced. God  
has prepared the heart and has inclined  
His ear.

## RELIGION.

"Nothing of character is really per-  
manent but virtue and personal worth.  
These remain. Whatever of excellence is  
wrought in the soul itself belongs to both  
worlds. Real goodness does not attach  
itself merely to this life; it points to an-  
other world. Political or professional  
reputation cannot last forever; but a con-  
science void of offense before God and man  
is an inheritance for eternity. Religion,  
therefore, is a necessary and indispensable  
element in any great human character.  
There is no living without it. Religion  
is the tie that connects man with his Cre-  
ator, and holds him to His throne. If that  
tie be all sundered, all broken, he floats  
away, a worthless atom in the universe;  
its proper attractions all gone, its destiny  
thwarted, and its whole future nothing  
but darkness, desolation and death. A  
man with no sense of religious duty is he  
when the Scriptures describe in terse and  
terrible language as living 'without a God  
in the world.' Such a man is out of his  
proper being, out of the circle of all his  
duties, out of the circle of all his happi-  
ness, and away, far, far away, from the  
purpose of his creation." D. W.

## AGAINST OATHS.

Sir John Miller, an English Judge, who  
has for many years enjoyed the highest  
esteem and respect for his integrity, is  
quoted in a recent paper, as follows:  
"Profoundly convinced by a long judi-  
cial experience of the general worthles-  
ness of oaths, especially in cases where  
their falsity cannot be tested by cross-  
examination or be criminally punished, I  
have become an advocate for the aboli-  
tion of oaths as a test of truth; but I  
would retain the punishments for false  
declarations wherever at present the law  
prescribes a penalty for a 'false oath.'"

An honest man's testimony will not be  
made more true under the sanction of an  
oath, and a dishonest man will only be  
affected by a dread of temporal punish-  
ment."

This is good logic and the result of  
sound reasoning. Its spirit coincides with  
the teaching of the Bible, with this ex-  
ception, that the Bible positively prohibits  
the swearing of oaths when it says, in  
Christ's own words: "Ye have heard  
that it hath been said by them of old  
time, Thou shalt not forswear thyself,  
but shalt perform unto the Lord thine  
oaths: But I say unto you, Swear not  
at all; neither by heaven; for it is God's  
throne: nor by the earth; for it is his  
footstool: neither by Jerusalem; for it is  
the city of the great King. Neither shalt  
thou swear by thy head, because thou  
canst not make one hair white or black.  
But let your communication be, Yea,

yea; Nay, nay; for whatsoever is more  
than these cometh of evil." Matthew  
5:33-37. Thousands of times has this  
text been repeated in defense of non-  
swearing of oaths, and however men may  
ridicule the meaning which we have of it,  
it stands fast and will mean just what it  
says even when heaven and earth pass  
away. Not only does the non-swearing  
of oaths agree with the spirit of God's  
teaching, but it also agrees with reason,  
as Judge Miller has, in a few words,  
shown.

## OBEDIENCE.

A pretty story about a German family  
discloses the secret of a happy home,  
where joy abounded, though there are  
many to feed and clothe.

A teacher once lived in Strasburg who  
had hard work to support his family. His  
chief joy in life, however, was in his nine  
children, though it was no light task to  
support them all.

His brain would have reeled and his  
heart sunk had he not trusted in his  
Heavenly Father when he thought of the  
number of jackets, stockings and dresses  
they would need in the course of a year,  
and of the quantities of bread and potatoes  
they would eat.

His house, too, was very small quarters  
for the many beds and cribs, to say noth-  
ing of the room required for the noise  
and fun which the merry nine made. But  
the father and mother managed very well,  
and the house was a pattern of neatness  
and order.

One day there came a guest to the  
house. As they sat at dinner, the stranger,  
looking at the hungry children about the  
table, said compassionately, "Poor man,  
what a cross you have to bear!"

"I! A cross to bear?" asked the father,  
wonderingly; "what do you mean?"  
"Nine children, and seven boys at  
that!" replied the stranger, adding bit-  
terly, "I have but two, and each of them  
is a nail in my coffin."

"Mine are not," said the teacher with  
prompt decision.

"How does that happen?" asked the  
guest.

"Because I have taught them the noble  
art of obedience. Isn't that so, children?"

"Yes," cried the children.

"And you obey me willingly?" The  
two girls laughed roguishly, but the seven  
youngsters shouted:

"Yes, dear father, truly."

Then the father turned to the guest  
and said: "Sir, if death were to come in  
at the door, waiting to take one of my  
children, I would say, 'who cheated you  
into thinking that I had one too many?'"

The stranger sighed; he saw that it was  
only disobedient children that make a fa-  
ther unhappy.—*Selected.*

## FOR THE LITTLE READERS.

(Continued.)

## THE SIN OF MOSES AND AARON.

The children of Israel lived in the wilderness a great many years. They moved about from place to place.

At last they came to a place where there was no water. Then they murmured against Moses and Aaron, and said, O that we had died before this time! Why did you bring us out of Egypt into this wilderness? Here there are no figs, no grapes, no kind of nice fruit; and now there is no water to drink.

They forgot that it was because of their own wickedness that they were still in the wilderness; for if they had obeyed God, they would then have been sitting under their own trees, eating their own fruit in Canaan.

Moses and Aaron were very much grieved to hear them murmur, and they went away from the people, and fell on their faces before the tabernacle; and soon God spoke to them.

He said, Take the rod and call the people, and go to the rock and speak to it, and water shall come out of the rock, and then the people and the beasts shall drink.

So Moses took the rod—the rod was kept near the ark. Then Moses and Aaron called the people together, and told them to look at what they were going to do.

Moses and Aaron felt very angry with the people, and they said, Hear now, ye rebels: must we fetch water for you out of this rock?

Then Moses lifted up his hand and struck the rock twice with his rod; and the water came flowing out in streams, and the people and the cattle began to drink.

Moses and Aaron had been impatient and angry. God was displeased with them.

Do you think that God will punish them? God loved Moses and Aaron, yet he would punish them when they did wrong. He would forgive them and take them to heaven, but he would give them some punishment. You shall hear what the punishment was to be.

Soon afterwards, God said to Moses and Aaron, because you have done this, you shall not go into Canaan; you shall die in the wilderness.

What a great punishment this was. Moses had often longed to see that good land of Canaan; he had often wished to see the Israelites happy in their own houses and gardens; he had longed to see the place where Abraham had built altars and worshipped God; but now he must die outside of the promised land.

He prayed to God to spare him this punishment, but God would not. God said, Ask me no more to do this. Then Moses knew that he must bear this punishment.

Moses was the meekest man in all the world. The Israelites had often spoken ungratefully to him, and he had made no answer. Yet at last he himself became angry and displeased God.

You see how much God hates anger. God wishes us to be very meek, like the Lord Jesus Christ, who never spoke an angry word.

Are you meek, my dear reader? Can you bear to be pushed and struck, and not push and strike again? If any one takes your place, can you ask him gently to let you have it; and if he will not can you take another quietly? When people call you rude names, can you be gentle, and not call them rude names too?

If you are meek, you can do all these things. God can make you very meek, my dear friend. Will you pray to God to make you meek, like Jesus? Moses too was very meek, though he got out of temper once.

Was it unkind in God to punish Moses and Aaron?

God cannot be unkind, but he will punish people for disobedience. God wished to show the Israelites that he would not allow any person to be disobedient, not even Moses.

At last the time came for Aaron to die; for God chose that Aaron should die first. God said to Moses, Go up to the top of the hill with Aaron, and take Aaron's eldest son with you; and Aaron will die on the top, and you must put his clothes upon his son. The name of that hill was mount Hoor.

God chose Aaron's son to be high-priest instead of Aaron; so he was to wear Aaron's clothes.

So Aaron put on his beautiful high-priest's clothes: his blue robe with golden bells, and his shining ephod over it; his shining breastplate, and his white mitre with the golden writing upon it.

Then Aaron walked with Moses and his son to the top of the hill, and all the people looked at them as they were walking up. Aaron knew that he should never walk down that hill, but still he obeyed God, and bore his punishment meekly.

When they were come to the top, Moses took the beautiful clothes off his brother Aaron, and put them upon Aaron's son.

Moses parted from his brother Aaron on the top of that hill; for there Aaron died. Moses and the son left him dead upon the top, and came down the hill together. Then the people saw that Aaron was dead, and that there was another high-priest.

Aaron's soul went up to heaven, for God had forgiven him. If he had not spoken so angrily, he might have lived to see the land of Canaan. Moses knew that he should die very soon; but God did not choose to have him die yet.

(To be continued.)

**HORSES FOR WAR PURPOSES.**—It is computed that a war in Europe would destroy twenty thousand horses a month. War ministers are looking about all over the world to see where they can get horses enough for their armies. England reckons her horses at two millions; she has none to spare. Russia has twenty three millions, but will not allow a horse to be exported. Canada has a million horses, and the United States twelve millions. During the war in Turkey twelve thousand horses were left dead and dying on the battlefield. It is said horses die slower and harder than any other animal. How dreadful to take the useful and obedient horse into battle to be maimed and killed! Will God forgive? It is a wanton slaughter of these animals which are given by God to man for a nobler use than for aiding in the wholesale butchery of human lives. War is barbarous in whatever way we consider it, and therefore it does not belong to civilization, much less to Christianity.

## LINES

On the death of Samuel Alton Beidler who died on the 16th of July, aged 10 years, 9 months and 10 days.

O brother dear, you've left us here  
In this cold world to roam,  
While thou hast gone to dwell forever  
In thine eternal home.

Farewell, dear brother, must we say  
Farewell to thee so soon?  
Yes, thou hast gone from earth away  
Beyond earth's sun and moon.

Beyond the stars that brightly shine  
Upon thy grave so low,  
Beyond earth's darkness to that shrine  
Where saints delight to go.

For two long weeks you suffered pain  
But meekly bore it all;  
You did not murmur nor complain,  
But waited God's last call.

Yet God knows best, His name be blest.  
He doeth all things well;  
He took you to your heavenly rest,  
In highest joys to dwell.

Then farewell brother till we meet  
At home in heaven above,  
To sing God's praise in music sweet  
And dwell in Jesus' love.

—Selected by his sisters.

## A FATAL FALL.

A sad accident with fatal results occurred Tuesday afternoon the 9th of August, about three miles north-east of Canton, Ohio. Frank Edwin Sheffer was hauling wood in the vicinity of a deserted well which had long before been covered over with slabs of wood. He happened to step on the slabs, which being rotten with age, gave way and precipitated him to the bottom of the well, a distance of eighteen feet. In falling it seems he struck his head against the wall rendering him insensible and turning him so that he fell head foremost into four feet of water. A boy by the name of Stevens who was with him gave the alarm to neighbors, who, with a rope looped over his leg drew him out and conveyed him home to his mother, Sister Sarah Sheffer. He was the younger son. He was buried in the Mennonite burying-ground at Canton on the 12th, followed by a large concourse of neighbors and sympathizing friends. He was aged 17 years, 6 months and 23 days. A loud call to the young and unconverted. Services by Michael Kohrer. In the midst of life we are in death, and yet how unconcerned we go, in spite of dangers around us all the time, whether at home or abroad. Many, like this young man, in an unguarded moment, without the least thought or sight of danger, are, in a moment, cast from time into eternity, the very thought of which should awaken within us a lively concern for the salvation of our souls.

Little did mother Sheffer think that day that Eddy was eating the last meal with her and his sister. Hence the warning of our dear Savior: "What I say, I say unto all, Watch."

## Died.

**MARTIN.**—On the 20th of August, in Elkhart Co., Ind., of consumption, Joseph S. Martin, aged 39 years, 8 months and 14 days. Buried on the 23d at Yellow Creek, followed by his widow and her three children and a large concourse of friends and relatives. Services by H. Shaum and Noah Metzler from 2 Cor. 5:1.

**SEASE.**—On the 14th of August, in St. Joseph Co., Ind., Nellie, daughter of Alfred and Seese, aged three months and 13 days. Buried at Shaum's Church. Services by Noah Metzler from Matt. 18:3.

**KUHN.**—On the 16th of August, at Middletown, Holmes Co., Ohio, of dropsy, Tobias Kuhn, aged 67 years, 4 months and 10 days. He was buried on the 18th in Henry Mast's burying ground. Services by Moses Beachy and David Miller. Deceased was confined to his bed about two months, during which time he suffered much. He leaves a wife and a number of children to mourn their loss.

**GEMBER.**—On the 15th of August, at Walnut Creek, Ohio, of cholera infantum, Rachel Angeline, daughter of Sarah Gerber, aged 1 year, 8 months and 14 days. Buried on the 16th in the Walnut Creek graveyard. Services by A. Mast and I. A. Miller.

**ROW.**—On the 10th of August, at Walnut Creek, Holmes Co., Ohio, of dysentery, John Herbert, son of Emanuel and Salome Row, aged 2 years, 7 months and 3 days. Buried in the Walnut Creek graveyard. Services by David Beachy, A. Mast and Isaac A. Miller from 2 Cor. 5.

**BUCH.**—August 10th, near Junction, Lancaster county, Pa., Bro. Emanuel Buch, aged 41 years, 11 months and 11 days. Buried on the 13th at Petersburg M. House. Text, Jas. 4:14. A sorrowing family and many friends followed his remains to the grave. Bro. Buch was kicked by a horse which caused his death. He was a highly esteemed member of the old Mennonite Church. May the good Lord comfort his family.

**HAVERSTICK.**—On the 15 of July in Manot township, Lancaster county, Pa., of Consumption, Sister Emma, N., wife of Bro. Henry H. Haverstick, aged 27 years and 4 days. She leaves a deeply bereaved husband two small children, parents and many brothers and sisters to mourn her early departure, but we mourn not as those who have no hope; we trust our loss is her eternal gain. Much as we needed her here, God's ways are not our ways. She remarked while sick, "God doeth all things well." She had a desire to depart and be with Christ which is far better. Buried at Habecker's Meeting House on the 19th. Services from Rev. 21: 6, 7.

Farewell, Sister, thy sufferings now are past,  
Thy weary hours of pain;  
Thou'lt we shall weep in anguish here  
Thine is eternal gain. K.

**SHOEMAKER.**—On the 3d of August, in Montgomery county, Pa., Garret Shoemaker, aged 77 years, 2 months and 23 days. Buried at the Franconia Meeting-house on the 7th. Funeral services by Isaac Moyer, Isaac Riekert and others.

**BATHORP.**—On the 30th of July, at Junction, Lancaster county, Pa., of brain fever, Carrie, daughter of N. S. and Susan Bathorp, aged 16 years, 11 months and 11 days. Buried at Kauffman's Meeting-house on the 1st of August. Services from Heb. 4: 9, and Eccl. 12: 1. A solemn call to the young.

**YODER.**—On the 5th of May, in LaGrange county, Ind., Nettie May, only child of Wallace and Sarah Yoder, aged 11 months and 24 days. Funeral services by Jonathan Kurtz and Jacob Weaver.

**OSWALD.**—On the 13th of August, at Charm, Holmes county, Ohio, of diarrhoea, Gideon, son of Emanuel and Lydia Oswald, aged 7 months and 11 days. Buried on the 15th in the Walnut Creek graveyard. Services by David Beachy, A. Mast and I. A. Miller.

**SMITH.**—On the 8th of August, near Shanessville, Tuscarawas county, Ohio, of heart disease, Sarah, wife of George Smith, aged 36 years, 9 months and 25 days. Buried in the Union Hill graveyard followed thither by many dear friends and relatives. Services by A. Mast, David Beachy, and I. A. Miller.

**BYLER.**—On the 3d of August, near Belle-ville, Millin county, Pa., Sallie, wife of Pre. Solomon Byler, aged 87 years and 10 months. She was a loving wife and mother, and a faithful member of the church. Her maiden name was Hartzler, and she leaves behind her here and elsewhere, in many different States, an uncommonly large circle of relatives including children, grand-children, great grand-children and also her husband, an aged minister, now in his 90th year, with whom she lived in peaceful wedlock for a period of 66 years.

**YODER.**—On the 4th of August, in Douglas county, Ill., Hattie Maria, Daughter of John M. and Lena Yoder, aged 11 months and 26 days. Buried on the 6th in the Yoder family graveyard. Services by I. D. Beachy and John J. Plank of Johnston Co., Iowa, from Mark 10: 13-16.

**SENSENG.**—On the 24th of July, in Goodville, Lancaster county, Pa., of lock jaw, Bro. Martin Senseng, aged 48 years and some months. He leaves a family of 13 children, and a widow to mourn the loss of a kind father and an affectionate husband. The funeral was held at Weaverland, where a large number of people had gathered. Services by bishops Jonas Martin and Isaac Eby.

**STAUFFER.**—On the 5th of August in Bowmanville, Lancaster county, Pa., of kidney disease, Pre. Christian Stauffer, aged 64 years, 2 months and 12 days. When a young man he came with his Father, (John Stauffer), from Germany, to America, his Father was then a minister of the Gospel. In 1876 Pre. Stauffer, was ordained as minister of the gospel in the Mennonite Church at Bowmanville, and continued in that office until his sickness kept him at home since last spring. He will be greatly missed by his brethren in the different places of worship, as he was greatly loved by all. Nine ministers attended the funeral; his family consists of wife and two sons.

**RENNINGER.**—On the 6th of August in East Earl, Lancaster county, Pa., of summer complaint, Winters, son of Baltzer, and Emma Renninger, aged 9 months and 29 days.

**GEHR.**—On the 10th of August in Goodville, Lancaster county, Pa., of Consumption, David R. Gehr, aged 26 years, 1 month and 22 days. He was a member of the Reformed Church for nearly a year, he leaves a widow, and a babe four weeks old to mourn his early death.

## Letters Received.

## WITH MONEY.

A—Henry W. Albrecht.

B—S. Bahler per S. F. Springer, Jacob Buismann, Martin Buchwalter, Magdalena Buchwalter, Clara V. Bachman, Daniel Brenemann, George Burkholder, John Buzzard, Dr. F. Bersuch.

C—Jacob M. Eberly, Samuel Eby, Elizabeth Esch, Amos M. Eberly.

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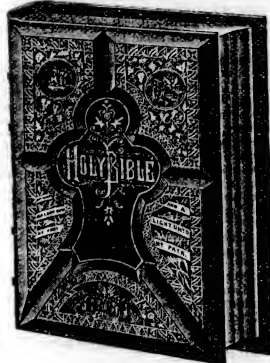
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the church they cannot go with their associates as before, and cannot have pleasure. If you truly repent you will not care about going with gay associates and having pleasures like those you formerly had. We must now hate what we once loved, and have delight in and love what we once hated. If we do this we will not care about going out into pleasure-loving society and hearing vain, sporting talk and jesting, but would rather stay where Christ is made the subject of conversation, and try to learn of him all we can. It is more joy to live in this world for Jesus than Satan ever can give us. You may think, too, your associates will laugh at you. If they feel like laughing, let them laugh, they are doing it for themselves. We also read that they laughed Jesus to scorn—the pure and holy Lamb of God. We must not allow what others say to disturb us. We all have our own souls to save. Our associates cannot answer for us or we for them.

How often I am led to think of what one of our ministers told us in his sermon several weeks ago. He said "If we are called to come before the judgment seat of God, we cannot do as many did in the late war: hire a substitute to go in our stead." We must go ourselves, and answer for the deeds done in the body, whether they be good or bad. How terrible it will be at the last judgment day for ungodly sinners to fall into the hands of the living God. But let us try so to live that we need not hear the sad sentence, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." The word does not say, "Prepared for you," but, "for the devil and his angels." Now, listen what the Judge says to those on the other hand: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." God is not willing that any should perish; he has no pleasure in the death of the wicked. Then why not come to him? Do not reject such a rich offer any longer; come before it is forever and ever too late. May the blessing of God rest upon every reader, is my wish and prayer.

EMMA N. BIXLER.

Columbiana, O.

For the Herald of Truth.

#### AN EXHORTATION ON 1 PET. 1:3.

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy has begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." 1 Peter 1:3.

Those words were spoken by Peter after he had become a child of God and possessed the new life. He could say: "Blessed be the God and Father of our Lord Jesus Christ," and we should all feel rejoiced for the blessedness and the privileges we have; as we all lay in sin by

the transgression of our first parents in the garden of Eden, and we have now been redeemed. The way could not be opened unto the abundant mercy of God gave us his only begotten Son to bleed on Calvary. He opened the way unto Salvation so that a sinful world could be saved through a lively hope, through the mercies of Jesus Christ, by his death, crucifixion and resurrection from the dead.

Has not the Lord now done his duty? The road is open and his will has been sent us. Jesus has sealed it with his blood. He was worthy to break the seven seals, the book is open; we can see the full will of God. Now whom will we serve, our will or the Father's will? One of the two we do serve. If we follow our will to our end we will be forever lost, for our will is worldly and that is not in harmony with Christ; for Jesus said to his disciples, "I have chosen you out of the world, therefore the world hateth you." Let us, therefore, try by the mercy of God to crucify our will and come into the will of our father as his will is life everlasting; so when we pass through the journey of life and God will come through the angel of death that we may have a home prepared beyond the grave.

We have but once to live and once to die and then the resurrection. As we sow here, so we will reap beyond the shores of time. Let us say with Joshua of old, I and my house will serve the Lord. Further let us take the warning of the Prophet, "Prepare to meet thy God, O Israel." Think what the good Lord has done for us.

Look at the end of our lives to the judgment and what a difference! To those on the right will be said, Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world. Then the righteous shall shine as the stars for ever in the kingdom, and sing the song of Moses and the Lamb. There shall be no sickness, no sorrow, no pain nor death, "for the former things have passed away." Now look to the other side. Those on the left shall hear the words, "Depart from me ye cursed into everlasting fire, prepared for the devil and his angels" Math 25:41.

Oh! Let us serve God while it is called to-day, for the time cometh when it will be forever too late. But what is this world getting to be? It does appear as though people do not think of death. They live as though they could always stay here. May the good Lord send true watchmen to blow loudly their trumpets of gospel truths that the sound may pierce down into the sinner's heart, that he may cry out, "Lord, what wilt thou have me to do." This is the prayer of your weak brother in Christ.

JOSEPH YODER,

Goshen, Ind.

#### BE CONTENT.

For the Herald of Truth.

Discontent is a sin in which all are apt to indulge. We all know that what God does can not be altered by man; and yet we often complain of the trials and inconvenience that come in our way. Why not be content in whatever state we may be in. We are taught that all God does "works together for good to them that love him."

If the time which is spent in fretting over our own misfortunes were spent in helping and cheering those who are weary and in distress it would be much more pleasing to God. Then there would not be so many weary souls in the world. A kind, encouraging word spoken to some one in trouble may prove a blessing greater than we can realize. We should seek strength and courage from above to help us to bear our trials patiently, and then do all we can to make the burdens more light for those around us.

Christ will lighten our burdens for us if we ask him. All the crosses and trials we have to bear are nothing compared with what Christ has borne for us. What agony he must have suffered when he was nailed to the cross, and all for our sins. And yet He was willing because it was his Father's will. Why should we not be willing to serve and obey such a friend? He was scorned and hated by men, still he sought every opportunity to do them good. But how is it with us when we are ridiculed? Do we bear it patiently for Christ's sake? We are often angry and apt to do the same evil we receive from others.

Christ had not where to lay his head when here on earth, but we cannot find that he was discontented. In his love for the souls of men he forgot his own troubles. So we, if we once become willing to labor for the Lord with all our power and try to help some one whenever we can, we'll also forget our own disadvantages, and will not find time to complain when things go a little contrary to our wishes.

If we have a discontented nature let us strive to overcome it that we may feel and say with Paul, "I have learned in whatever state I am therewith to be content" Phil. 4:11.

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—Christian Herald.

#### THE CHURCH AND THE HERETICS.

(Concluded.)

When, in consequence of this oppression, many of the houses of the Beghines began to seek a closer connection with the predominant church and the possibility of acquiring the property of these institutions for the Franciscan orders, the persecutions became somewhat less severe. Pope John XXII, declared in a writing of the 7th of March 1319, that those Beghards, who were willing to adopt the rules of the Tertiaries were to be exempted from the sentences of punishment contained in the condemning bulls.

Thus, for example, the "Collegium Beguinarum,"—in Southern France the Beghards were called Beguini and the Beghines Beguine—which had been in existence in Toulouse since 1287, about fifty years later came into possession of the Franciscan Tertiaries. In Antwerp the same occurrence had already taken place at an earlier date, as in 1290 the Beghard institution which had been founded in the twelfth century passed over into the hands of the Franciscans; in the fifteenth century the same was converted into a regular monastery.

When we thus trace up the origin of these "Pauperes Christi," it must at once become evident that, as was originally established, within the Waldensian body there existed, since 1218 at least, institutions of a remarkably similar character.

From the epistles of the "Italian Poor," to which reference has frequently been made, information is given, about the year 1230, that "Congregaciones laborantium," i. e. houses were established among them in which paupers received shelter in common. In these houses,

among the lower class of people, to whom in these was given an asylum, all kinds of improprieties manifested themselves—an occurrence which later also came to light and which in its connections finds its explanation—and the question was brought up whether the management could be continued in such a form. It was decided, as the letter states, to continue it, yet with this restriction, that all the improprieties be put aside.

In the doctrine and constitution of the Waldensian church, such poorhouses and houses of industry had, as will be seen shortly, actually a place and an existence from the earliest times.

The doctrine, that in the "churches of Christ" there must be none who suffer from want and is forced to beg, had, among the "Brethren taken the character of a dogma and a religious duty. To this they adhered about as strongly as the Romish church adhered to the doctrine of the primacy of the Romish Bishop or similar dogmas.

To realize this doctrine in practice an array of difficulties presented themselves. The idea was finally struck upon to establish, with the means attained through charitable bequests, workhouses for infirm and sick persons, and thus we see that this denomination never built a church without also establishing such institutions, yea even at such places where they were prevented by their opponents from building houses of worship, they erected those "houses of God," in order to construct, as they said, temples of God out of the souls of men.

Thus, solely upon the principle of their doctrine, this denomination came to this that it comprehended Christianity according to its importance for the solution of the difficult questions continually arising from the unavoidable differences of rich and poor, strong and weak. It has the honor of belonging, as a church, to the first of those who, free from design and the aims of sovereignty, brought those great questions, at the present day called social problems, nearer to a practical solution. From this point of view these poorhouses merit a higher value than has so far been accredited them.

It appears that these asylums also harbored such persons who were not Waldenses—a fact from which the differing religious views entertained by the persons who were in these "heretical institutions" are easily explained—but the majority of them were (at least originally) members of the "Churches of Christ" who here in their old age found a refuge and thus in a practical way derived benefit from the Christian "Gnetergemeinschaft" (possessions in common) which have so often been taken as an accusation against the Waldenses.

Hence when it is known that one of the sect names which the Waldenses at that time had was the "Good people" (les bons gens) or "boni juvenes." It must be specially noticed that among old writers the name "Beghardi" or "Boghardi" is used synonymously with "bon Valetti" (boni pueri).

Already at an early time the name Beghardi or Beguini, which was originally given only to the inmates of an asylum for the poor, was also conferred upon the "ministering brethren" or "apostles" of the Waldenses, who were the founders of these institutions and the spiritual advisers of these paupers. Already in the thirteenth century Guillelmus de Amore distinguishes in this sense between so-called "regulated," i. e. those living together in an institution (Beguini regulares), and "secular" Beghines (Beguini Sculares), which latter were nominally the pastors and confessors of the regulated brethren and sisters.

In an ancient chronicle of the Benedictines for the year 1176 such a noted "Beguinus Sacularis," a certain Peter in southern France is mentioned, who dis-

seminated "impious dogmas" and found many adherents. On his account (thus the chronicle states) a council of theologians was called. It is possible that this "Beguinus Petrus" was the identical Peter Waldo.

Without regard to the unlikely circumstances that just those communities where evidently the greatest number of Waldenses lived there also appear the greatest number of "Beghine houses," and that these appear in greater numbers only since the time that the Waldenses attained their greatest strength, it is still remarkable that the vocations which are met with most abundantly among the Waldenses, especially the trades of weaving and spinning, are also decidedly adduced, in our sources of these facts, as having been the predominating occupations of the Beghines. "It is well known," says Mosheim, "that the first community of the Beghines originated in the circles of weavers."

We have already mentioned that the Waldenses are often called "Patres Apostolici" by their contemporaries. Who will not, when he recalls this fact, be struck with the remarkable relation between these and the Beghines, as Mosheim has, in reference to some individual points, shown?

This affinity became so apparent in the eyes of their contemporaries, that Archbishop Henry of Cologne in an edict against the "heretics" in the year 1306 explicitly says that these were called "Beghines, Beghards and Apostles."

In reading the minutes of the inquisition of Toulouse from 1307 to 1323, the affinity of those "heresies" which the Waldenses confess with those of which the Beghines are accused is seen at the first glance. All the peculiar expressions and the sphere of their manner of representing ideas among the Waldenses as we have learned to know them are repeated by these.

The analogous observation can be made by reading the description of Guillelmus de Amore, a writer of the thirteenth century, on the doctrine and life of the Beghines in France. In fact the name "Friends of God" reappears here (which we learn as a term for the apostles), of whom it is said, that they held services in the institutions and did edifying work through their sermons.

Of course in our contemplation of these "workhouses" and their inmates, we must not forget that they were by no means the promulgators of the Waldensian movement, but were, on the contrary, instigated and upheld by them.

It would therefore be altogether wrong to presuppose that the principles and tenets of the party or even the most prominent representatives of the Waldensians are to be found in the "sect" of the Beghards. Much more does the life and doings of these "pauperes Christi" often present a picture that reproduces the

opinions of the "Brethren" in an exceedingly misrepresented manner, and exactly this misrepresentation of tendencies it is which gave their opponents the welcome inducement to slander the whole body.

Just as little, as, when at the present day a man, wishing to become acquainted with the doctrine and principles of faith of a creed, would think of going into their poorhouses to learn them, so little also is it proper to set down the statements of the captured Beghards as the exposition of Waldensianism.

But—and in this lies its next to utmost significance—the spread and the appearance of the so-called Beghard and Beghine houses has for a long time been a reliable fingerprint for the existence of Waldensian churches and for their spread throughout the Old World.

And when we concede to this it follows therefrom that in the thirteenth and fourteenth centuries the "Brethren" had adherents and influence far and wide, which extends far beyond the measure of influence and strength which has up to this time been put to their credit.

For in the greater part of Western Europe, especially in Northern Italy, Southern France, Western Germany, Austria, the Netherlands, nay even to the North Sea and the Baltic we see, in the period mentioned, the Beghard and Beghine convents growing, as it were, out of the ground. And the said Gislelmus de Armore assures us that: "Great among all people, was the honor which these people enjoyed on account of their piety."

KELLER in "The Reformation."

For the Herald of Truth.

#### COME WHILE YOU MAY.

Dear friends, heed this calling, come to Jesus and be blest. It is true that you can have all the pleasure and enjoyment of a certain kind you could desire if you were going with the world, but how long will this time last? If you do not turn to Jesus your joy will be turned into sorrow, but if you will come to Christ you shall be happy forever. Why not come to Jesus now, listen, hear him saying, "Come." Just think what he has done for you. He suffered on the cross, was spit upon, mocked and pierced with thorns, but he never returned evil for evil. He bore it all patiently for your sake. Then why not come to him and serve him instead of the world.

Come to Christ and repent of your sins and live forever happy in the Lord. You will have many trials and tribulations in this world, but take it to the Lord in prayer, he will share all your sorrows. Come to Jesus, come while you may, come to-day. Do not wait for a better time. To-day is the day of salvation.

Dear reader, are you living for Christ? Do not be ashamed to bow down before

the Lord, for in him is love, peace and rest. All this can be had by coming to him.

"Delay not, O sinners, to come, For mercy still lingers and calls thee to-day. Her voice is not heard in the shades of the tomb.

Her message unheeded will soon pass away."

Your Savior alone can save, you can not be saved unless you do come to him. If you will not heed his voice the day will come when you will hear him say, "Depart from me, I never knew you, ye workers of iniquity." He says, "Whosoever will may come." Let us all be prepared to meet our God.

What rejoicing there must be in heaven when sinners come home to God and confess their sins. Let us all bow before the Lord and praise and thank him who has the opportunity to serve him. If we will only serve him with the faith that he commands us we shall reach that beautiful place and praise and adore his name for ever. Let us all be united in one with Christ and serve him that we may rejoice and say,

"O happy day that fixed my choice  
On thee my Savior and my God;  
Well may this glowing heart rejoice  
And tell its raptures all abroad."

LIZZIE L. BRUNAKER.

Leonard, Mo.

For the Herald of Truth.

#### HELPERS.

Fellow pilgrims, let us all be helpers in the cause of Christ. Those of us who are only lay members can also do our part. While our calling may be a minor part compared with that of ministers and deacons, yet we are not free from all responsibility.

In 1 Cor. 12:1, we read of the diversities of gifts. The one qualification to work for the Lord resting most upon my mind was *help*, as my calling is that of a lay member. The next thought may be, How shall lay members exercise themselves as helpers in the body of Christ? Are we aiding when we act as drones and idlers, feeding upon what others gather? In the church of Christ, as in a hive of bees, workers are needed to labor for its welfare.

We may be helpers in various ways. We may be helpers in prayer and praise, in filling the church at times of worship, in standing as supports to our ministers and deacons, honoring and respecting them by obedience as becomes true and faithful members.

Let us consider the matter well, and help wherever help may be needed; so that we may live up to our respective callings.

O Lord, help many to be willing helpers.

ELIAS.

For the Herald of Truth.

#### THE FRUITLESS FIG-TREE.

"A certain man had a fig-tree planted in his vineyard and he came and sought fruit thereon and found none. Then said he unto the dresser of his vineyard: Behold, these three years I come seeking fruit on this fig-tree and find none: cut it down, why cumbereth it the ground?" Luke 13:6, 7.

A vineyard is planted solely with a view of obtaining fruit. The fig-tree was not planted therein to serve as a shade tree. The members of Christ's church must bear fruit—the fruit of righteousness. An empty outward profession, "having the form of godliness but denying (by works if not by words) the power thereof," must be compared to a fruitless fig-tree; it bears *nothing but leaves*.

The master of the vineyard gave the fig-tree sufficient time to come into bearing before he commanded it to be cut down. So our heavenly Father gives the young convert time to "grow in grace and in the knowledge of the Lord;" he allows a sufficient period of culture for spiritual fruit. But the time comes when He has a right to expect fruit. He comes *seeking fruit*. What if the convert comes to a standstill in his spiritual life? He rests satisfied now that he has "joined the church," has been planted in the vineyard and observed the outward ordinances. His influence is not for good. By his unfruitful life he hinders others from joining the people of God. No fruit! The justice of God cries out, "Cut it down, why cumbereth it the ground?"

Hark! the merciful Savior intercedes: "Lord, let it alone, etc. Yet another season of probation is given. Other influences are brought to bear on the unfruitful life. Misfortune may strip him of his idols; he may be prostrated by affliction, or some gentler method may be employed to rouse him from his spiritual lethargy. Only after the utmost limits of divine forbearance have been reached will the Spirit cease to strive with man, and the impenitent be doomed to final perdition.

SIMON P. YODER.

A CHRISTIAN'S amusements must have nothing in them which may be likely to excite any of the tempers which it is his daily task to subdue; any of the passions which it is his constant business to keep in order. His chosen amusements must not deliberately add to the "weight" which he is commanded to "lay aside;" they should not imitate the besetting sin against which he is struggling; they should not obstruct that spiritual-mindedness which he is told is life and peace; they should not inflame that lust of the flesh, that lust of the eye and that pride of life which he is forbidden to gratify.

THOUGHTS OF HOME.

I've been thinking of home, of "my Father's house,  
Where the many mansions be,"  
Of the city whose streets are paved with gold,  
Of its Jasper walls so fair to behold,  
Which the righteous alone can see.

I've been thinking of home, where they need not the light

Of the sun, nor moon, nor star;  
Where the gates of pearl "are not shut by day,  
For no night is there," but the weary may  
Find rest from the world afar.

I've been thinking of home, of the river of life,  
That flows through the city so pure;  
Of the tree that stands by the side of the stream.

Whose leaves in mercy with blessings teem,  
The sin-wounded soul to cure.

I've been thinking of home, of the loved ones there.

Dear friends who have gone before,  
With whom we walked to the death-river side,  
And sadly thought as we watched the tide,  
Of the happy days of yore.

I've been thinking of home, and my heart is full  
Of love for the Lamb of God,  
Who his precious life as a ransom gave  
For a sinful race, 'e'en our souls to save  
From justice's avenging rod.

I've been thinking of home, and I'm homesick now!

My spirit doth long to be  
In the "better land," where the ransomed sing  
Of the love of Christ, their Redeemer, King,  
Of mercy so costly, so free.

I've been thinking of home, yea, "home, sweet home!"

Oh! there may we all unite  
With the white-robed throng, and forever raise  
To the true God sweetest songs of praise,  
With glory, and honor, and might—

—Selected by SISTER C.

#### FIFTEEN YOUNG MEN.

In a respectable boarding-house in New York, a number of years ago, were fifteen young men. Six of them uniformly appeared at the breakfast table Sunday morning, prepared as to their apparel for attendance on public worship. They also actually attended both forenoon and afternoon. All became highly respected and useful citizens. The other nine were ordinarily absent from the breakfast table on Sunday morning. At noon they appeared at the dinner table, dressed in a decent manner. In the afternoon they went out, but not ordinarily to church; nor were they usually seen in the place of worship. One of them is now living in a reputable employment; the other eight became openly vicious. All of them failed in business, and are now dead. Several of them came to an untimely and awfully tragic end.

Many a man may say, as did an opulent citizen, "The keeping of the Sabbath saved me." It will, if duty is observed, save all. In the language of its author, "They shall ride upon the high places of the earth."—Selected.

A WOMAN'S COURAGE.

Dorothea L. Dix had no fear of the insane, and the power of her voice over them was very remarkable. During a visit of inspection to one of the asylums of her own founding she expressed a wish to enter the basement which was locked. The keeper told her that only the fiercest maniacs were confined, and that her life would be endangered by going where they were. She said she had no fear, and insisted upon entering. He reluctantly admitted her, pointing out the man particularly to be avoided. She at once approached the poor maniac, whose hand was stretched through the bars of his cell as if to seize her. She took the hand, and in a quiet voice full of controlling power began to talk with him as if he were a rational being. She expressed her sympathy for him and her desire to help him, and held his attention for some time. At length her hand and arm, from the effects of his tight grasp, began to ache violently. She told him of it and asked him to release her. He said he would if she would come again, which condition being agreed to, he let her hand go and she went away with the astounded keeper.

Once when driving with only a boy for her escort through an unfrequented road in one of the Southern States, her carriage was stopped by a highwayman, who, at the point of a pistol, demanded her money. With perfect calmness she told him that of course he could have her money, but that if he took it he would also take from her the power to do the errand of mercy on which she had started, and informed him of the nature of that errand. The man gazed at her, while she spoke, with a bewildered expression; he dropped his hand and told her that he did not want her money, and that he had seen her before; that she had read and talked to him in prison. She said she was sorry that it had done no good. He then confessed that he had resolved to follow her advice, but that after leaving the prison he was taunted with being a jail-bird; he had no home, no friends and no money, and so he got discouraged and went back to his old life and expected to get back to prison in time. Her heart was touched with pity, and there, on that lonely road, not knowing but that the man had accomplices near, she pleaded with him as he stood before her, revolver in hand. She told him that there was yet time for him to take a good stand among his fellow-men and that she would be his friend. Then, taking out her well-filled purse, of which he a few minutes before would so gladly have robbed her, she drew out a five-dollar bill, which with great difficulty she persuaded him to accept. Then, giving him more kind counsel and bidding him good-bye, she drove on unharmed.—Illustrated Christian Weekly.

WHAT IS YOUR BOY READING?

"Oh, he reads everything he can get hold of—novels, story papers, sea voyages, robber exploits, pirate yarns, and everything to make him discontented with his home, sick of his work, and ready for any sort of crazy adventure."

But what have you given your boy to read, which has left his mind open for such occupation as this? Let us look over the book-shelf. Here are patent office reports, agricultural documents, dissertations on bugs and beetles, pages of statistics concerning corn and swine, "public documents" which the farmer gets because they are given away and cost him nothing; all very important no doubt, but not the most interesting reading for young persons. Then here are political and sectarian newspapers, containing some wheat and not a little chaff, gospel in fine print, and staring advertisements of patent purgative pills, compound cures; exhortations to repentance and remedies for itching piles side by side; and these are not what usually attract the attention of the young and rising generation.

There is many a father who has a good house, fine barn, well-stocked farm, and money at interest, who has not a dozen books in the house worth reading. An intelligent child would read on the average at least twenty ordinary volumes in a year, without interfering with his usual duties. Of course those books should not be the thrilling compounds of love and murder, blood and thunder, which once taken up cannot be laid aside until they are finished, and which people fit up in bed till past midnight to read; nor should they be the average novel, nor the goody goody wishy washy Sunday school tale, of which you can read a score without gaining a new thought or finding a new fact; but something sensible, instructive, and interesting, which gives the mind matter to think of, and the tongue something to talk about when the hands are employed; which can be taken up and laid down again without sitting up all night to see how it comes out, and which will instruct, encourage, and profit those who read.

Twenty-five such well-chosen books purchased every year, and costing perhaps a few shillings each, would keep a family out of mischief, cultivate a taste for good reading and a loathing for trash, and in ten years would give children more help in the line of education than they could obtain for five times the cost in schools, which after all do little more than teach children *how* to study and read outside; and would give a family such a start in general education, information, and fitness for the duties of life as could never be obtained by mere academic training. Children would thus be taught lessons of wisdom, intelligence, virtue,



and purity, and the whole expense of the operation would be less than many a man has gladly paid to get a wayward son or daughter out of some dirty scrape into which they had been led by the wretched trash which they had devoured because their parents provided nothing that was really fit for them to read, as lambs eat laurel leaves when the snows cover up the grass.

It is not enough to say to a child, you should *not* read this, or you must not read that. The better way is to surround children with plenty of *safe* and *proper* reading, and then a gentle hint will serve to restrain them from the wrong and guide them in the right path.

Books are silent teachers, and there is no other method of instruction so cheap; and it is not easy to find any method more important, or more fruitful of good results. Give your children something to *read* that is *worth reading*, and avoid the shame and misery which a child left to himself is sure to bring upon those who have neglected him.

The time occupied in reading a book is worth more than the money spent in buying it. Many a child has wasted *years* in reading books full of wishy washy drivel and half-baked fancies, which have left them soft, silly, sappy, and full of romantic nonsense, when a small sum of money invested in good, pure, healthy literature, would have endowed them with knowledge, good principles, solid facts, sound judgment and common sense. Children will read, give them something worth reading; they will learn, give them something worth learning. More books in the library and fewer pigs in the pen, may mean less money and more brains, a smaller stock of dumb beasts and a far better grade of sons and daughters—clear-headed, strong-handed and pure-hearted, ready to serve their God and serve their generation by his will.—*The Common People.*

#### A TIRED MOTHER'S VICTORY.

A little timely gentleness sweetens a parent's recollection in after years with a thrill of gratitude; whereas the memory of hasty severity to the little ones must bring a pang. This tender story of a mother's experience, published in the *Christian Weekly*, is a beautiful lesson in itself. The mother had laid her table with great care and pains for a company of distinguished guests, when her little girl accidentally overturned a tureen of gravy on her snowy cloth.

"What should I do? It seemed a drop too much for my tired nerves—many drops too much for my tablecloth. I was about to jerk my child down angrily from the table when a blessed influence held me. I caught the expression on her face; such a sorry, frightened, appealing look I never saw, and suddenly a picture of the past

came and stood out vividly before my mind's eye. My child's face revealed feelings which I had experienced twenty years before. I was myself a little nervous girl, about eight years old, in the happy home of my childhood. It was a stormy afternoon in winter. It was soon after coal oil lamps were introduced, and father had bought a very handsome one. The snow had drifted up against the kitchen window, so, although it was not dark, the lamp was lighted. Mother was sick in bed up-stairs, and we children were gathered in the kitchen to keep the noise and confusion away from her.

I was feeling myself very important helping to get supper; at any rate I imagined I was helping, and in my officiousness I seized the lamp and went down cellar for some butter; I tried to set it on the hanging shelf, but alas! I didn't give it room enough and down it fell on the cemented floor. I never shall forget the shock that it gave me. I seemed almost paralyzed. I didn't dare go up-stairs, and I was afraid to stay down there, and to make it worse I heard my father's voice in the kitchen. He had cautioned us again and again to be careful of that lamp, and now there it lay smashed to pieces.

But his voice seemed to give me the impetus I needed to go up and meet the scolding or whipping, or both, which I felt sure awaited me, and which I really felt I deserved. So I crept up over the dark stairway, and as I entered the kitchen, I met my father with such a stern look upon his face that I was frightened. I saw there was no need to tell him what had happened. He had heard the crash, and if he hadn't I guess my face would have told the story. The children stood silently around awaiting to see what father would do; and I saw by their faces that they were horror-struck, for that lamp had been the subject of too much talk and wonder to be smashed without a sensation.

As for me, I felt so frightened, so confused and sorry, that I couldn't speak. But glancing again at father I saw the angry look die out of his eyes and one of tenderest pity take its place. I doubt not that he saw the same look in my face then that I saw in my child's face to-day. In a minute he lifted me in his arms, and was hugging me close to his breast. Then he whispered, oh, so kindly! "Never mind, little daughter; we all know 'twas an accident, but I hope you will take the small lamp when you go down cellar again."

Oh, what a revolution of feelings I experienced! It was such a surprise to me that I was suddenly overwhelmed with feelings of love and gratitude, and burying my face I sobbed as if my heart was breaking. No punishment could have affected me half so much, and nothing can efface the memory of it from my

mind. How I loved my father to-day, as the sight of my little girl's face brought it all freshly before me. Will she love me as dearly, I wonder, twenty years or more from now, because moved by the same impulse that stirred my father's heart in that long-ago time, I was able to press the little frightened thing to my heart, and tell her kindly that I knew she didn't mean to spill the gravy, and that I knew she would be more careful another time? Will she be helped by it when she is a mother as I have been helped by it to-day?—*Exchange.*

#### A VISIT AMONG THE MENNONITES.

(Continued.)

The long series of wars into which Europe was plunged by the religious disputes that agitated it after the Reformation of Luther; and still more by the ambition and rivalry of the Spanish, French, German and Austrian princes, was a great hindrance to the prosperity of the people, whose property was destroyed and their lives endangered by disputes in which they had no interest. The peaceful Mennonites, in this respect, experienced the truth of the Scripture assertion, that one event happeneth to the righteous and the wicked. Many of them were settled in the valley of the Rhine, a section of country that was continually traversed by the contending armies. It is not to be wondered at, therefore, that the thoughts of many of them were turned to the new and fertile lands beyond the Atlantic, which were at that time offering a refuge and a home to the persecuted and war-smitten inhabitants of Europe.

A large proportion of the Mennonites who emigrated to America, settled in Pennsylvania, and were the ancestors of those who now occupy the fertile plains of Lancaster and other adjoining counties.

E. K. Martin, of Lancaster, in his pamphlet on the Mennonites, says, the Lancaster county immigration had its impulse in the Swiss intolerance, the ravages of the Palatinate, and the continuing disturbances on the French and German borders. In spite of the harryings of the Swiss, the ravages of the cruel generals of Louis XIV, and the revocation of the French edict, these poor people, diminished in numbers, still had clung to their homes. "Meantime," says Bancroft, "the news spread that William Penn, the Quaker, had opened an asylum to the good and oppressed of every nation, and humanity went through Europe gathering the children of misfortune."

About the beginning of the eighteenth century, the Holland Mennonites, who had become rich and powerful, formed the "Committee on Foreign Needs," the ob-

ject of which was to assist their brethren in other communities. It was under the supervision of this committee that the greater part of the Lancaster County immigration was made. In 1709, several families from the Palatinate, descendants of the distressed Swiss Mennonites, came to that country and selected a tract of 10,000 acres of land to the north of Pequea Creek. An old account states that they came at the invitation of William Penn. Other groups of colonists followed in 1711, 1717 and 1727.

The early emigrants received help not only from their Dutch brethren, but "the English Friends who are called Quakers, helped them liberally;" and London Yearly Meeting, in 1709 contributed fifty pounds "for the Mennonites of the Palatinate, who had fled from the persecution of the Calvinists in Switzerland."

Whatever may have passed between William Penn and these poor people at that time, it is certain that their descendants in Lancaster County still hold his name in honored remembrance. During our recent visit among them, we were frequently told that it was to him they were indebted for their settlement in the rich and beautiful country they now possess; and his name was mentioned with affectionate esteem—an illustration of the Scripture testimony, "The memory of the just is blest."

In connection with this subject, E. K. Martin quotes a memorial addressed to the government of Pennsylvania in 1718 by the Amish Mennonites, in which they say, "We were invited to settle in this land by William Penn." "We came to Pennsylvania to seek an asylum from the persecution to which we had been subjected in Europe. We knew the character of William Penn, and rejoiced God had made such a man."

The history of Lancaster County states, that in 1711, William Penn met the Indians at Conestoga, gave them some presents, and required their friendship to the Palatines who were settled near Pequea. These Mennonites were the first regularly organized religious denomination in the county. Their minister was Hans Herr; and we met with several of these ministers during our recent visit, of the same family name, some of whom may have been descended from this individual.

The emigration of 1717 was stimulated by a fresh outbreak of Swiss persecution. Many of the Mennonites were put in prison in Berne, and finally, through the intercession of the Dutch government, were sent to the Netherlands, and after the lapse of a few years joined their brethren in this country. The emigration from this source and from those who were living in the Palatinate, became so extensive, that it became very difficult for the "Committee on Foreign Needs" to answer the large and constantly recurring demands on their treasury. E. K. Martin

remarks:—"The struggles of this good-natured committee, and their endeavors to tighten their purse-strings when their hearts were wide open, is one of the finest tributes in history to the genuine Dutch benevolence and Dutch liberality. One cannot help smiling as he reads over remonstrance after remonstrance, and declaration after declaration, that this was the last dollar they would pay, that their funds were exhausted and their patience too, and then finds a new shipload and a fresh cargo invoiced in their name from the land of trouble and tyranny to the land of peace and plenty."

It truly has been to them a "land of peace and plenty;" settled on a fertile soil that generously responded to their labors, freed from heavy exactions, industrious and economical in their habits, they have prospered abundantly; and while there may be few excessively wealthy among them, there are great numbers who may fairly be called rich, having all that is needful for the comfortable maintenance of their families, and ample means to spare for the help of those in want. We were at the homes of many of their preachers, and found them generally living on fine farms of their own, with large and substantial buildings, and everything around them betokening thrift and prosperity. The fact that these teachers receive no pay for their religious services, although they have duties devolving upon them besides preaching, which require considerable time and labor, was a confirmation to us that *gospel* ministers do not need salaries, that those who are not expected to study and prepare sermons beforehand, can attend to their outward business as successfully as others.

Herrzog in his "German Encyclopedia" says: "The holy Christian life in opposition to worldliness was the point whence Menno proceeded, and to which he always returned." This principle of leading a plain, self-denying life, and refusing to conform to worldly practices, is one which has generally marked the rise of those people who have been raised up by the Spirit of God to bear a renewed testimony to vital religion. It is so with our early Friends, and it was so with the followers of John Wesley. But it must be conceded that the disciples of Menno Simon have more closely adhered to his teachings in this respect than most others. We visited a large number of their congregations, and our meetings were attended by thousands of persons, a large proportion of whom were members of their society; and it was a source of satisfaction to notice how large a part of those we met with were clothed in plain apparel, often strikingly resembling that worn by consistent Friends. The similarity was increased by their habit of not wearing a beard; so that many of the men had far more the appearance of a Quaker minister than some who come among us under that profession.

#### TIE THE CAMEL AND TRUST GOD.

Darkness was coming down upon the desert. There were no trees to cast lengthening shadows, no hilltop to hold the lingering rays of sunlight; but suddenly, all over the wide extent of level sand, darkness fell like a black robe. Mohamet and his attendants halted on their journey, and a tent was pitched.

"Allah's core is over his children," said one of the band. "I will even loose my camel and trust to Allah that I shall find him again in the morning at sunrise."

"Friend," said the prophet, with grave uplifted finger, "tie the camel, and then trust to Allah."

There is one point of our daily living at which we see men and women continually loosing their camels, with loud protests of trust in Allah, and showing practically pious resignation at their loss; I mean the care of their health. Of course, this earthly house of our tabernacle must decay, and we must bear its infirmities cheerily and patiently; but there is neither sense nor piety in committing our lives to God, and then breaking all the laws of hygiene.

"This is a strange dispensation of Providence," I said mournfully to my neighbor, as we attended together the third funeral which we had followed from Col. B's house within two years.

"Providence, indeed!" answered my neighbor, with a gruff disrespect which I hope was intended for me, not for Providence. "Humph! The colonel keeps rotten potatoes in his cellar!"

"I am asking God to give me dying grace, that I may be willing to go," said a girl in the last stages of consumption.

"Ah," said the doctor, in a confidential whisper, "if she had only asked a year ago for common sense to keep her from putting off her flannel shirt in mid-winter to go to a party."

Friend, eat plain, wholesome food, wear sensible clothes, ventilate your house, be temperate, be prudent; in short, tie your camel, and then trust in God and take cheerfully the dispensations of his providence.—*E. P. Allen, Sel.*

ENGLISH PREACHING AMONG THE MENNONITES.—The Mennonites in Bucks Co., Pa., are nearly all of Dutch or German descent, and heretofore the preaching in their meeting houses has been in the Pennsylvania Dutch language, which is that commonly used in their families. For some years past, the English language only has been taught in the schools, and it has become so generally understood by their people, that the brethren at Line Lexington have decided, *The Herald of Truth* states, to hold English services also in connection with the German.—*The Friend.*

## HERALD OF TRUTH.

JOHN F. FUNK, Editor.  
J. S. COFFMAN, Asst. Editor.

September 15, 1887.

Entered at the Post Office at Elkhart, as second class mail matter.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter stating their P. O., pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

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IF THE label on your paper is not changed in the second number after you have sent money for it send us a card stating the case.

OUR FAMILY ALMANAC for 1888 is ready for delivery. Beside the usual astronomical calculations, which have been prepared by Bro. L. J. Heatwole of Dale Enterprise, Va., the almanac contains much that is interesting, instructive and edifying to the reader, and should find a place in every Mennonite family. Many people aiming at economy (which is highly recommendable and necessary) get one or more "Medical Almanacs," the contents of which are, on the whole, not at all suitable to be placed into the hands of children, and which may in the end be far more costly than an Almanac costing a few cents, and abounding in good religious and moral instruction. The Almanac is delivered at the following low rates:

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2	"	"	15
4	"	"	25
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100 copies..... \$3.75  
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MENTONITE PUBLISHING CO.,  
Elkhart, Ind.

BIOGRAPHICAL SKETCH of Bishop Christian Herr and a collection of his hymns, can be had of L. B. Herr, 55 & 57 North Queen Street, Lancaster, Pa. We here again invite special attention to this excellent little work and hope that every one will endeavor to secure a copy. Price 20 cents.

THE ENGLISH MARTYRS MIRROR.—Most of the old orders for Martyrs Mirrors are now filled and if there should be any that were omitted, that is, if there are any who have ordered of these books and have not yet received them, they will please inform us at once. We expect now to be able to fill orders without delay, and any who have not yet ordered a copy of this valuable book, will do well to secure it at once.

SANCTIFICATION.—We call the attention of the readers to the article in another column, entitled, "What is it to become a child of God," which we copy from the *Friends' Review*. From this article it appears that among the Friends as well as among others the difference between justification and sanctification with regard to the time when each takes place has been variously understood. The article is worthy a careful perusal, and especially would we ask our readers to notice the effects of sanctification as brought out by the writer in Scripture teaching. Has "Christ become our Sanctification," and are we living its results?

GONE EAST.—On the 7th of September the brethren J. F. Funk and Henry Shaum left Elkhart for Jordan, Lincoln county, Ontario. They expect to spend a few days here and then go to eastern Pennsylvania. They will spend about a month with the churches in Lancaster, Chester, Bucks, and Montgomery counties, in the meantime attending the conference to be held in Lancaster county. May the good Lord use them in their efforts to give impetus to the work of gathering souls to Jesus, and may they by their associations with earnest workers return better than ever prepared for the work in their usual fields of labor.

On the 17th of September Bro. J. S. Coffman will start west. He expects to spend a few days at Cullom, Ill., and from there, in company with Bro. Peter Unzieker, spend some time with the

churches in Morgan and Cass counties, Mo., and later visit some of the small churches and scattered members in Iowa. He will likely be gone about five weeks.

A SHOCKING ACCIDENT.—On Wednesday just before noon, August 31st, Henry Pletcher, aged 22 years, 5 months and 11 days, son of John Pletcher, of Elkhart county, Ind., came suddenly to his death in LaPorte county, Ind., about forty miles from his home. The *LaPorte Argus* gives an account of his death as follows:

"Young Pletcher, in company with another employee, was engaged in blasting stumps with dynamite at different points of the field. The former had about fifty large cartridges in his possession, and by some unknown means the entire number exploded. His companion, attracted by the unusually loud report, hastened to the scene and a sickening sight met his gaze. Pletcher had been literally blown to atoms and portions of his flesh were scattered in all directions, while his arms and limbs were found in different parts of the field."

The funeral took place from his father's house to which the remains had been sent, and the principal service was held at the Shaum meeting-house by J. F. Funk and J. S. Coffman from James 4: 13-15.

This sad death of one who had made no public claim to Jesus as his Savior was a loud call to the unconverted, and a great lesson to others as well as them. It is comforting to note that this young man had recently appeared thoughtful and seemed to meditate much on the Scriptures and read his Bible, but the sad fact still stands that he was not a working Christian and connected with the church as he should have been. Here is a profound lesson to the brothers and sisters to be prepared for death if it come never so suddenly, to the young people of the neighborhood who seem to be living only for the world and present pleasure, to the parents to labor faithfully to have the children give their lives to the Lord, to the church to rise out of its inactivity and labor as never before to gather the young into the ark of safety, to the ministers to visit with the families of the brethren and sisters and others, and show an interest in the young people and try to win them to Christ and the church.

C.

## CHURCH NEWS.

FROM LA GRANGE CO., IND.—During the last week of August, Brother John Speicher and wife of Kent Co., Mich., and Noah Metzler and wife of Elkhart county, visited the church in LaGrange county and Clinton township, Elkhart county, speaking a number of times at different places.

FROM CLEARFIELD CO., PA.—Brother Herman Snyder of Bedford county, Pa., recently visited the church in Clearfield county, Pa. He remained from Aug. 12th to the 16th, holding six interesting meetings. Brother Samuel J. Glenett was ordained deacon of the Rockton congregation. The prayers of the brotherhood are desired in his behalf, and for the prosperity of the church. The prayers of the church go with Bro. Snyder, and they hope to see him among them again ere long, the Lord willing.

FROM VIRGINIA.—On the 19th of August the ministering brethren Abraham Burkholder and L. J. Heatwole of Rockingham county, Va., started on a trip to Pendleton and Randolph counties, West Virginia. They continued their work, filling appointments at a number of places, for nearly two weeks. This was Brother Heatwole's first trip in the capacity of a preacher, and on his return he expressed himself much pleased to have met those dear people among the mountains.

On Saturday, the 17th of Sept., Samuel Coffman of Rockingham Co., and Jos. N. Driver of Augusta Co., Va., expect to start for a visit of several weeks among the mountains of West Virginia.

## CONFERENCES.

## ANNUAL.

For Missouri at Mount Zion, Morgan Co., Mo., on Friday the 23d of Sept. Brethren in the ministry and lay brethren are cordially invited to attend.

For Kansas and Nebraska in the Kill Creek Meeting-house near Kill Creek, Osborne Co., Kansas, on the 1st Friday in October. Bishops, ministers, deacons and others are cordially invited to be present. The nearest station is Alton, where brethren will meet those who come by rail.

## Kill Creek, Kan.

For the Southwestern district of Pennsylvania in the Masontown Mennonite Meeting-house, on the third Friday in October (21st). The nearest railroad station is Uniontown on the South-west Branch of the B. & O. R. R. A cordial invitation is extended to the brethren of other districts to be present. Conveyance will be at the station on Thursday to convey all who come to the place of conference.

## SEMI-ANNUAL.

For Virginia in the Zion Meeting-house near Broadway on the B. and O. R. R., on the 1st Friday in October.

In Moyer's meeting-house, Clinton Twp., Lincoln Co., Ont., on Friday the 23d of September.

In the Rainham meeting-house, Haldimand Co., Ont., on Friday the 30th of Sept.

In the Franconia meeting-house, Montgomery Co., Pa., on the 1st Thursday in October.

In Mellinger's meeting-house, Lancaster Co., Pa., on the 1st Friday in October.

In Miller's meeting-house, Franklin Co., Pa., on the 1st Friday in October.

In Holdeman's meeting-house, Elkhart Co., Ind., on the 2d Friday (and Thursday preceding) in October. Bishops, ministers, deacons and lay brethren are cordially invited to be present at this conference.

## OUR JOURNEY.

On Tuesday, July 5th, we arrived at Elida, Ohio, and were conveyed by Bro. Andrew Shenk to his home where we had long anticipated a good visit. We were among the brethren in this vicinity until Saturday and then accompanied Bro. John Shenk and wife and Bro. Andrew Shenk to the Sunday services at Blanchard River, twenty-four miles distant, in Putnam County. We stopped on the way with Cousin John H. Heatwole and family formerly of Virginia, and over night with Bro. Jacob Huber formerly from Morgan County Missouri. At the Sunday services we were edified from the text, "What shall we do that we may work the works of God?" John 6:28.

The church here is weak in numbers, and without a minister, but they have regular services by the ministering Brethren from Allen county. After services we took dinner near by with a widowed sister Moyer, returning again to Allen county the following Monday, where we had such seasons of edification and comfort among the brethren and sisters that we will not soon forget. The aged Bro. J. M. Brenneman was in our midst a number of times; although he cannot speak above a whisper yet he encouraged us very much in suggesting well chosen scripture lessons to be read by some one present, such as Romans 12, 1st Peter the first chapter and the 95th Psalm, followed by select hymns, such as "So watch and pray," "Abide with me," "Oh happy day when saints shall meet," etc.

We were present at the public service in Good's meeting-house, and at Salem where appropriate remarks were made from the following texts, "We are his

workmanship, created in Christ Jesus, unto good works," and "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." Bro Geo. Brenneman is regaining his health and was present to preach from the latter text.

The Brethren at these two places have encouraging Sunday Schools. One thing especially attracted my attention there. I saw that no time was taken up in listening to Secretary's reports, telling the number of scholars, teachers and visitors present. Upon inquiry about this they told me that they thought there was no real profit in it. It does seem to be more in harmony with our house keeping in the church when we consider that there is no record kept of church membership &c. If this is unimportant in the Sunday School we might reason also that it was necessary in the church. I have seen the Secretary and Librarian kept so busy during the hour for Sunday school that they were hindered from having any benefit of the Sunday school lesson. It is no doubt better to direct as much as possible the attention of all present to the Word. It is this that brings the faith that gives the victory over the world.

On Monday, July 25th, we arrived at Elkhart, Indiana, and were entertained over night by my Brother-in-law Judson Malott and family. We visited among the brethren in the city during the week, attending their Bible reading lesson on Thursday evening in their church in Elkhart. The subject of the lesson was *Sanctification*, and the one proposed for the next meeting was *Redemption*. We felt edified in having been present; each one had sought out some scripture bearing upon the subject giving light and knowledge upon the same, while some explanations were also made to those present that were younger in experience and understanding. The Brotherhood in Elkhart is rather small in number, but they have Sunday school on Sunday morning at 9.15 o'clock, preaching at 10.30 and in the evening at 7 o'clock. I make mention of this rather minutely because of the inquiries in the minds of some of the brethren who have never been to Elkhart.

The brethren in the Yellow Creek and Shaum districts have also encouraging Sunday schools.

On the 30th of August we started homeward from Bro. John S. Coffman's with our team and conveyance and are now, Sept 3d as far as Pre. H. L. Shelly's, Reddick, Illinois.

We expect to go homeward as far as Cass Co., Missouri, by the same route we came a year ago, but from there we hope to pass through Jasper Co., Mo., and Cherokee and Harper Counties, Kansas.

R. J. HEATWOLE



## A MOUNTAIN MEMORY.

BY T. G. LA MOILLE.

We climbed the Alpine steep, and fought the  
wind and rain,  
The glorious summit of a monarch mount to  
gain;  
We passed cloud-portal, hung with mist-en-  
woven veil;  
To nature's grandeur, then, we, panting, cried,  
"All hail!"  
For there, below, storm-billows wildly tossed  
and whirled;  
Light, misty, golden, bathed a dusky, fading  
world.  
In temple, walled by crag and sky, we stood,  
awed, stilled,  
For Something undefinable that solemn pres-  
ence filled.  
Above the cloud-robed peaks the welcome  
sunlight smiled,  
And told of God as of the parent tells the  
child.

WHAT IS IT TO BECOME A  
CHILD OF GOD?

A great deal of the preaching we listen to is in regard to pardon for past transgressions. It is brought before us as though that was all that is needed, in order to become a Christian, or all included in justification.

I have asked some of the young people, and they say, "Yes, that is my understanding, so constantly is pardon spoken of." I suppose, if we were to ask some of these teachers, and it may be all of them, they would say, "No, I don't believe that," &c., but then it is not so understood as they teach. Pardon alone constitutes no man a child of God—a Christian. Friends have never held such a doctrine, though sometimes preached.

Pardon for past transgressions is among the first acts of God towards the sinner. The call is of God and the pardon is of God, and the washing of regeneration and the renewings of the Holy Ghost are all of God's free grace. Every man must know his work of divine grace upon his own soul ere he is adopted into God's family, prepared to live right, or for the joys of heaven.

It is an experience such as this, sustained by the abiding presence of the Holy Spirit, which gives to

the believer his true motive power. Life from Christ and in Christ must ever be the basis of a life for Christ.

If a man were pardoned, and then left with all his moral depravity, what *is* he, and what would he be? There is no inward divine life and power to hinder him from sinking the next moment into deeper sin than before, should temptation come before him. Friends saw this, many mourned over the evil done by it, and they drew up this article to correct this erroneous teaching. It was drawn up by twenty men and sanctioned by Indiana Yearly Meeting:

"After a very satisfactory interview, we recommend the meeting to adopt the following statement:

By repentance toward God, and faith toward our Lord Jesus Christ, the sinner experiences justification.

This is pardon, forgiveness, remission, absolution, for his past transgressions. By faith in the atoning blood of Christ shed on Calvary, the guilt of his sins is taken away, and their legal penalties remitted.

He experiences conversion. This implies a change of heart; a becoming a new creature in Christ Jesus.

He experiences regeneration; a new birth, a new life in his soul, a being born again of the incorruptible seed.

He becomes a Son.

He experiences the witness of the Spirit, and cries Abba Father, and then Christ does well in his heart by faith.

Sanctification begins contemporaneously with, and as soon as a man is justified.

Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand and rejoice in the hope of the glory of God.

On behalf of the Committee,  
DANIEL HILL."  
Richmond, Ind., 9th mo., 29, 1883.

The difference in teaching (in our Society) has been more especially in regard to justification, than sanctification. Sanctification has been made the hobby, but it is not and never has been the *first* or *real* cause of the difference in teaching. Sanctification is a precious doctrine of the Society. Every man, from G. Fox to this day, who has

written much, has said something about it. This article of faith, adopted by the Yearly Meeting, did good, and was about as good as could be gotten up in so short a time; but I thought then, and still think, that it might have been made clearer and *stronger*, had they not only said "sanctification begins," but had given a Scriptural proof of it; and it is, I think, in these texts: "Jesus, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13, 12), "By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10, 10), Jude 1.

When a man is born again, born of the Spirit, he is not only justified, but sanctified—that is, he has just that phase of sanctification included in a *new* salvation, and this phase is instantaneous and complete in a sense. Just what the six thousand Ninevites had, who turned to God in a day—just what the thief on the cross had—just what the three thousand had on the day of Pentecost, who were *added* to the church—just what all had that were daily added of the saved. These all had that glorious work of God's grace, by which they were renewed after His image, set apart for His service, and enabled to die to all sinful practices, and to live unto righteousness. All this they must have, in order to know their state—in order to the usefulness of their lives, happiness of mind, and enjoyment of God's presence.

Every man regenerated, born again, comes into like favor with God, and is prepared for life and its duties (as far as he knows), for death and its judgments. With Him there is no respect of persons; all are His children, and if death should then come, they are alike prepared for one of the many mansions in the Father's house. God has no child not sanctified by the blood of Christ. "By grace ye are saved." This thing of God having two kinds of children (justified and sanctified) in His family, I find no Scripture for. "For whom he did predestinate, them he also called, them he also justified, and whom he justified them he also glorified." (Rom. 8:30; John 17:22, 23.)

The article of '83, referred to, was meant to do away with much of the former teaching. Now it comes in a little different way, viz., that of *sin*

in the REGENERATE man, Christian, called by various names, "Adamie" sin, "Original sin," "In being of sin," "Inherent sin;" mind of the flesh, "Fleshly mind," "Carnal mind," "Unclean heart," &c. One class of teachers believe in this "sin in the Christian," and that life, in all its efforts, is a struggle with this "Inbeing of sin"—a wilderness journey, in weakness, and fear, and murmurings, and rebellions—a kind of 7th chapter of Romans bondage, in which one cannot do the things he ought. Then there comes a time (or ought to) of casting off (or out) this sin, and wondrous light, and liberty, and goodness, and wisdom, and power, are realized in a "second definite experience," &c. The other class of teachers do not believe in this "Inbeing of sin," but believe God's words (Luke 1:75) that Jesus came that we might be delivered . . . and enabled to walk in holiness and righteousness all the days of life—not holiness *only*, but *righteousness*, purity of heart and rectitude of life—conformity of heart and life to the divine law all the days of life; because in this condition and way of living alone can the longings of our immortal souls be satisfied. I cannot think anything else Bible doctrine, or Quakerism. I do not believe God leaves His children in such a condition, because, whatever may be the character of regeneration, God is the author of it, and if all this corruption springs spontaneously from the sin which God left in the heart when He regenerated the man, then He sanctions it *there*, with or without our consent. This cannot be, God abhors all sin; Christ's sufferings *ONLY* can give an adequate expression of His hatred of sin. All God's searching eye could detect in us He laid on Him, as He hung suspended between heaven and earth, "instead of judging us forever in hell."

But while I believe the true child of God is freed from all sin at regeneration, he is not freed from all the *effects* of sin, not freed from the *effects* of a former sinful life, appetites and passions have become inordinate through indulgence, through his own indulgence, or that of father, or mother, or *more remote* ancestors, or it may be *ALL* of them. *These he is not freed from.* There is a weakness of resistance and strength of *appetencies* which

render man *very*, *VERY* susceptible. This susceptibility is easily developed into inclination, and inclination into actual transgression as temptation is presented.

There is to my mind a very great difference between sin and the *effects* of sin. It grieves me to hear men defend *sin* in the Christian, not because I am contradicted or set aside, but because the efficacy of the blood of Christ is undervalued. When a man is born again he has just entered Christ's family, the foundation for Christian living has just been laid; now comes the building of a Christ-like character. In *this*, man becomes a co-worker together with God. Here is where works properly begin. Here is where the further work of the Holy Spirit is experienced, or in other words, the *second phase* of sanctification is experienced.

Jesus prayed, sanctify them through thy truth. (John 17:17.) The apostle prayed, sanctify you wholly, which is to all intents and purposes (1 Thess. 5:23), and commands, follow peace and holiness (or sanctification), without which no man shall see the Lord (Heb. 12:14), go on to perfection, changed into the same image from glory to glory, as by the Spirit of the Lord. (2 Cor. 3:18.)

Surely there is a phase of sanctification conditionally progressive, wrought out by submitting ourselves to God to work in us, to *will* and to *do* of His own good pleasure. He who walks with God realizes His transforming power, and many times in life in great seasons of refreshing there are rapid advances in divine life.

We never have as a Society ignored any of these phases of divine grace, but would that all men seek by repentance and faith the salvation which is present, and *now*, and then go and seek the more perfect, through obedience and submission, that we may receive the crown at God's right hand.

After regeneration the whole man is to be re-educated by spiritual influences, the inward and outward life reconstructed, the conforming to the image of His Son; practices and habits of life changed. As the prophet said, rooting out, pulling down, destroying, building and planting, so we shall attain not only to full manhood, but to the

pattern and ideal of Christ. There is growth in all this and a *great deal* more. Sanctification should always be reviewed in a two fold light at least. That which is instantaneous and complete in a sense, and that which is continually progressive.

Some people, I find, *know* there is a difference in the meaning of the texts named, so they say: "Well, some men *do* have an instantaneous and some a gradual sanctification." Let us acknowledge and seek after sanctification in *all its phases*. We have known one phase and something more; let us perfect holiness in the fear of the Lord, till we all come into the unity of the faith and to the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ (Eph. 4:13), and in the light of this better knowledge, especially better self-knowledge, detect and correct all bad habits and failings and shortcomings and transgressions, and adopt those which are like Christ, until we shall know, not only the guilt of sin pardoned and the power of sin broken, but the *effects* of sin overcome and forever supplanted by the fruits of the Spirit. So there shall not be *one word* in our profession in contrast with all the little acts of life.

Search the lives of Fletcher and Benson and Bramwell and David Stoner and many more, who tell of a deeper work of grace, and the testimony *is*, a time, when freed from all *unrighteousness*, every violation of the *divine law*.

I would that we could say this. Great are the blessings of those freed from every wrong practice. Blessed are the *undefiled* in the way. (Ps. 119:1.) Our blessed Savior has left us that example called us to follow, and it is our duty and privilege to *so live*. So the apostle prays, "Now the God of peace that brought again from the dead the Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight through Jesus Christ." (Heb. 13:20, 21.) Many pray this prayer now. It is the cry of the soul, the hungering of the sincere heart, and is manifested in many of our meetings. There are those whose pur-

poses, and aims are right, they desire to *do well* and to follow Christ in all things; but in meeting all there is to be met in a world like this—in home and business, and in the sudden and unlooked for events which come; these feel that, perhaps, they have not done just as they should or as well as they might, and they want to do better, to be conformed to the image of His Son—perfected in good works. So when a call is made they come forward and seek a better experience, wisdom and strength through the power of Christ to live better. I am glad these come and seek the needed grace to come to a higher plane of Christian living. I know the mercy of God is so great He blesses the sincere heart in every effort, but I am sorry these are made to believe they get what they do not; because as they go on in life it is but to realize that they are themselves still, and that the world, the flesh (appetencies) and the devil still exist and are to be resisted and overcome. Life is a probation more or less severe, but severe in different degrees to different ones. He who has no struggles, gains no victories, and knows not what it is to look into his own life and cry with the Psalmist, "Search me, O God, and know my heart, try me and know my thoughts and see if there be any wicked way in me and lead me in the way everlasting." Is there anything false, anything contrary to piety in my actions? If so show it to me and lead me in the better way.

Again and again he cries, teach me to do thy will; teach me thy paths, lead me in thy truth, for thou art the God of my salvation. He wants to know. He can't discern his way unless God show it to him. He cannot walk therein unless God make it plain, therefore he cries, lead me in thy righteousness for thy name's sake.

The Psalmist pleads these things in the temple prostrate before God. He knew that even there he was not likely to profit by his privileges unless God keep him. While he says, "I will take heed to my way," he prays, "hold up my goings that my footsteps slip not." So the Christian cries, "Lead me, O thou great Jehovah! Pilgrim through the desert land, I am weak, but thou art mighty, hold me by thy powerful hand." K. MILES, in *Friends Review*.

#### For the Herald of Truth. WAITING TO DEPART.

"For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless, to abide in the flesh is more needful for you." Phil. 1: 23, 24.

Many weary, afflicted saints, radiant with the Spirit of Christ, have a longing to be with Jesus, and can say the same with Paul, because their home, inheritance, and hearts are with Jesus. Heaven is their delight because of the holiness and fellowship with Christ. They look forward with hopeful gladness, and know that Christ their King is victorious over all his enemies. And those who love his appearing shall rejoice in his triumphs. A sweet word of promise comes to them to brighten their lives while waiting for that glad time.

Sad it is indeed that so many hope to be saved who are not willing to let Christ rule and reign in their hearts as their King. Some think we cannot feel resigned to die, as long as our physical health is not impaired, and are not impressed with fear, when hearing of sudden death. John said, "He that feareth is not made perfect in love." The flesh ever shrinks from death, but if heaven is our joy, and we have the spirit of God, we cannot help longing to be there. Only an abiding hope in Jesus, only the love of God shed abroad in our hearts, only the fact that Jesus died for us can make us feel willing to say, Farewell, and go to the land of rest. Let us seek and trust Jesus, for he alone can make a dying bed soft as downy pillows are. His blood alone can cleanse us from all sin. How sweet the hymn, "O land of rest."

SISTER C.

#### WASTE OF WAR.

Since January 1st, 1800, the nations of Christendom have indulged in forty-seven great wars, and leaving minor squabbles and indirect expense out of view, our sacrifices on the altar of wars since that day may be roughly estimated at 130,000,000,000 dollars, or just about 500,000,000 pounds of gold—sums which may be pronounced in two seconds, though a freight train transporting the gold in American box cars of the average size and running at the usual rate of speed, would be two hours in passing any given point, for such a train would be twenty-two miles long. An equivalent in thousand-pound bank-notes might be crammed into a box that could be carried on a medium-sized express wagon, but with the contents of that box we might have built double-track railroads from Halifax to Valparaiso, from Paris to Peking, from Cape Town to Stockholm; we might have bridged or under-tunnelled the English Channel, the Straits of Gibraltar, the Kattegat and the

Hellespont, the Mississippi at New Orleans, and the Amazon at Para; we might have drained the Zuyder Zee and the Florida swamps, covered the hills of Asia Minor with cedars and the Lybian Desert with palm trees, converted Greece and Persia into garden lands, and Timbuctoo into a seaport town; we might have done all that and have money enough left to celebrate the birth of a new era by a grand international thanksgiving day.

Advocate of Peace.

#### FOR THE LITTLE READERS.

(Concluded.)

##### THE SERPENT OR BRASS.

The children of Israel traveled in the wilderness a great many years. Sometimes when they were close to Canaan the clouds moved the other way, and the Israelites were obliged to go on traveling in the wilderness. This made them very unhappy, for they longed very much to get into the happy land of Canaan.

If they had not behaved so ill in the wilderness, they would soon have got to Canaan; but God punished them by not letting them get in.

How do you think they bore their punishment? You know that they were always ready to murmur. They spoke against God, and against Moses.

They said, Why have you brought us out of Egypt? We shall die in the wilderness. There is no bread, nor any water here, and we do not like this manna. Was the manna nice food? It was fit for angels, spotless, white, and sweet as honey. Yet these ungrateful Israelites said that they hated it, and were tired of eating it.

God sent them a dreadful punishment this time. You know that there were wild beasts and horrible serpents and scorpions in the wilderness, but God took care of the Israelites, so that they were not hurt by them; but now God sent serpents, whose mouths burned like fire.

These serpents came rushing among the tents. The Israelites could not get away from them. If the Israelites climbed up a high place, the serpents could climb after them; and they could get through the smallest places.

Many, many of the Israelites were bitten by these serpents. After they had been bitten they grew sick, and were full of pain, and got worse and worse, till at last they died.

There was no medicine that could cure these bites, no plaster would make them well; every person who was bitten was sure to die.

The Israelites came to Moses, and said, We have sinned: we have spoken against the Lord, and against you; pray to the Lord that he take the serpents from us.

For the serpents were still among the tents.

Did Moses pray to God for the people; or did he say, You deserved to be punished, and I will not help you? Moses was kind and forgiving, and he prayed for the people.

The Lord heard Moses' prayer, and he did more than Moses asked; for God not only called away the serpents, but he told him how to cure the people who were bitten by the serpents.

What do you think God told Moses to do? Did he tell Moses to give them some medicine, or to put a plaster over the bites? You will be surprised to hear the strange things that God told Moses to do.

He said, Take some brass, and make it into the image of a serpent, and put it on a pole, and tell the people who are bitten to look at it; and those who look shall be made well.

Was not this a strange way of making them well?

Moses believed God. He took some brass, and made it soft in the fire; and then made it like one of the fiery serpents, and put it on a pole, and lifted it up, where every one could see it, and called to the sick people to look quickly at the serpent and be made well.

The people who were bitten could crawl to the doors of their tents, and lift up their dying eyes towards the serpent. After they had looked, their pain went away; they felt well and strong; they could walk and praise God.

Did all the people who were sick look at the serpents? I do not know. Perhaps some said, How should looking at a serpent make us well? If there were any such people, they must have died. But I hope that all looked at the serpent.

And now, my dear young friends, do you know that a serpent has bitten us? A serpent has bitten our souls. What serpent do I mean? The old serpent, the devil. He has bitten our souls; that is, he has made us sinful. You have heard how he tempted Adam and Eve to sin in the garden of Eden. We are sinful too, because we are Adam's children.

Who can make our souls well of this bite? Who can make us good? If we are not made good, our souls will die; they will go to hell. Jesus can make us good by sending his Spirit into our hearts.

The serpent of brass was lifted on a pole—Jesus was lifted up on the cross: the Israelites looked at the serpents—we must look at Jesus.

What do I mean by looking at Jesus? I do not mean looking at him with our eyes, this would not make us good. A great many wicked people saw him often while upon earth, and were not made good.

The "looking" I mean is thinking of him, and loving him. When you think of Jesus having died for you, and when

you love him for it, then you look at him with your soul, and your soul will be made well of the bite of the old serpent.

##### THE DEATH OF MOSES.

The time had almost come for Moses to die. The Israelites were very soon to go into Canaan, but Moses was not to go there with them.

Moses had written several books while he had led the people through the wilderness; and now he had almost finished them. Should you like to know what Moses had written about in these books?

He had written about how God made the world, how Adam ate the fruit, how Cain killed Abel. He had written about Noah and Abraham, and Isaac and Jacob; he had written about Joseph and his wicked brethren.

He had also written about himself, how he had been saved from the water when he was a babe. He had written about the ten plagues, and the ten commandments, and the tabernacle; he had written about his own sin.

All I have told you, Moses had written down in five books; they have all been copied in other books, and we can read all Moses wrote, for it is in the Bible.

But how did Moses know all these things? He was not born when God made the world. How could he write about things he never saw? Could any body have told him how God made the world? No one was born when God made the world; on one but God could tell him, and God did tell him.

God spoke to Moses by his Spirit: while Moses was writing with his pen, God was putting thoughts in his mind; so he always knew what to write.

Moses did not write in such books as you have seen. His paper was rolled up like a piece of cloth in the shop. He wrote five rolls; and these he called his books. If you had read in Moses' book, you must have unrolled it as you read it.

When Moses had done writing his books, he called the priests, and told them to take care of his books. Moses said to them, You must read these books to all the Israelites, to the men, the women, and the little children, that they may know how to please God.

Moses knew that he must soon leave the Israelites. He wished very much that some good man should take care of them after he was dead; for he loved them very much, though they had behaved so ill to him.

So Moses prayed God to give them to the care of some good man; and God heard his prayer, and said to Moses, I have found a man who will take care of the children of Israel after you are dead.

Who do you think this man was? It was Joshua, one of the good spies: he had helped Moses to do God's work for forty years; so that Moses had taught him a great deal. Moses was very glad

that Joshua would take care of the Israelites when he was dead.

Moses called Joshua, and said to him, God will let you take the children of Israel into Canaan: you must be very brave, for you will have to fight against the wicked people; but God will help you; so do not be afraid. God will never leave you, nor forsake you.

Moses wished to speak to the people before he died, and advise them to be good; so Moses called all the people together, and told them he was going to die.

I am very old, said he; I am a hundred and twenty years old this day. I offended God, and I must not go into the land of Canaan; but Joshua will take you there. Remember to obey God, and to love him, and he will always bless you; but if you worship idols, and are wicked, God will punish you.

God told Moses to teach the people a song, that they might sing it after he was dead. This song was about God's kindness to the children of Israel.

After Moses had taught the people the song, he blessed them, and then he left them for ever.

God said to Moses, Go up that high mountain alone. I cannot let you go into Canaan, but I will let you see the beautiful land of Canaan from the top of that mountain. The name of that mountain-top was mount Nebo.

Moses was glad that he might see Canaan, though he might not go in. So Moses went up the mountain quite alone. He was very old, yet he was not weak; he could walk as well as when he was young, and he could see as well, for his eyes were not dim. God had not let him grow weak or blind.

I think the Israelites must have felt very sad when they saw Moses go up that mountain all alone, and when they knew they should see him no more.

I hope they felt sorry for having behaved so ill to him, and for having so provoked him at the rock. What a kind friend Moses had been to them.

When Moses was at the top of the hill, he looked and saw the land of Canaan a great way off. It was a beautiful land, and full of green hills and rivers, of fields ripe with corn, and of trees laden with fruit. Moses was glad that the children of Israel would live in such a good land, where they might worship God.

When Moses had looked at the land, he died. No friend was near to close his eyes, or to hear his last sigh: no brother's hand was there to wrap him in his grave-clothes, or to cover him with the green earth. But God was near, and received his spirit when he died.

Would God leave Moses' body to be eaten by the wild beasts, or to be picked by the birds of the air? No; God himself buried Moses, not upon the top of the hill, but in some secret place under the hill.





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MENNONITE PUBL. CO., Elkhart, Ind.

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## TIME TABLE.

## Lake Shore &amp; Michigan Southern R. R.

Passenger trains after May 15th, 1887, depart at Elkhart as follows new standard time, which is 28 minutes slower than Columbus time:

GOING WEST, leaves.

No. 21, Night Express. .1.35 A. M.  
No. 9, Pacific Express. .8.55 "  
No. 1, Limited Express. .6.45 A. M.  
No. 3, Special Chicago Express. .8.00 P. M.  
No. 5, Fast St. Louis & Chicago Exp. .6.15 "

GOING EAST—MAIN LINE, leaves.

No. 12, Night Express. .3.30 A. M.  
Grand Rapids Express. .4.45 "  
No. 89, Way Freight. .6.00 "  
No. 22, Mail. .11.45 "  
Grand Rapids Express. .1.20 P. M.  
No. 24, Acc. from Chicago. .8.35 "

GOING EAST—AIR LINE, leaves.

No. 2, Special New York Express. .12.45 P. M.  
No. 8, Atlantic Express. .11.55 "  
No. 4, Limited Express. .8.30 "  
No. 28, Goshen train. .8.40 "  
No. 83, Way Freight. .8.00 A. M.  
Train G leaves Elkhart for Goshen 7:45 "  
" E " Elkhart for Goshen 4:10 P. M.  
" F arrives Elkhart from " 11:30 A. M.  
" H " Elkhart from " 7:50 P. M.

TRAINS ARRIVE—MAIN LINE.

Grand Rapids Express. .12.40 P. M.  
" " " " .9.40 "  
No. 25, Michigan Accommodation. .2.50 "  
No. 1, takes Acc. from Elkhart for intermediate points to Chicago.

## CONNECTIONS.

At Adrian for Monroe, Detroit and Jackson. At White Pigeon for Three Rivers, Kalamazoo and Allegan. At Detroit with Grand Trunk Railroad for Sarnia, Montreal, Quebec, Portland, &c. At Salem Crossing, with trains for Lafayette, New Albany, &c. At Chicago for all points West and South.  
Tickets can be obtained for all prominent points between Boston and San Francisco. W. P. Johnson, Gen. Pass. Ag't, Chicago, Ill. P. P. Wright, Gen. Sup., Cleveland, Ohio. G. B. Wylie, Ticket Ag't, Elkhart, Ind.

## Cincinnati, Wabash &amp; Michigan R'y.

Passenger trains after Nov. 14th, 1886, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, leaves.

No. 4, Cincinnati & Indianapolis Ex. 7.47 A. M.  
No. 2, Ind. & St. Louis Express. 4.35 P. M.  
No. 5, Way Freight. 6.45 A. M.

GOING NORTH, leaves.

No. 1, Grand Rapids Express. .10.52 A. M.  
No. 3, Michigan Express. .6.20 P. M.  
No. 7, Way Freight, arrives. .7.60 P. M.  
No. 11, " " leaves. .8.00 A. M.  
Nos. 1, 2, 3, and 4, connect with Boat Line between Benton Harbor and Chicago.

## CONNECTIONS.

At Milford Junction with Baltimore & Ohio R. R. At Warsaw with Pittsburgh, Ft. Wayne & Chicago R. R. At Wabash with W. St. L. & P. R. R. At Marion with C. St. L. & P. R. R. At Anderson Junction with C. C. & I. R'y for all points East, West and South.

NORMAN BECKLEY, Gen'l Manager. OWEN RICE, Gen'l Ticket Agent. O. W. LAMPFORT, Superintendent.

## Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 24.—No. 19.

ELKHART, IND., OCTOBER 1, 1887.

Whole No. 356.

## THE GREAT VICTORIES.

In the trials to be suffered.  
In the fellowship with care,  
'Tis the hidden, inward struggle  
That will prove the worst to bear—

'Tis the strife that no man pities,  
'Tis the cry that no man hears,  
'Tis the victory unpeopled  
But by secret sobs and tears.  
Ah! my friends, when God's great angel  
Cries aloud the deeds of night,  
At the day when hearts are opened  
In the Holy Father's sight,

Then the greatest deeds and noblest  
Will be those unheard of now,  
Hidden under silent heart-beats  
And an uncomplaining brow:

Deeds of patient self-rejection,  
Wrung from hearts that made no mean—  
Tender hearts that, like the Master's,  
'Trod the wine-press all alone."

Hearts that purer grew and fairer  
In the struggle day by day—  
Learning thus from holy teachers,  
How to suffer and to pray.

For the Herald of Truth.

## HEART PURITY.

"Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." John 15:2

In the verse preceding this one Jesus calls himself the vine and his Father the husbandman. In the 5th verse he says, "I am the vine, ye disciples are the branches." He had reference not only to the twelve, but all who will come to Jesus and become His disciples. These are all identified as a branch of the Vine. When an individual comes to Jesus with his load of sin in true repentance, and by faith is engrafted into the Vine, he becomes a branch. This new branch draws its life from the original vine and begins to grow, though at first it is very weak. In natural husbandry we notice that when a graft is set, and commences to grow it is very tender, and must be handled tenderly. Along with the graft shoots from the natural stock will begin to grow. As soon as they appear it is best that they be taken away, so they may not hinder the growth of the good branches.

So it is in spiritual husbandry. When persons are grafted "contrary to nature" into Christ the natural branches of their old life will some time crop out and try to smother that good germ of the new life. Then the older church members take the pruning knife and commence to cut, here a branch and there a branch, and may possibly destroy some young and tender branches of the true vine. Church members should remember that pruning belongs to the Husbandman. He will make no mistakes in pruning or grafting. All know that the branches of the old Adam nature are always ready to crop out and destroy the good branch, and how are we to get rid of those wild branches? Can poor, weak, mortal man do it? No, this is God's work, when we know that our old nature still tries to destroy this good branch, it is our duty to believe that God can destroy the wild branches of our old nature by pruning those branches away from the good branch. Then the wild branches can not draw away the life from the good branch.

Here is the trouble with many who start out in the Christian life. When they are grafted into Christ by the power of God they rejoice in this new life; but when the old nature comes up in them, they get discouraged, cease to bear fruit, and soon the wild branch will spring up and choke this new branch, so that it will wither and die, and must be cut off and gathered to be burned. But when a soul is born into the kingdom, and has become a branch of the vine, and sees the root of sin in the heart, then that soul must be given a living sacrifice to God the Father who is able to prune away those branches of the old Adam nature. This is done by the power of the Holy Spirit, which is the pruning knife that the Father uses.

When the old nature is pruned away, or in other words nailed to the cross, then the pruning commences. Trials and afflictions come; and the more the Christian is tried in the fire of affliction, the more fruit he bears for his heavenly Master. Some might ask what the fruit of the old nature is. We might answer, the love of the world, pride, riches, malice, hatred, and all the evil propensities of the flesh. All these must be pruned away before the branch can bear good fruit. Pride and worldly fashion must be pruned away from the heart, as well as other evils be-

fore that branch can bear fruit pleasing to God.  
We read that a good tree can not bring forth corrupt fruit, and a corrupt tree can not bring forth good fruit. So it is with the vine; a sweet vine can not produce sour grapes, and a sour vine can not produce sweet grapes. Therefore it is necessary that there be a cleansing of the heart even after the forgiveness of sins. When we are justified, we have only our actual transgressions forgiven, and not our old Adam nature cleansed; for we soon find that there is evil remaining in us that will overpower us if God is not working in us after we are justified. How sorrowful we feel about our sinful inclinations! But as soon as we deliver ourselves to God, soul and body, the Father will prune away the hindering cause. But we must be willing that God should do this. There must be a willing sacrifice before this cleansing can take place and there must be a faith too that God can cleanse our hearts and crucify the carnal mind. Jesus came to save His people from their sins and not in their sins. Christ does not propose to have us continually committing sins, and He forgives them, but He desires to save us from sinning.

But if you are not quite willing to be led by Him, and you fall into sin, whose fault is it? Is it your fault or God's? God's word tells you not to commit sin and this puts the blame on you. Jesus is able to forgive your sins and to keep you from sinning if you are willing that He should do this for you. If you are not willing to be kept He will leave you to the results of your own choosing. Left to ourselves we are never free from condemnation. This is not the will of God, for God created us to be free and happy beings in this life. Sin is what has brought misery to this world. Before sin came our first parents were the happy of God's creatures. Joy and peace was their lot in the garden of Eden.

But sin has marred every thing that we behold. Man's heart is not alone polluted but this body of ours shows the woes of sin; for as soon as we are born into the world we are subjected to sickness, pain and death. 'Tis what sin has done, and yet men and women will cherish sin and cling to it as close as a burr to a garment.



I do not blame the open rebellious sinner so much, for he loves this sinful life. But we find some Christians who claim that we can not live without falling continually into sin. If this is true God must cleanse us after death, and this is contrary to the word of God. Sin was committed here on earth, Christ made the atonement here, and sin must be abolished here. We must be cleansed from sin in this world, and death can not do it. It is the blood of Christ that makes us free from sin and keeps us free. As long as we remain by faith under the blood of the atonement, so long we are safe from sin. But as soon as we step out from under it we are in danger. The blood of Christ justifies and sanctifies, and the fire of the Holy Ghost purifies and refines the soul of the old nature that is in the heart of man. O for more of that refining fire from heaven to consume sin in the hearts of believers! Would to God that more would open the door of their hearts and let that holy fire in to consume, and cleanse, and purify! Then we would see altogether different fruit in the Christian's life.

It is sad to see how much some professors of religion fight against heart purity and a holy life. The reason may be ignorance of God's power and willingness to save, and it may be that they still cherish some sin and love it too dearly to give it up with a willing mind. It may be that they love the doings, the fashions, the pleasures of this world and do not know that their hearts need cleansing.

If ever there was a time for the fire of the Holy Ghost to enter into the hearts of the so-called Christians it is now, for men and women are straining every nerve to keep up with the doings of the world, and still claim they have the love of God in their hearts. Their walk and talk is of the things of this world. How can the love of God abide in the heart when it is filled with the vain things of this world? O for a pruning away of the wild branches that bear no good fruit! These wild branches will bring forth the same fruit of which Adam and Eve took in the garden. O for an ingrafting into the true vine, and remaining there to be purged, cleansed and pruned. Let the blessed word go on every day till by Jesus Christ we have overcome the last enemy, is the prayer of your unworthy Brother in Christ.

D. B. SHELLEY.

They must keep close to the throne of grace who would win the crown of glory.

There can be no friendship where there is no freedom. Friendship loves a free air, and will not be penned up in strait and narrow inclosures. It will speak freely, and act so, too; and take nothing ill where nothing ill is meant; nay, where it is, it will easily forgive, and forget, too, upon small acknowledgments.

For the Herald of Truth.

### THE PURE FOUNTAIN.

"In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." Zechariah 13:1.

A fountain is the head of a stream of water that flows through a valley. The stream has its own fountain. Flowing wells are called fountains; these send forth their streams from the tops and sides of the mountains, and flow down into the valleys and into larger streams till they reach the great ocean.

There is said to be a valley between the mountains near Salt Lake City, Utah Territory, where there are a number of springs in a group, one of which in the center gives forth good spring water, while the rest are strongly impregnated with alkali. Each of these streams flows from the head, and a little lower down the valley they all connect. There the pure water is defiled with the impure water.

Spiritually there are two kinds of fountains in this world; one is the fountain that our text speaks of, giving forth the healing waters for sin and uncleanness, and the other is the fountain of sinful influences. The heart of the carnal man possesses this fountain and needs cleansing. The waters of unrighteousness must be turned out of their channel, and the waters from the living fountain take their place. This fountain is Jesus Christ which is the head of the Church. The fountain is clean and pure, and as soon as the heart is cleansed in it, a clean and pure stream will flow through the channel of life.

The impure stream of the fountain of sin may meet the pure waters of a holy life, and defile them as the waters of the pure fountain are made useless by mingling with the fountain of alkali. The impure water can not be defiled by the good and pure water, for it has no pure qualities to be defiled; but the pure water will be defiled as soon as it mixes with the impure. So is pure religion. As soon as it flows into the impure stream of this world it is defiled. God can no longer look on such a religion as pure and undefiled. How many honest hearts allow themselves to flow with the stream of this world of sin and fail to realize it! May they see that they must let the pure stream of that fountain from Christ flow separately, and that it must not be run into the Gulf-stream of sin and unbelief.

Some say we must mix in with those who love worldly amusements to win them to Christ. But do you not see that by doing this you are allowing your pure stream to flow into the impure and then your stream will not be pure, but foul, just as the waters of those springs in the

mountain whose pure and impure waters meet. Just below, not far from the connection, the water is all alkali, and no man can drink it. If you allow your stream of righteousness to flow in unrighteousness, God can not and will not acknowledge you as pure and undefiled. Pure religion and undefiled will not mix with the world. If oil could mix with water it would not be oil, but oil and water. The oil would not be pure and the water would not be pure. So the life cannot be made up of Christ and the world. It is either for Christ or it is for the world. No half way Christianity will answer; Christ is not divided.

The fountain to be cleansed is the heart, the vital part of man. This heart-fountain was clean when it was created, but became defiled through sin; therefore it needs cleansing. For this purpose a fountain had to be opened in the house of David for sin and uncleanness, and this fountain was Christ, the Living Head, the Son of God, who shed his blood to cleanse the heart. As long as this heart of ours is not cleansed it will produce a polluted stream, and send it out into the world, and every person is able to test it. How often does an unclean heart try to keep in check the bad deeds that would naturally flow out of the heart, but before a person is aware of it he will manifest his true nature. So we see that a hypocrite can not hide his hypocrisy.

When we receive forgiveness of sin, and stand justified before God, then the pruning commences; whatsoever the word of God prunes away our heart must submit to, I care not what. The heart must be cleansed. It matters not what root of sin still remains, it must be destroyed. If you prune a tree and allow the wild branches to grow, the tree will be wilder than before, and so is man's heart. If the cleansing process is not applied, and the root of sin is not destroyed by the pruning knife of the Holy Spirit, in a few years that heart will be more desperately wicked than before. For in this condition a person is likely to think he is all right because he has experienced justification. But then the experience of the past will not avail for the present. He must know for the present. I have seen this in some claiming justification. How long were they justified? Just as long as they saw that they should renounce the world and take up their cross daily. When they refuse to do this they have lost their justification and are dragging along a miserable formal Christian life. When you, dear friend, experience justification, let the pruning knife of the Holy Ghost prune those dead branches of sin out of your heart, so you may bring abundance of the fruit of the Spirit that is in you. When the seat of sin is uprooted, then the power thereof is destroyed, and not before.

D. B. SHELLEY.

For the Herald of Truth.

### ARE WE EXAMPLES?

When we look over our churches in the land as far as we can, and consider the direction in which they are tending, we can surely see that they are not generally leading higher up into spirituality. I believe the greatest part of the fault of this is with professors of religion themselves. We are neglecting our duties, by not appearing to the world in the true light. We are looked upon as examples, and this we should be in the true sense. Paul writes to Timothy, "be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, and in purity." 1 Tim. 4:12.

If we are not true examples, are we gathering souls to Christ, or are we leading them away? We are chosen out of the world, and should be separated from it. Then we can show forth as shining lights, and men may see our good works and glorify God. Not our works only will be manifest but the fruits of our works. If we profess to be Christians and our lives are not fruitful of good works, whereby shall the world know us? And how shall they believe that we are consecrated to God. For this reason we should come boldly forth to our Christian work, and discharge faithfully our duty to God and our fellow-men, showing by an upright life that we are doing the one thing needful in life. We should show by actual example that we are no more taken up with all the vanities of this world, with lusts and the pride of life. We have promised to forsake all sin and carnality and be faithful to the doctrine of Christ unto the end of our lives.

Another example seems wanting sometimes which greatly mars the life of many Christian professors. God requires his people to love one another, and be of the same mind, helping to bear one another's burdens. This unity we often see sadly lacking in the Churches. If there was no lack in this particular there would be less difficulties between members. Is it not true that when we have the sincere love for Christ shed abroad in our hearts we will not have the spirit of strife? We will not then cast each other down, but lift up those that are cast down. If brethren and sisters have burdens to bear we will be willing to assist them whenever we can.

To be patient in suffering is another way in which we can show an example of Christian grace. There will be temptations for the Christian, some persecutions, and he must expect evil to be spoken against him falsely for Christ's sake, and he will be falsely accused, because the world will not understand us. All this may seem a burden, but if we are willing to be a true example we may rejoice and be exceedingly glad to think

how great is our reward in heaven. Jesus has asked of his followers that they take up the cross and follow him. So we need not feel discouraged if the hearing of the cross is one way in which the world sees in us an example of true piety. As the cross comes upon us we should only be the more earnest and courageous in the battle of life. When we bear the cross it is only an evidence that we are in the way of Christ walking with our Master.

One of the brightest examples of true piety in the Christian shines out by doing good for evil. Evil need not destroy us or our faith; the apostle says, "Overcome evil with good." Having goodness in our hearts, that we may be ready to mete it out on all occasions, whether we are blessed or reviled, we are safe to go forth to the duties of life.

To be a true example we must be awake to what is passing around us and what we ourselves are. Let us see well that we do not begin to slumber and find ourselves wandering from God unaware. When Satan finds us careless, he will do his best to blind us and draw us away from Christ so he can deceive us. So we see that it is needful that we keep our spiritual eyes open. No doubt mother Eve was blinded and did not realize what great sin she was doing. Adam allowed his eyes to be blinded, and followed her example, and soon they both saw their nakedness and were driven from the garden.

It is possible for Satan to deceive us, when we cease to watch and pray, so that we show an evil example and are scarcely conscious of the fact. We may become self-satisfied, self-righteous, or depend in our own strength, and make many mis-steps that it would be very unwise for others to imitate. Thus by evil example others may be led astray. Let us pray the Lord to keep us before the world as true examples of his grace, that we may be shining lights to lead other souls to God for salvation. May all who know us take knowledge that we have been with Jesus, and that He is leading us up to the Father.

LYDIA BRENNEMAN.

### OBEDIENCE.

On reading an article in which the writer insists upon the necessity of enforcing obedience to law, obedience to authority, commencing with early childhood, thoughts have been awakened in my mind, that go somewhat deeper than the writer's, and I think we may rightly carry the principle of obedience still further as an absolute necessity unto the right growth, as well as development, of the Christian character in every particular.

God is the first great Cause, and He hath established law, rule and govern-

ment, in every mind and in every heart. Our sense of its purity, of its holiness, and of its just requirements may become blunted by our surroundings, and by our being drawn aside from attention to Divine and parental control, so that slowly we slide away from that sure foundation-teaching—that what is to be known of God is manifest in man—still, the truth remains the same, that every disobedience brings judgment, sure and certain judgment; and there is no getting past the fact, that no man can set the law of God at naught and go unpunished in this world as well as in the next.

Shut up then under law, as it was with the outward, so it is with the inward; it is the school-master that leads to Christ in the following of it out. The outward led up to his coming in the flesh. The inward, by obedience, to the fullness of the manifestation of his redeeming power, in gathering the mind out of defilement into his own likeness and image.

In this travel from Egypt to Canaan there is much uneven road, owing to the crookedness and waywardness of our nature; and consequently there is frequently experienced, in most, how hard and how difficult it is to bow implicitly to Divine parental control, so as to experience the fullness of sonship,—the portion of those only who are such by the renewal of their nature.

Ah, there are some who will say, I believe in grace which saves by faith, not by works. Yes, and so do I. But wilt thou, O man, demonstrate thy faith without thy works? Canst thou, or can any man or woman do so? Obedience is the demonstration that we have faith in God, in his love to pardon as well as in his grace to help in every needful time.

Let none, then, deceive themselves, or seek to deceive another. There can be no true saving faith apart from obedience, and no true obedience other than that which springs from a sense of God in us, near us, and everywhere. It is his rightful sovereignty, and the hallowed sense thereof, springing again and again in the mind, that humbles and breaks down, and brings us renewedly to the acknowledgment of our own unworthiness as well as of God's goodness, and that leads the soul to press after a fuller acquaintance with Him, in whose presence is fullness of joy, at whose right hand there are pleasures for evermore.

But apart from obedience there can be no saving knowledge of God. To bow, whether in mercy or in judgment, is the first step of the soul (Godward). Pure and perfect obedience is that which is known in sonship perfected by grace. Through disobedience, man fell. By obedience to grace received, is man restored.

Our Saviour's recorded words are: "Many are called, but few are chosen." Why is it so? Is the answer not nigh at hand, even because ye hearkened not, and

so obeyed not my voice? The lesson is very personal and very real. We may to our present hurt and our eternal ruin, be unmindful and unheeding of his voice that speaketh in secret whispers in the soul; but God will be clear of our blood.

As, too, in the beginning of our pilgrimage, obedience demonstrates our faith, so in our journeying forward it will ever be the true test of discipleship of Christ. If we stray; to his side must we return from whom we have gone; and, if He hide his face from us, we must wait the uplifting of the light of his countenance upon us before the rejoicing can be known. Here is the faith that saves, even that which leads to obedience to the voice of Him who speaketh whether in reproof or otherwise, in the secret of the soul, by which we are brought to the knowledge of the nothingness of self and the fullness of God.

There are precious fruits often brought forth to the praise of the Good Husbandman, in precious souls; but how often is it through much painful travail, and often in conflict and strife, for there is the rebellious nature to be overcome by the obedient spirit, and our greatest enemy dwells in or near our own spirits, leading the soul to cry out like an Apostle of old: "Who shall deliver from the body of this death?" But there is the triumphant answer still in the true-born child, "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ." The child, struggling against sin in obedience to the behests of Him, whom he loves to call "My Father which art in Heaven," shall still know the crown and the rejoicing in Him who enables to overcome and to keep the word of His patience, so that the Lord doth keep him in all, through all, and over all, to his own glory, in time and forevermore. CHARLES W. THOMSON in *The Friend*.

A quiet life often makes itself felt in better ways than one that the world sees and applauds; and some of the noblest are never known till they end, leaving a void in many hearts.

TEN TIMES, as I remember, have I been in bonds, and not only incurred the sentence of premature with my brethren at London, but also have been tried for my life in the country, and all for a good conscience to my God; but the Holy Spirit never left me, but many times hath made me to sing in prisons, and often at the bar did bring fresh courage; who by its virtue hath bound judges, and quite confounded envious witnesses, that thought to destroy the innocent; but by this Holy Spirit all turned to my joy: my help is in it, and my comfort flows from it, and my daily request is to my God, that all his people may in all things be guided by it, that He forever may be worshipped in it, and his blessed truth may be preached through it.—*John Crook*.

## LETTERS TO THE YOUNG.

### AMUSEMENTS.

1. *Vulgar Conversation*.—Nothing more detracts from our estimation of any one's character than the habitual use of slang or vulgar speech. As a rule profanity is always traceable to slang or carelessness in speech betraying a levity of principle or corruptness of heart. "Let your communication be yea, yea; nay, nay, for whatsoever is more than these cometh of evil," is the divine injunction; and no one can violate this command without going direct upon the high road to profanity.

Purity in speech is but an emblem of purity of heart, and whenever we see a man whose very mouth resembles a slime-pit of iniquity we cannot help but think that the vilest profanity is emblematic of the deepest dyed licentiousness reigning in the heart. Let us then be careful of our words for we should always meditate upon that influence which we constantly exert upon our companions, whether it be good or bad.

If young people could only persuade themselves that there is really no amusement in light conversation we would have less swearing, and the greater sins far more destructive in their consequence would be killed in the inceptive stage.

2. *Bad Reading*.—Standing near a city news stand we were surprised to see with what avidity the latest "Police Gazette" and "Fireside Companions" were called for and their contents eagerly absorbed by the youth of our land. And then we wonder why it is that so many of our boys are going wrong! It is surely an evidence of a depraved heart and a contaminated nature, such wholesale perusal of vulgar literature, when our public libraries and book stores are filled to overflowing with good books possessing a healthy moral tone.

If men could legislate all bad books out of existence we would be rid of one of the evils which threaten the sanctity of home life and the security of our free institutions. Young people, read good books or none.

The licentiousness of Roman life was to a great extent due to the obscenity of Roman art and the depravity of Roman literature. Whenever you see a person who enjoys looking at vulgar pictures you may readily conclude that his heart is not right and that he is on the high road to complete moral destruction, unless he controls his passions and feeds his mind and heart upon healthful food.

One source of moral depravity especially is our newspapers, abounding in tales of vice and crime. But how much rather would the average American youth read a sensational story filled with veritable literary poison than peruse a good

book written by a Christian author! So careful was Walter Scott of the morals of his children that he would not permit them to read some of his own works, fearing that the plots of those exciting works would exert a wrong influence upon their immature minds and thus jeopardize the formation of good character in those the great bard most loved.

Middletown, O. LOUIS P. SMITH.

## A VISIT AMONG THE MENNONITES.

(Continued)

We found that there are several branches of the Mennonite family, differing from each other mainly in the degree of strictness with which they observe the principle of non-conformity to the world to which I suppose they all adhere. We made frequent inquiries in regard to the points of difference between the various Mennonite non-resistant bodies, but were unable to find that there were any differences in doctrine. All, so far as we can learn, would adopt the Confession of Faith issued by the convention of their ministers at Dordrecht, in 1632, as representing their present belief. By far the larger number of these people now reside in the United States and Canada, in which countries there are estimated to be about 100,000; and of these, those with whom we mingled,—the old Mennonites—are much the most numerous; and it is to these that our observations peculiarly apply.

Next in point of numbers are the Amish Mennonites (pronounced Omish), who are so named from Jacob Amen, of Switzerland, a zealous reformer, in their earlier days.

They form "the strictest sect of their religion;" use hooks and eyes on their clothing in the place of buttons, which they probably regard as a departure from the simplicity of the olden times; and meet for worship in their private houses. They are much esteemed in the neighborhoods where they reside, for their industry and uprightness. The feeling of the Old Mennonites towards them seemed to be very friendly, and we heard nothing to their disadvantage. We had not the opportunity of personal intercourse, yet we were quite prepared to believe that these people have some experience of vital religion, or they would not be kept in so innocent and blameless a manner of life as they appear to live.

On the other hand, we found, especially in the districts north of Philadelphia, an offshoot from the Anabaptist family, who were spoken of as the "New School Mennonites," and who were represented to us as a people who desired greater liberty in dress, and were disposed in a

general way to coincide more fully with the customs of the world around them than was agreeable to the feelings of the body. They originated some forty years ago; the leader in the schism had been chosen by lot as a minister, but refused to conform to the form of dress prevailing among them, and persisted in wearing garments which caused uneasiness to the brethren. He became the mouth-piece of the "liberal" section of the members; and from this apparently trifling difference arose a separate branch. They are not nearly so numerous as those from whom they separated; but have several congregations. They publish *The Mennonite*, a small monthly. In looking over its pages, I find no attacks upon the others, or any references to questions of organization or of difference.

About forty years ago another division took place, which had its origin in Lancaster County, from the labors of a minister named John Herr. His followers call themselves the Reformed Mennonites, but were often spoken of to us as Herrites, from the name of the chief instrument in their organization. They are said to be very strict in the observance of the peculiarities of the sect; and to have no spiritual intercourse with others, neither attending their meetings, nor allowing their ministers to come among them; so that we had little or no opportunity of becoming acquainted with them. They accept literally the advice of Paul to the Corinthians (1 Cor. v. 11), to have no company with those that obey not the gospel; and therefore they practise the *ban*, or the exclusion from social intercourse of those who have violated their discipline and have not been reconciled to the Church. We were told that if a husband or a wife had been expelled from the Church, the other is not allowed to eat with the one who had been disowned. I believe the severity of the *ban* has so far been relaxed by some, that they will permit such offenders to sit at the family table, but they are not allowed to dip into the dishes placed thereon, but must wait to be served by others. It was evident that the Old Mennonites, from whom these had separated, regarded the Reformed or Herrite branch, as having been too much inclined to feed on the weaknesses and defects of their brethren. Whether this was the case, we had not the means of ascertaining. It would, however, be a natural tendency of the controversy attending their forming a separate organization; and if such had been the result, it is much to be hoped, that this eating of sour grapes has ceased, or soon will cease.

The custom of the Mennonites in selecting and appointing ministers or preachers, is different from that of most denominations. When they believe an additional minister is needed in any congregation, any of its members are at liberty to suggest the name of a fellow member whom

he may believe suitable, or to whom his mind has been drawn. On the day of selection, all who have been so named are seated in the fore part of the meeting, and as many books as there are persons are placed before them. In each of these books a slip of paper is put, on one of which, but which one no one of them knows, is written the text, "The lot is cast into the lap, but the disposing thereof is of the Lord." After prayer that the Lord will rightly guide the lot, &c., that it may come to the one He has designed should be the minister, each takes a book in his hand. These are then opened by the bishop, and the man in whose book the written slip is found, is regarded as the divinely selected preacher.

In a similar manner, when there is need of a bishop, he is selected by lot from among the preachers. He is the executive officer of the congregation, who performs the rite of baptism on such as desire to be received into membership, and performs other duties.

We were interested in learning that their ministers do not receive salaries for their services; and still more, that they are not expected to prepare their sermons beforehand, but to come to their meetings trusting in the Divine power to influence them and give them matter to deliver which may be adapted to the spiritual wants of the people. We had interesting conversations with several of them, as to their experience on this point—a point in which they approach so nearly to the views of the Society of Friends as to the nature and exercise of Gospel ministry. One of them said, he had often stood up to preach without any knowledge of what he should say—trusting in the Lord for such help as He might be pleased to vouchsafe. On one occasion, when young in the ministry, he was called upon to officiate at the funeral of a child. He felt very anxious about the responsibility thrown upon him, and thought it might be allowable to select a text, if he did not plan out a line of thought to be used in his discourse. So he selected the sentence, "The child is not dead, but asleep." He looked for it in his Bible, but in vain. So he began to fear that it was not the Lord's will he should use it, and felt sorry that it had come into his mind. He went to the funeral empty of all thought, opened the Bible in the Psalms; repeated the first sentence his eye rested upon; and as he proceeded in his discourse, trusting in the Lord for help, was favored with more than usual freedom of expression.

We felt that our own beloved Society had gone one step in advance of these worthy people, in relieving its ministers of any necessity of addressing an audience, except when favored with the Divine authority and command; and in teaching its members to look immediately to the Spirit of the Saviour as the *one* ever-present Teacher. Yet we felt much unity

with many of those with whom we met, and received, as we believed, fresh illustrations of our Saviour's words:

"Other sheep I have, which are not of this fold."

After one of our meetings, we dined in company with one of their older ministers, with whom we had much interesting religious conversation. Among other topics discussed upon, was the danger of man's taking to himself the praise of that which the Lord might have enabled him to do in his cause. Our visitor remarked that he had at times thought, that if the Lord blessed the messages which He gave to him to deliver, and he should take the honor to himself, and become elated, he would soon take his presence from him. He compared it to the case of a man who should furnish an employe with capital and send him to perform his business. If the man should manage it to his own benefit and glory, instead of his master's he would soon lose his situation and employment.

This friend seemed to be a truly spiritually-minded man. In speaking of the long continued visitations of the Lord to man, he exclaimed (in substance), "What a dear friend Jesus is! He comes again and again, and knocks and knocks at our hearts, and follows us even to the brink of the grave!"

He said he would be afraid to write out a sermon beforehand, but when he had a prospect of going to a meeting, he was not afraid to prostrate himself before the Lord, and ask for Divine help. As he parted with us in the afternoon, he said to my companion, "I will tell you that I was on my knees this morning, asking that we might have a good meeting."

At one of the meetings which we attended in Montgomery County, or near the boundary line of Bucks, we met with a large congregation, who were more than usually ignorant of the English language. The conversation in their families, and the services in their meetings were in German, or rather that mongrel dialect, the Pennsylvania Dutch. Towards the close of the meeting, one of their ministers arose and addressed the people in their native language. His manner was dignified, yet earnest and impressive; and although we knew not what he said, yet we listened with comfort and satisfaction to his utterances, with a feeling that he spoke under a measure of the Divine anointing. We learned afterwards that he had delivered afresh to the people the substance of the vocal exercises that had preceded.

(To be continued.)

SOCIETY is pleasant, yet it becomes a snare if it leads us from our secret chamber by its attractions, and thus makes us strangers to our God and our own hearts.



# COME, BRING YOUR SINS TO HIM.

For the Herald of Truth.

"Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning." Joel 2:12.

Unconverted soul, the Lord is still calling you; hearken unto Him and be cleansed from all your sins. Bend your hearts and turn unto Him, for he is gracious and merciful, slow to anger and of great kindness. He will bear with you in your weaknesses, and lead you gently through the sorrows and trials of life, if you will come to Him and put your trust in Him.

The longer, dear friends, that you delay coming to Jesus, the harder it will be to give up the ways of sin and the follies of life. How gladly do all we who have found Jesus say to you, "Come and labor with us in the vineyard of the Lord!"

It is pleasant work to labor for the Lord, even if trials await us and temptations assail us. We can look to the Lord and he will safely and pleasantly lead us through. You will never regret having spent the time thus which you spend laboring for the Lord.

If you know that your sins are pressing you down, and you cannot bear yourself up under their burden, remember the words of a gracious Savior, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls." God will surely bless you if you give your heart to him.

ANNA DETWEILER

## FUTURE PUNISHMENT.

Under the influence of Christianity men within the range of its influence have grown humane. When Joshua slew all the inhabitants of Jericho, or David put the Ammonites, so difficult to subdue, under saws and axes of iron, they used a severity that did not shock the moral sense of their age. It was a joy to the Romans that "Ten thousand men fought as gladiators in the arena during the games of Trojan." But now not only the sight of suffering, but the thought of it is distasteful, and men are less shocked at sin, sometimes less so by heinous crimes, than by punishment. From this it is, at least in part, that the thought of future punishment for sin is little dwelt upon by teachers or writers who address intelligent and thoughtful audiences. And yet if it be a fearful truth that the time may come when it shall be said to any, "He that is unrighteous, let him do unrighteousness still; and he that is filthy, let him be made filthy still;" if it may be that men may be punished with everlasting destruction from the presence of the Lord, surely it is a kindness to inform them beforehand

of so dread a possibility. However it may be disguised, the conviction that judgment awaits sinful sin cannot be easily put aside. It seems probable that sacrifices in all ages of the world have been the witness to man's sense of sin and apprehension of condign punishment. This fear has not been bred by the teaching of the Bible alone. It has been common among mankind. The reader of Lucretius readily sees that while his bent is to free the people from the fear of hell, he expresses conflict with "that deep inherent dread" in his own soul.

James Martineau, who by his own confession started as a teacher of philosophy with Epicurean confidence in his mechanical theories of mind and conscience, but slowly came to be a devout believer in Christ and Christianity, has some interesting thoughts about future punishment. He writes: "The theory of conscience which has been expounded throws, perhaps, some light on a belief otherwise so paradoxical as to perplex us by its prevalence in almost every age; I mean, the belief in a separate heaven and hell, and a corresponding distribution of men into two classes, of good and bad, friends and enemies of God. At first sight, nothing can well appear more unnatural and defiant of all fact than this dual classification. The moment you attempt to apply it to actual persons, and to walk through the world parting, as you go, the sheep from the goats, you perceive how little it answers to any apparent reality, and how shocking the effect would be of running it sharply through life. The varieties of character and the degrees of faithfulness, are infinite, and are discriminated from each other by the finest shades; nor can any perception less perfect than the judicial eye of Omniscience determine the innumerable gradations. How then can eternal equity be content with only two provisions for the treatment of those complex differences? Even our coarse human justice, in the administration of a family, a school, an army, a nation, has more exactitude than this, neither treating all culprits alike, nor regarding with equal favor all that escape penalty. Yet, strange to say, this doctrine, seemingly so harsh in itself and so impossible to confront with experience, has by no means been a mere favorite with the rude multitude; it has the most powerful hold of minds capacious, philosophical, harmonious, devout; and has rarely failed to throw its awful shadow across the holiest souls. Evaded and explained away by mediocre men and in rationalistic times, it is gazed at with full force by a Plato, a Dante, a Milton, a Pascal; and surely has no ambiguous expression in the records of our faith, and is referred by them to the Christian's supreme authority. How is this contradiction to be resolved? I reply: By turning from the outward to the inward look of moral evil. It is when we con-

template its external phenomena and manifestations, when we critically sort out the aspects of human character as objects of natural history, that we find ourselves involved in endless intricacies of classification. "It is not, however, from the scene around us that we learn the nature of right or wrong, but from our own self-consciousness. Thither we must retreat, if we would consult the true and primitive oracle of God's will upon this matter. And what do we there find, when we interrogate the cases of moral probation, taken one by one? We find, if our exposition has been correct, a controversy between two competing impulses, of which, be their relative vehemence what it may, we well know one to be better, the other worse,—the one to express the Divine, the other the Satanic claim to us,—the one to constitute the highest, the other the lowest possibility which the crisis opens to us. Between them the interval is unspeakably great, a gulf infinite and impassable; they are not first and second best, but simply the absolutely right for us to do and the absolutely wrong.

"The whole problem lies in this alternative; and if, under the temptation we fall, we perpetrate the very worst that the moment allows, and take the offer of sin unreservedly and on its own terms. What more could we have done in the guilty service than we have done? We have performed all that it asked of us. It matters not that there are other passions viler still, other acts conceivable of deeper turpitude. They had no place in our problem, and were wholly absent from the field; and what alleviation is it, that we did not lapse under a temptation that never tempted us? Ought it to mitigate to the offender the shame of a lie that he might have told two? Would it dry the tears of Peter's denial, to be told that he had not murdered, but only disowned his Lord? No; he would protest, as remorse in its agony ever must, that he had done to the uttermost that which Satan desired him to do, and gone against Him whom he knew to be the holiest. If this be true of one instance of inner conflict, it is true of all: each in its turn, presents us with the option of two possibilities, between which is no *via media*; but which are for us, now and here, the ultimate limit of good and evil, the very essences of life and death,—allegiance to God or the devil. Hence the *inmensurable* nature of the compunction awakened by wrong-doing,—the total inability to forgive one's self,—the sense of an evil that is irremediable and a sin beyond all gauge. Were our future to be simply determined by that one trial, it could only present a heaven which we miss, and a hell into which we have flung ourselves away; and this dualistic conception is the counterpart of the single combat within every tempted soul; it is the natural faith of conscience believing simply as it feels."

# HIS FRIENDS.

For the Herald of Truth.

"Ye are my friends if ye do whatsoever I command you." John 15:14.

In this text we are plainly taught that to be the friends of Christ we must do what he commands us to do. Who does not want to be the friend of Christ Jesus who has done so much for us all? If any of our earthly friends do us a great favor, how willing we are to obey them and do all in our power to please them? We should do the same for our Savior, who has done more for us than any of our friends can do?

But to please Christ we must not only love those who love us, but we shall love and help all people no matter how they may maltreat and despise us. For Christ says, "if the world hate you, ye know that it hated me before it hated you." Christ was despised and mocked for our sakes, and why should we not willingly bear the scoffs of the world for him? When our friends do us a favor, we thank them for it; but how apt we are to be unthankful to that great Friend of ours who is always doing something for us!

Christ tells us that if we are of the world the world will love us, but if we are chosen by him out of the world, it will hate us. If we want to be Christ's friends we must forsake worldly lusts; therefore the world will hate us.

Christ's commandments are not grievous. Then let us try to obey them that we may be the friends of Christ and branches of the true Vine.

Yes, by fruit you will know you are walking in love as children of day: Follow, your Guide has passed on before you Leading to realms of glorious day.

CLARA M. BRUBAKER.

# FOUNDATION.

For the Herald of Truth.

The man who finds no comfort in associating with the friends of his parents, or persons of their standing, because he feels that he has risen above them or fallen below, is like a building that is slipped off its foundation. He only can stand who honors father and mother, be they good or evil. Wicked parents are not honored by the wickedness of their children. Whatever the parents may be, only their good children can honor them.

He whose position in society is as that of the capstone on a high pillar, or the dome on a magnificent building, must not boast himself against the public, who are as the pillar or building that gives him his exalted position. These are of far greater importance without him than he without them. Whoever despises those who exalted him will speedily fall.

No person can exalt himself; and if he is exalted by others, it is for that of which society approves in him, and this may not even be for real worth. He in whose character or appearance is a good deal that harmonizes with the average state of society, is the popular man; though among the less honored may be those who stand even far in advance of him.

Mount Joy, Pa. J. R. HOFFER.

## AN EXPERIENCE.

"Once I was blessed with a beautiful boy. For ten months he had been our idol, always so full of life that he was to me a constant joy; but one day he drooped, and the next I was forced to lay his little head off my bosom forever. Almost beside myself with grief, I could see no love in this chastening of my heavenly Father; and, when in the place of my darling was given me another babe, so puny that I could only carry it upon a pillow, I grieved only the more for the one child which had been taken. For the one child which had been taken."

"Years passed, and I was left a widow with six children. One evening, a month after my husband's death, I sat alone trying to devise some plan by which I could earn enough to keep my little ones together in our own home. Jimmy, my once delicate boy, had grown to be a robust youth, and I could leave him to finish learning his trade, with his uncle, to whom he had been apprenticed; but that I could be able of myself to maintain the others seemed impossible, and to put them among strangers, away from my care—I could not think of it; and as the tears streamed down my cheeks, I covered my face with my hands, and rocked myself in very agony at the knowledge of our condition.

"Unnoticed by me, Jimmy came in, and guessing the cause of my tears, quietly put his arms about my neck, and with such a kiss as only a good boy could give, laid a handful of money in my lap.

"'There, mother,' he said, 'cheer up. I am free two years before my time! Uncle paid me a month's wages to-day, and hereafter I am to work as a journeyman, and you are to have all my earnings!' And from that time until his younger brothers were able to work, he was the main support of the family. I understood then the goodness of God, who had with such forbearance borne with my bitter murmuring while He was keeping the child, whose feeble infancy had given me no pleasure, to become my earthly stay."—Selected.

WHEN we are least worthy, most tempted, hardest, unkindest, let us yet commend our spirits into His hands. Whither else dare we send them?

# POPULARITY.

For the Herald of Truth.

In nothing is the selfishness of the average man or woman so manifest as in the general desire for popularity. Whether a thing is right or beneficial is too often a secondary consideration, whether it is popular being the first. This brings the standard for popularity down to that which is sought, often far below honesty and integrity; so that the person who gains wealth by fraud and oppression, becomes unpopular only among those whom he wrongs.

As the wealthy have great power in regulating the market price of commodities, so the honored person has much influence in fixing the popular value of others. Even the wonderful and self-denying works of love and mercy done by Jesus of Nazareth were not taken into account in passing popular judgment upon Him; but the leading point among the Pharisees was, "have any of the rulers of the Pharisees believed in him?" And the obscurity of the place of his nativity was also held up against his noble deeds. "Can there any good thing come out of Nazareth?" was a question in the mind even of noble Nathaniel.

Mount Joy, Pa. J. R. HOFFER.

## THE BAPTISTS AND PEACE.

At the Conference of Baptists at Rochdale, England, on June 24, the Rev. Charles Williams, of Accrington, in moving a vote of thanks to Mr. John Bright, M. P., for his address, spoke as follows:

"Mr. Bright and others of the Society of Friends lately presented an address to the Queen. From the bottom of my heart I thank those Friends for the noble protest they made in that address against war, and for the manner in which they advocated then the cause of peace. In earlier times the Society of Friends led the van in the anti-slave agitation. They, it was, who first held up the banner, and we Baptists joined them in that good fight, and can now look back and thank God that whatever else may afflict this nation and disgrace us, we are free from the sin contracted by slaveholders and slave-traders. And now the Friends invite us to join them in preaching the peace that Jesus Christ came to establish upon the earth. May I say in your name, brother Baptists, that we will stand by the side of our Quaker friends, and may God grant that those millions of men now trained to fight may soon learn useful arts of industry, and that the millions of money—I will not say wasted upon war, but infinitely worse than wasted—used to fulfill the devil's purpose, and to destroy the happiness of men, may be employed for nobler objects, for the prosecution of good and right."—Advocate of Peace.

## HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.  
J. S. COFFMAN, ASST. EDITOR.

October 1, 1887.

Entered at the Post Office at Elkhart, as second class mail matter.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter stating their P. O., pay up all arrears, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

If you wish your papers changed from one Post Office to another, please always give the Office where you now receive it, as well as the office to which you wish it sent.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their paper regularly, or if any persons who send for books, etc., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, of where these cannot be obtained, get the letter registered.

THE DATE on the label of your paper gives the time to which your paper is paid. If it is "Oct. 27" it is paid to that time, and so of any other date. By this you can always tell if your paper is paid up, or is in arrears. The X on a label shows that your paper is ordered to be stopped at the date on it.

IF THE LABEL on your paper is not changed in the second number after you have sent money for it send us a card stating the case.

OUR FAMILY ALMANAC for 1888 is ready for delivery. Beside the usual astronomical calculations, which have been prepared by Bro. L. J. Heatwole of Dale Enterprise, Va., the almanac contains much that is interesting, instructive and edifying to the reader, and should find a place in every Mennonite family. Many people aiming at economy (which is highly recommendable and necessary) get one or more "Medical Almanacs," the contents of which are, on the whole, not at all suitable to be placed into the hands of children, and which may in the end be far more costly than an Almanac costing a few cents, and abounding in good religious and moral instruction. The Almanac is delivered at the following low rate:

Single copies	per mail	
2	"	.08
4	"	.15
12	"	.25
22	"	.60
100	"	\$1.00

By Express, charges paid by purchaser:  
100 copies..... \$3.75  
144 "..... 5.00

MENTONITE PUBLISHING CO.,  
Elkhart, Ind.

BIOGRAPHICAL SKETCH of Bishop Christian Herr and a collection of his hymns, can be had of L. B. Herr, 55 & 57 North Queen Street, Lancaster, Pa. We here again invite special attention to this excellent little work and hope that every one will endeavor to secure a copy. Price 20 cents.

THE ENGLISH MARTYRS MIRROR.—Most of the old orders for Martyrs Mirrors are now filled and if there should be any that were omitted, that is, if there are any who have ordered of these books and have not yet received them, they will please inform us at once. We expect now to be able to fill orders without delay, and any who have not yet ordered a copy of this valuable book, will do well to secure it at once.

NURSERY CATALOGUE.—We have received from D. D. Herr, Lancaster, Pa., a beautifully illustrated descriptive catalogue, of all kinds of Nursery Stock, with two finely colored plates. Bro. Herr will be pleased to send a copy to any one who will apply for it. Those receiving this catalogue will be posted in prices and not be so readily deceived by unreliable fruit agents.

THE LAST TWO NUMBERS of the Herald unfortunately ran short and a few of our subscribers and the exchanges did not get as well printed papers as usual, we having been compelled to use some of those laid aside as imperfect. The error arose in counting the sheets. We trust those of our subscribers who found their papers not quite perfect, will bear with us, as mistakes will sometimes occur in us in spite of every precaution.

THE HERALD FOR 1888.—Persons subscribing for the Herald of Truth for one year now will receive the paper from date to Dec. 1888, thus receiving the paper three months free. The Herald in either English or German and the "COMPLETE WORKS OF MENNO SIMON" will be sent to new and old subscribers for \$4.50; the Herald in both languages and the above named book only \$5.00. Brethren, sisters and friends, tell your neighbors of these offers and help to enlarge the circulation of the paper and the works of Menno Simon by inducing your neighbors and friends to subscribe at once.

CORRESPONDENTS' ATTENTION.—We hope, now that the long evenings are again coming upon us, our correspondents who have hitherto contributed articles to our paper will again avail themselves of these evenings in taking hold anew of the work. Besides these there is plenty of room for new correspondents. We would like to swell the number of our contributors so as to be able to make up the paper almost, if not entirely, with original matter. We are also glad to receive items of Church news, etc., as these things serve to combine and consolidate the church in every place to work together for the cause of Christ.

In conclusion we return our thanks to our subscribers and contributors, many of whom have so long continued with us, and urge upon all to use their influence towards increasing our circulation.

THE HERALD FOR THE POOR.—An aged subscriber, poor in this world's goods writes as follows:

"To the publishers of the Herald of Truth:

"I have now been receiving the Herald of Truth for a number of years, but have not been able to pay for it, for which I feel sorry. I am a poor man, but I hope I may yet do something for the paper. I would feel lonesome without the Herald; it is always a welcome visitor. I think it is the most christian of any paper I ever read. I would wish it in every family in the land."

The above letter speaks for itself, and shows the necessity of a free paper fund, to supply those who really use and appreciate the Herald and are not able to pay for it. Much good can and will be accomplished by giving of our abundance to help the poor secure instructive religious literature.

Bro. J. F. Funk, who, with Bro. Henry Shaum is at present visiting the churches in different parts of Pennsylvania writes under date of Sept. 19th that they have visited in Lancaster and Chester counties and have seen many friends. They had meeting at New Providence on the 19th and expected to be at Deep Run on the 25th. They are evidently busy in the work of the Master and we trust that with God's blessing their labors will be highly beneficial to the good cause in the churches they visit.

DIED.—Just as we go to press it becomes our sad duty to chronicle the death of our beloved brother, Deacon Henry B. Brenneman, who died, peacefully in Jesus, this morning (Sept. 28th.) at 12.15. Particulars will be given in our next. May the Lord bless the dear widowed sister in her sad bereavement.

CHANGE OF ADDRESS.—Bro. E. R. Hershey wishes to inform his friends and correspondents that he has changed his address and place of business from Florin to Marietta, Lancaster Co., Pa. His friends will please bear this in mind.

BRO. DAVID DETWEILER of the Amish Mennonite Church in Mifflin Co., Pa., made a short call at the office of this paper on the 21st of September. He was visiting one of his sons in Clinton Twp., Elkhart Co., Ind., and was accompanied by his wife and his son and wife. Bro. Detweiler is selling our publications in his neighborhood and we were glad to see him and form his acquaintance.

THE BRETHREN ISAAC LEAMAN and John B. Landis, of Witmer, Lancaster Co., Pa., who, as will be seen in another column, have been making an extended visit in Kansas, Missouri and Illinois, called at our office to-day; the 24th of September. They will remain with us over Sunday and then start eastward on the 26th. They expressed themselves much pleased with the country in general in which the brethren visited, live, and also with the way the work of the Lord is carried on in the church in general, although they, too, see that more work is necessary in the church in some places, to gather into the fold those who are yet out of Christ.

A DRY SEASON.—A letter from Bro. Andrew Crook, DuBis Co., Ind., received on the 15th of September, states as follows:

"We have had a terrible drouth. Water is failing everywhere, and we are nearly out of water. It is still very dry. Our crops are dried up and I do not know how we will succeed in passing through the winter as we will have to buy almost everything we eat and wear for a large family. There are people who will suffer before they can raise another crop. We only got a few early potatoes, no beans, no cabbage, and the pasture, with everything else is dried up. We had only a very little wheat, and the oats were poor; still

we ought to feel thankful as there are others who are worse off than we are. We are blessed with health and are heartily thankful that it is as well with us as it is."

## CHURCH NEWS.

BROTHER N. Sproll of Howard county, Ind. started from home on the 8th of September for a visit among some of the churches in Missouri and Kansas.

RAIN.—From different points in Missouri we learn that September has brought them fine rains, and the earth is clad in green as in the month of May. This is considered truly a blessing as the wheat had been failing in places.

FEEBLE.—A letter from sister Anna Detweiler of Cherry Box, Shelby county Missouri, states that her grandfather, Pre. Benjamin Hershey, and her grandmother, his wife, are both in feeble health. They are however at times able to sit up. They are our oldest members at that place.

TO WEST VIRGINIA.—On the 7th of September the ministering brethren Samuel Coffman and Christian Good of Rockingham county, Va., in company with a number of other brethren and sisters started to Hardy county, West Virginia. They expected to visit with the members there, hold a number of meetings, and return on the 14th.

FROM MARTINS CREEK, HOLMES CO., OHIO.—On Sunday the 28th of August, seven persons were received into the Martins Creek Church at Holmes Co., Ohio, by baptism. The baptismal rites were conducted and administered in a stream by Bish. Frederick Mast. A large congregation stood upon the shore to witness the baptism. Although the number assembled was very great, good order prevailed. The Lord bless and keep these dear young people that they may walk steadfastly before Him.

## CORRESPONDENCE.

FROM CLARINDA, IOWA.—On the 1st Sunday in October, if there is no providential interference, we expect to hold our communion meeting in the church at Clarinda. We invite all our ministering brethren who have a desire to do so to meet with us at that time. If any will write to us and state the time of their coming, we will gladly meet them with conveyance at Clarinda or Shambaugh. We will have meeting on Saturday afternoon, October 1st.

H. L. HOFFMAN.

## VISIT TO THE WEST.

The brethren Isaac Leaman and John B. Landis of Witmer, Lancaster Co., Pa., left their homes on the 29th of August for a visit to the West. They reached Newton, Kansas, on the morning of the 2d of September. They went to the home of Pre. David Weaver, and remained in the neighborhood, visiting the brethren, sisters and friends till Sunday the 4th when they went to the church of the Russian Mennonites in McPherson Co. These brethren have a large church-house here and seem to be prospering. We will give the report of the brethren in this and other places in their own words:

"After the services, which, by the way, abounded in very interesting and edifying spiritual instruction, we went with the minister, Bro. Heinrich Kicker to dinner. He entertained us in a very hospitable manner, and it was a joy to us to become acquainted with him. On our departure he asked us to greet in his name all the churches where we left Newton.

"On the 6th we went to Newton and arrived at Harper at 11 A. M. In this vicinity we visited among the brethren some time, and then returned to Newton. From there we went to Peabody and attended services in the Catlin Church. Bro. B. Hamilton conducted the services. In the afternoon we made a short call at the home of Bish. Daniel Wismer who has been quite sick for some time with typhoid malarial fever. Bro. Wismer had been on an extended visit to the churches in Canada, and shortly after his return, in August, he took sick. He was, however, better at the time we saw him. He intends to move back to Canada again.

"On the 11th we took the train at Peabody for Belton, Cass Co., Mo. The church here is small in numbers, and needs help, for quite a few of the young people are leaving the church of their fathers and joining other bodies. It is sad that this is the case, not only here but in other places as well, and should rouse the parents, the ministers, yes, every member in the church to a sense of his duty toward God and his fellow-men, and all should make an earnest endeavor to gather into the fold of Christ and the church the young and rising generation. The country here is very beautiful and crops are very good throughout. Among others we here visited Henry Kurtz (nephew of Bro. J. B. Landis) and widow Barc.

On the 14th we left this beautiful country and returned to Kansas City, going from thence to St. Louis, Mo., and afterwards to Palmyra, Mo. We remained for the night with Jacob Rohrer and while here we had the satisfaction of seeing a sight such as is not often seen in the East, namely a large herd of cattle on the prairie. The animals were in fine condition, and make quite an interesting



sight to such as have not seen cattle in such large herds before.

We visited here until the 19th, when we took the train and came east via Quincy to Sterling, Ill. Visiting in this neighborhood until the 21st we came on to Chicago, the metropolis of the West. Chicago is indeed a wonderful city in more than one respect, and upon entering it, one who is accustomed to quiet country life sees enough to bewilder him. Not only is it a great and wonderfully busy city, but also a beautifully built city. It is sad that there should be so much wickedness in those western cities and towns. With many people Sunday seems to be as much a day of manual labor as any other day and the divine law, "Remember the Sabbath day to keep it holy" is utterly disregarded.

On the 23rd we started for the city of Elkhart, Ind., where we arrived in the evening. On Saturday morning we visited the building of the Mennonite Publishing Co. and afterwards went to Bro. Joseph Sammers for dinner. We stayed with Bro. Samuel Yoder over night and on the following morning he accompanied us to their Sunday School and Church at the south end of the city. In the afternoon he took us out to Bro. Noah Metzlers near Yellow Creek church. We had formed a very pleasant acquaintance with Bro. M. when he was in Pennsylvania and desired to see him again. From here we intend to start for home on the 26th, stopping a short time at Canton, Stark Co., Ohio, on the way.

In conclusion we would say that the visit altogether has been a very pleasant one to us and we feel very grateful to the kind brethren, sisters and friends for their hospitality and love toward us. May God reward them is our prayer."

#### Nobody's Child.

A lady visiting an asylum for Friendless Children lately watched the little ones go through their daily drill superintended by the matron, a firm, honest woman, to whom her duty had become a mechanical task. One little toddler hurt her foot, and the visitor who had children of her own, took her on her knee, petted her, made her laugh, and kissed her before she put her down. The other children stared in wonder.

"What is the matter? Does nobody ever kiss you?" asked the astonished lady.

"No. That isn't the rules, ma'am," was the answer.

A gentleman in the same city who one morning stopped to buy a newspaper from a wizened, shrinking newsboy at the station, found the boy followed him every day thereafter, with a wistful face, brushing the spots from his clothes, calling a car for him, etc.

"Do you know me?" he asked him at last.

The wretched little Arab laughed. "No. But you called me 'my child' one day. I'd like to do something for you, sir. I thought before that I was nobody's child."

Christian men and women are too apt to feel, when they subscribe to organized charities, that they have done their duty to the great army of homeless, friendless waifs around them. A touch, a kiss, a kind word, may do much towards saving the neglected little one who feels it is "nobody's child," teaching it as no money can do that we are all children of one Father.

When Christ would heal or help the poor outcast he did not send him money; but he came close and touched him.

—Sel.

#### SPONTANEOUS COMBUSTION.

Awful End of a Drunkard—A Man Literally Burned up by Liquor.

In Kernan's saloon, back of the City Hall, recently, a man was burned to death by spontaneous combustion. He had not been more than a month in the city, but in that time had been frequently arrested for drunkenness. He wandered about alone, seemingly demented, occupying his whole time in drinking the vile poison of the city front and Barbary Coast dens. [The "Barbary Coast" is the Five Points of San Francisco.] He had twice been treated by Dr. Stivers for delirium tremens, and was this morning discharged after a longer time than usual.

He continued drinking steadily at the various bars in the vicinity, and the large size of each potation promised to speedily send him back to the hospital. At length he staggered into the room, nearly insensible, and feebly asked for a drink. This was refused him, and he staggered toward a gas jet to light the stump of a cigar, while the bar-keeper turned away. A moment afterward he heard a low moan, and noticed a flash of fire, and turning round he saw Harley falling to the floor, his head enveloped in black, thick smoke, while flames issued from his mouth and ears.

Not a moment was lost in attending to the sufferer. He was beyond relief, however. His face was perfectly black, partly charred, and partly covered with a moist soot. His eyes were open. His mouth was completely roasted on the inside; but, with the exception of his head and hands, no part of his body bore marks of his horrible death. A letter found in his pocket, addressed to M. Harley, or Hartley, furnished the only clue to his identity.—*San Francisco Post.*

#### DUELING.

Bringing dueling into contempt will be a great gain to civilization; and that seems to be a probable result of a recent "affair of honor" in France.

In the light of common sense, this is what has happened. A political speaker uses uncomplimentary language concerning another public man, whose ambition for office has not yet been fully satisfied. The latter sends two of his friends to the former, inviting him to stand up and be shot at; with the opportunity, however, also, of shooting back. This he calls "serious reparation" for offensive expressions concerning himself. The man thus challenged appoints two friends to consult with those of his challenger. There is thus constituted a committee of four gentlemen, all of respectable position before the world, to consider a difficulty between two men, both of high standing in the community. Surely such men will arbitrate, will conciliate, will conclude upon a mode of adjusting the unpleasant controversy? No: their decision is that the two men must shoot at each other; the only question being, at exactly what distance. Shall it be thirty, sixty, or seventy-five feet; and shall they fire but once, or again and again in turn until one or the other is hit? Common sense naturally inquires, where is the "serious reparation" to be found in this arrangement? Should the offended party be, on the field, shot dead, there is clearly no reparation. If he, instead, kills his offender, he has taken to himself a burden of grievance towards the man himself, his family, and the community, far out of proportion to the offence. Instead of being made better, everything is made worse. All that prompts and sustains such folly is selfish *pride*.

Charles Sumner said, many years ago, in an eloquent discourse, that wars are national duels. The causes and accepted excuses of both are the same. Nations with large standing armies are jealous of each other, and a slight offence may at any time light this jealousy into a conflagration of war. Dueling has now very much disappeared in Great Britain and Ireland. In this country it is under the ban of law, and is rare. So it is in Germany, except the preposterous, face-slashing of students in the universities. May we not hope, then, that, as the progress of civilization is putting an end to deliberate mortal combats between individuals, it will also, not much later, put an end to those much more fearful duels between nations, which we call wars.—*Friend's Review.*

None are ruined by the justice of God but those who will not be reformed by the grace of God.

#### OCTOBER.

BY MARIANNE FARNINGHAM.

The months have had wings, not feet, this year!  
The beautiful summer has sped away,  
And brown October has hurried here.  
Oh, things were fair if they would but stay,  
And if life were long  
It were full of song!

Yet 'tis fair to look back to the primrose spring:  
To the nightingale's lay and the cuckoo's call;

The promise is now a forgotten thing,  
For the gifts foretold are bestowed on us all,  
And the blossoms of May  
Are the fruit of to-day.

We have had our summer of light and song  
And our fields and orchards filled with food;

If the days are shortened they have been long,  
And God has covered the land with good.  
(Oh, give Him praise  
For the summer days!)

And the beautiful things are not wholly gone!  
Some roses there are on the generous trees,  
The sun in its splendor still shines on.  
Though some flowers are kissed to death  
By the breeze,  
And the leaves in the town  
Are faded and brown.

This is the fragrant time of the year!  
We have enough, but have none to spare  
Of days that are sunny and skies that are clear.

And we cherish our flowers with a tender care,  
For so long as they stay  
Will the winter delay.

And these are the pensive autumn weeks:  
We have nothing better to hope or get,  
For the best is here, and the fond heart seeks  
But to keep for a longer season yet  
Her fading treasures  
Her vanishing pleasures.

My life is like the October time!  
The prodigal season is past and gone,  
And over for ever the wealth and prime  
Of the long glad day when high deeds were done,  
And quiet and rest  
Are for me the best.

And I cannot afford to lose an hour  
Of the shorter day that is left to me,  
Nor carelessly fritter away the power  
Of head or of hand, since there soon shall be  
No moments here  
Of my life's short year.

But I thank my God for that which has been  
Of strength and sunshine, of flower and song;  
And I will not shrink from the wintry scene,  
Though the days are short and the nights are long.  
Let the shadows fall.  
For this life is not all!

—*Christian World.*

The doing of the will of God leaves no time for disputing about His plan.

#### MOTHER'S LAST LESSON.

A mother lay dying. Her little son, not knowing of the sorrow coming to him went, as was his custom, to her chamber, saying:

"Please teach me my verse, mamma, and then kiss me, and bid me good-night. I am very sleepy, but no one has heard me say my prayers."

"Hush!" said the lady who was watching beside her; "your dear mother is too ill to hear your prayer to-night," and, coming forward, she sought to lead him gently from the room.

Roger began to sob as if his heart would break. "I cannot go to bed without saying my prayers—indeed I cannot."

The ear of the dying mother caught the sound. Although she had been insensible to everything around her, the sobs of her darling aroused her from her stupor, and turning to her friend, she desired her to bring her little son to her. Her request was granted, and the child's golden hair and rosy cheeks nestled beside the sad face of his dying mother.

"My son," she whispered, "repeat this verse after me, and never forget it: 'When my father and mother forsake me, the Lord will take me up.'"

The child repeated it two or three times, and said his little prayer. Then he kissed her cold face and went quickly to bed. In the morning he went as usual to his mother, but found her dead and cold. She had heard her boy's lesson, and he will never forget it.—*S. J.*

#### Miscellany.

The voice of conscience is so delicate that it is easy to stifle it; but it is also so clear that it is impossible to mistake it.

How much better is the love that is ready to die, than the zeal that is ready to kill.

THE FOUR HUNDRED prisoners in the jail at Nashville have spontaneously issued an earnest appeal to the people to vote for the Prohibition Amendment. They know whereof they speak.

—*Christian Herald.*

LIEUTENANT GHEELY, of Arctic Expedition fame, says that of his nineteen men who perished all but one were smokers and that one was the last to die. The seven survivors were non-smoking men.

I HAVE never yet heard a tobacco user maintain seriously that it was a good habit, but I have heard many say frankly that it was a costly, filthy practice, and they would give much if they had never begun.

If we would bring a holy life to Christ we must mind our frivolid duties as well as the duties of the sanctuary.

We have, as a people, been slow of understanding in this Mormon business. As an ecclesiastical despotism, every crime under the heavens could be practiced in the name of religion if its priests have the power; and nearly every crime has been. Rev. Edward A. Lawrence, writing in the last *Independent*, tells of the suffering from open robbery and adultery enforced by the Mormon bishops and adds:

"I wonder how near our Eastern friends are coming to see, what I have never before understood, that the secret, central evil of Mormonism is not *polygamy* but *hierarchy*, and that the iniquitous system can be extirpated only by measures which shall break up the authority and destroy the influence of the priesthood. Polygamy is the cement to hold Mormons together. It is the bond which implicates them in a common guilt and crime, uniting in a common defense those liable to common penalties. Mormonism is a system of politico-ecclesiastical despotism. The claims of the Pope of Rome are not so exclusive as those of the Mormon priesthood." Their priestcraft gone, the tyrants of Mormonism will be like Samson shorn—like other men. Their power gone, their followers will go with it.

THE MORAVIANS have an important mission on the Mosquito Coast, Central America, among a mixed population of Indians, Creoles and Spaniards. It was begun in 1849. Down to 1881 it had been quite successful, there being at the beginning of that year about a thousand communicants. Then a great awakening occurred, and all classes of population were most deeply stirred with a sense of sinfulness. Bands of Indians at work in the forest, away from the mission stations, were seized by an overpowering conviction of sin, children at the stations knelt and prayed for forgiveness, and an almost universal awakening followed. It seemed to come spontaneously; it continued without the special effort of the missionaries, and there was great excitement which the missionaries labored to subdue as much as possible. The result of the revival was the adding of 1,500 or more to the list of communicants. As tested by time the conversions are proved to have been genuine. Few have fallen away. An earnest spirit of consecration possesses the older members, and the field of the mission has been greatly extended. The natives no longer say that God does not love the poor Indian as he loves the white man. They rejoice in the revival as a special manifestation of God's grace toward them. Not a few heathen and dissolute characters were thoroughly converted and reformed.—*Independent.*

## FOR THE LITTLE READERS.

## ENTRY INTO THE PROMISED LAND.

Dear children: We have concluded the first part of the history of the children of Israel, that is, their journey out of Egypt, through the Red Sea, and their wanderings through the lonely desert, and now we will, with God's help, try to continue this narrative, and tell you about the later history of the chosen people of God.

God was very kind to the children of Israel, and now they were to enter the promised land.

But they had the river Jordan still between them and the promised land, and because there was no bridge there, they would have to pass through the deep waters. But what do you think came to pass? I will tell you.

In Canaan as you have already heard, there lived people who did not want the children of Israel to come into the country, and so God himself spake to Joshua: "Arise, go over this Jordan unto the land which I do give to the children of Israel. Be strong and of good courage that thou mayest observe to do all according to the law which Moses commanded thee. This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, and thou shalt make thy way prosperous and thou shalt have good success whithersoever thou goest."

Thus the Lord comforted and encouraged Joshua and said He would Himself be with him. How glad and joyful Joshua must have been to have such a Helper!

Then Joshua went to the officers and told them to pass through the hosts of Israel and give the people the following command:

"Prepare your victuals; for within three days ye shall pass over this Jordan, to go in to possess the land which the Lord your God giveth you."

The children of Israel promised Joshua that they would obey him, for they were very glad that they would finally enter this glorious land, in which Abraham, Isaac and Jacob had dwelt.

In the meantime however, Joshua had sent out two men to spy secretly, that they might view the land and the strong walled city of Jericho. Listen now, dear children what happened to these spies, and how wonderfully they were led by God and delivered from death.

The spies reached the city of Jericho and entered the house of a woman named Rahab, where they took their lodging.

Soon after, the King of Jericho was informed that there were men in the city who were searching out the land that they might find out all about it.

The King at once sent messengers to Rahab, commanding her to give up the men.

But Rahab hid the men on the roof and covered them with flax and said to the messengers: "There came men to me, but I knew not whence they were, and about the time the gates were shut, when it was dark, the men went out; pursue them quickly, for you shall overtake them."

You will wonder, dear children, how it could be that these men could hide on the roof; for that would indeed be the last place of which we would think of hiding. But you must know that the house-roofs in Canaan are flat, and the walls of the houses are built up higher than the roof, forming a kind of fence round the outside of the roof. Upon these roofs the people sit and enjoy the cool breeze, and besides they can look about over the city. Upon such a roof as this these men must have been hidden.

Do you think that these men were afraid? I rather believe they were not; for they were under God's care, and God is stronger than all the kings of the earth and will not allow anything to befall His children against His divine will.

The King's soldiers pursued, as they thought, the spies; for they knew not that they were hidden on the roof of Rahab's house. But Rahab went up on the housetop to the men and said: "I know that the Lord hath given you the land and terror is fallen upon us; for we have heard how the Lord dried up the water of the Red Sea for you, when you came out of Egypt. Therefore I pray you to swear that you will save alive my father's whole house."

The men did so. Then Rahab let the men down by a cord or rope, through a window; for her house was upon the town wall. Thus the two men returned in due time to Joshua, and to him they told all that had happened.

At last the command was given to move forward. The priests who carried the ark of the covenant went before, and as soon as their feet touched the waters of the Jordan, the water which came down from above was walled up on a great heap, while the water below flowed on toward the Dead Sea, soon leaving the bottom of the river uncovered.

When the waters had been thus wonderfully removed, all the people passed over the Jordan on dry land. And they set up twelve stones on the place where the priests had stood in the Jordan, for the bottom of the river while the rest of the people passed over. They also took twelve other stones out of the river and set them up afterwards at a place which they called Gilgal; so that their children and children's children might be reminded what a great deed God had done for their fathers, and that they might fear the Lord, their God at all times.

I have told you that the priests stood in the middle of the Jordan while the people passed. They hurried across, and

they were very glad that now all obstacles had been removed, so that they could go into the land promised to them by the Lord. Now all their wanderings were to be at an end; thirst, hunger, need, suffering, fiery serpents and all these plagues which had visited them in the wilderness were now to be a thing of the past, and they could rejoice greatly that at last they had reached the end of their long and wearisome journey.

When the children of Israel had all passed through, and the priests who carried the ark touched the shores of the river, the waters of the Jordan resumed their natural flow.

But of the people who had come out of Egypt none remained to pass over the river Jordan into the Promised Land; for they had sinned and been disobedient to God and Moses, and had not honored God as they should.

Those people therefore who entered the land were not old, but young people who had spent all their lives on the desert and had been taught to trust God everything from day to day. These people had to leave their parents in the desert, for there they all died during the forty years of their wanderings. God is good to his people and blesses them that put their trust in Him; but all them that do not put their trust in Him nor believe in Him, He will punish.

You will remember how God had fed the people with manna while they wandered in the desert; now, that they had reached the Promised Land where everything was plentiful, where there were beautiful trees laden with fruit, and bright, scented flowers and fields of golden grain waving in the sunshine, they had no more need of the manna, so God caused it to cease falling. And all the people held a passover feast after they had entered the land and also renewed their covenant with God which had been given to Abraham. And they called the place Gilgal. Thus the Lord had been with the children of Israel upon their entry into Canaan. Here everything was to be found in abundance. How the people must have rejoiced again and again when they saw the beautiful country spread out before them, and how the little children could now run about and gather flowers and fruit, and nuts! Indeed there was cause enough for joy and thankfulness.

We are also thankful to our kind heavenly Father for the temporal blessings which He bestows upon us? Do we thank Him for the beautiful flowers, the sweet voiced birds, the green fields, the pure, refreshing fountains of water, for health and all things that we need to supply our wants? Oh, I fear that we too often forget what great things the Lord has done for us. Do we thank Him for the gift of His dear Son whom He sent into the world to open the way through the Jordan of death to the beautiful heavenly Canaan,

where we may enjoy the fruits of eternal life? Jesus has become our Joshua, our Leader, and we are to follow Him, and He will lead us out of the wilderness of this earthly life into the promised land of eternal rest. (To be continued.)

## Died.

SCHROCK.—On the 24th of August, near Orrville, Wayne Co., Ohio, of Dropsy, Sister Barbara Brant, widow of Stephen Schrock, aged 77 years, 2 months and 10 days. Buried on the 26th at the Oak Grove graveyard. Funeral services by D. Z. Yoder and D. Hostetler from 2 Tim. 4:2 and 1 Tim. 6:12. She was a consistent member of the Amish Mennonite church and bore her afflictions patiently with a blessed assurance of future happiness. She leaves 2 sons, and 2 daughters, and 23 grand children to mourn her loss. Peace be to her ashes.

YODER.—On the 29th of September, near Orrville, Wayne Co., Ohio, Sister Lydia Hlug, wife of Bishop J. K. Yoder, aged 60 years, 6 months and 2 days. She was buried on the 2nd in the Oak Grove graveyard, followed by many friends. Services by Michael Slonecker, Isaac Miller and D. Hostetler from 2 Tim. 4:8-9. Her sickness, which was catarrhal inflammation and ulceration of the stomach and enlargement of the liver, caused her much suffering for almost four months; but with patience and Christian fortitude she could look up with a hopeful trust to her Savior and resign herself into His hands. She was a faithful helpmeet to her husband in his arduous duties. May the Lord bless the dear brother in his affliction, that he may go on trusting in the Lord for grace and strength to fulfil his calling faithfully to the end.

GRUB.—August 20th, in Rapho Twp., Lancaster Co., Pa., Bertha R. Geib, aged 1 year, 3 months and 21 days. Buried on the 23d in the Liberty Cemetery. Text Mark 10:15.

BRUNACHER.—September 9th, in Mount Joy, Lancaster Co., Pa., of dropsy and other affections, Bro. Sem Brubacher, aged 74 years, 7 months and 28 days. Buried at Landisville Meeting House on the 12th. Text Rev. 14:13. Two sons, three grand children, one great grand child and a large congregation followed the remains to the grave. Peace to his ashes.

SCHLUNGER.—On the 1st of September, in Logan Co., Ohio, Anna Schlunger, aged 66 years, 6 months and 14 days. She was buried on the 3d at the South Union M. H. funeral services were held by J. C. and C. K. Yoder from 2 Tim. 4:6-8. Sister Schlunger leaves 8 deeply bereaved children to mourn their loss, but which we have reason to hope is her eternal gain. She was a widow 28 years. She was a faithful worker in the Amish Mennonite church. May God bless the sorrowing friends. Hear what the voice from heaven proclaims:

For all the pious dead;  
Sweet is the savor of their names.  
And soft their sleeping bed.  
They die in Jesus and are blessed,  
How kind their slumbers are:  
From suffering and from sin released  
And freed from every snare.

Far from this world of toil and strife,  
They're preening wings to their Lord,  
The labors of their mortal life  
End in a large reward.

RUTT.—On the 18th of Aug, near Maytown, Lancaster Co., Pa., Jacob E., youngest son of Bro. and Sister Bishop Martin Rutt, aged 2 years, 3 months and 18 days. Buried on the 20th at Bassler's M. H. Text 2 Sam. 12:23. May the good Lord comfort the bereft parents.

KREIBEL.—On the 15th of September, in Rockville Twp., Clinton Co., Ind., Peter Kreibel, aged 86 years, 3 months, and 25 days. He was a disciple of Christ in the old Amish Mennonite church, and was buried on the 17th, followed by many friends. He leaves 3 children, 12 grandchildren and 3 great grandchildren to mourn their loss. Services by John C. Schlabsch and Daniel D. Yoder from John 6 and 1 Cor. 15.

CLEMENS.—On the 19th of August, at the residence of E. W. Clark, Caledonia, Kent county, Mich., of Typhoid malaria, Amos Clemens, aged 68 years, 6 months and 6 days. He was born in Bucks county, Pa., Feb. 13th 1819. When six years of age, his parents moved to Waterloo county, Ont., where he was married to Mary Wisner, March 31st 1841. Upon them seven children were born, five of whom survive. His wife died eleven years ago. In the year 1893 he removed to Gaines township, residing there and in Caledonia township twenty-four years, and was loved and respected by all who knew him. He was kind and generous, with great love for kindred and friends. He was one, whom to know was to love. He looked forward to death with a calmness born only of a faith in a happy hereafter. He was buried on the 21st at the Gaines U. B. church. Services by J. H. Mourer.

TYSON.—On the 15th of September, in Gaines Twp., Kent county, Mich., of infirmities of old age, Sister Nancy Clemmer, wife of Isaac W. Tyson, aged 70 years, 1 month and 15 days. She was a follower of Christ in the Mennonite church, and was buried in the Gaines U. B. graveyard, followed thither by many friends and neighbors. Services by Emanuel Beery and Christian Wenger. She leaves an aged husband to mourn her departure.

YORDEY.—On the 23rd of August, near Milford, Seward county, Neb., son of John and Mattie Yordey, aged 8 years, 11 months and 18 days. He was buried in Miller's graveyard. Services by Joseph Shlegel and Joseph Gascho from Mark 10:13-15.

STEHLEY.—On the 21th of August, near Milford, Seward county, Neb., son of John and Stehley, aged 2 years, 3 months and 4 days. Buried in Miller's graveyard. Services by Joseph Shlegel and Joseph Gascho from Thess. 4:15-18.

ZIMMER.—On the 8th of September, near Milford, Seward county, Neb., of consumption, daughter of Jacob and — Zimmer, aged 21 years, 11 months and 25 days. Buried in Miller's graveyard. Services by Andrew Esh of Bureau county, Ill., and Joseph Shlegel from 1 Cor. 15:1-7.

NARZICK.—On the 10th of September, in Fulton county, Ohio, of diarrhoea, Aaron, youngest son of Jacob and Barbara Narzick, aged 2 years, 2 months and 10 days. Buried on the 12th. Services by C. S. Stuckey and J. Wyse from Mark 10:13-15.

FIGG.—On the 14th of September, near Spring Hill, Fulton county, Ohio, of spasms, Anna, daughter of John and Leah Figg, aged 7 months and 27 days. Buried on the 16th. Services by N. King and J. Wyse from Matt. 18:1-5.

RUPP.—On the 26th of August, in Fulton county, Ohio, of croup and brain fever, Florence, daughter of Christian and Barbara Rupp, aged 1 year and 1 day. Buried on the 31st. Services by C. S. Stuckey, C. Freienberger and J. Wyse.

STUCKEY.—On the 1st of September, in Fulton county, Ohio, in the house of her grandfather, Peter Schad, of brain fever, daughter of Peter Stuckey, aged 3 months and 22 days.

She was buried on the 3rd in Lockport by the side of her mother. Services by J. Wyse, C. Freienberger and C. S. Stuckey.

HOFMAN.—On the 6th of September, in Paint Twp., Somerset county, Pa., Jacob Hoffman, aged 58 years, 11 months and 21 days. Buried on the 8th.

LEFEVER.—On the 31st of August, in Paradise township, of cholera infantum, Ennie Frances, daughter of Isaac and Margaret Lefever, aged 7 months and 9 days. Services at the house by Bishop Isaac Eby and Pre. Abram Brubaker, from Acts 2:29.

"Little children gathereth Thou, Faithful Shepherd, to thy rest; Free from sorrow, free from woe, They with Thee are ever blest."

GOOD.—On the 18th of August, at Shannon, Carroll county, Ill., Brother Elias Good, aged 48 years, 1 month and 28 days. He leaves a widow, ten children, and three grandchildren to mourn his departure. Services by Christian Snavely, Joseph Lanon, and Joseph Shirk.

"Two more hands are ceasing to be folded  
Two more feet have ceased to wander  
Through life's wilderness."

GEIN.—On the 6th of September, in Gaines Twp., Kent county, Mich., Nicholas Geib, aged 65 years, 9 months and 11 days. He was buried on the 8th. Services by H. T. Barabary from Job 14:14. He was born in Bavaria, Germany, and came to Canada in his youth, where he was married to Elizabeth Shaffer. Afterwards he moved to Michigan. Deceased leaves two children, a number of grandchildren and many friends, by all of whom he will be sadly missed.

## Letters Received.

## WITH MONEY.

A—Henry Ayle, C. A. Augsburg, Thomas Arnold, B. D. Bender, Harry Brauneman, Eli Ryler, J. E. Reicht, J. Reider, Frank Reider, John Brauneman, W. H. Reider, Isaac H. Brubacher, Herman Reider, J. C. Burkholder, A. Burkholder, Herman Reider, C. Jacob Chasen, Nathan Casel, Samuel Cockley, Jacob C. Kaufman, Sarah Cockley, C. C. Court, D. Samuel B. Deninger, Simon Deninger, Mrs. O. N. Denney, Mrs. Sarah Truck, E. Albert Eitzen, Jacob B. Ehl, Christian Elirschman, Isaac Eloy, Hiram W. Eloy, E. Aug. Fisher, Fanny I. Fisher, John J. Funk, C. David I. Garber, N. B. Grubel, Jacob B. Good, Christian Gingrich.

H—Hallie A. Harshberger, J. Henscholder, J. H. Herr, S. J. Henscholder, Henry Henscholder, D. J. Henscholder, J. F. Hams, J. H. Henscholder, C. H. Hoffman, Ulrich Hertler, Amos C. Herr, John Holdeman, Henry Hildebrand, E. Hertler, Isaac Hertler, David Hord, C. H. Hershey, H. F. Hildebrand, J. E. Hoffer, Daniel D. Herr, Sue C. Harley, L. B. Herr, Henry Hartman, Mrs. M. E. Harshberger.

K—Jonathan W. Kaufman, J. A. Kaufman, Geo. F. Kemig, Christian King, Christian Kurz, A. R. Kurz, J. P. Landis, Mrs. A. C. Stauffer, John Schwane, Jos. Landes, Jonathan Leisner, D. B. Latschaw, Isaac C. Lefever, John S. Lindeman, John B. Landis, N. Annie J. Miller, S. H. Musselman, Jos. Musselman, Joseph Maurer, Elias Mountz, Mary M. McAllister, P. L. Mosher, David Myers.

L—Valentine Nico, P. S. Fran, C. H. Quiring, R. Joseph Rich, H. J. Ringenberg, L. B. Rohrer, Christian Ropp, C. Ratzliff, Peter Rupp, S. Levi Stutzman, Mrs. A. C. Stauffer, John Schwane, J. D. Schneider, H. L. Shirk, Jacob Shunk, Mark Seiler, Isaac B. Shantz, J. H. Shantz, John S. Stoner, J. H. Snyder, John D. Shantz, E. John T. Umlie, E. John Voth.

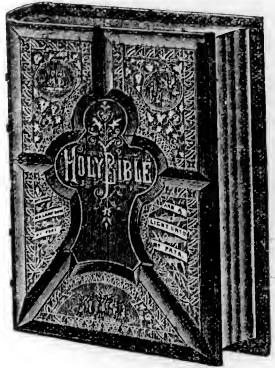
W—S. C. Wilson, Jacob Winters, Jacob Wiens, Henry Walter, Wm. H. Wenger, Y—Noah C. Yoder, Thos. D. Yoder, Samuel H. Yoder, Z—Rachel Zook, Jonathan Zook, A. Zirluh, Jacob Zavis, David Zook, Rachel Zook.

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As the Mennonites are of German descent, we found the services in their meetings in Bucks and Montgomery Counties are almost exclusively held in German, or to speak more accurately, Pennsylvania Dutch. But the fact that the school education of their children is altogether in English, and that the use of that language is steadily increasing, is compelling them to consider the propriety of introducing it into their meetings also. This has been done only to a limited extent in Bucks and Montgomery Counties; but in Lancaster County it has come to be the general practice to have two sermons at each meeting, one in each language; and were it not for this, the Lancaster County preachers say they would lose their hold on the young people. One of them, who

At Becoming Glen meeting-house in the same county, being somewhat early, we walked into the graveyard; and noticed that the graves were arranged in rows which were not parallel to the walls of the inclosure, but extended diagonally across. On inquiring into the reason of this, we found the object was that the bodies might be placed in an east and west direction, with the feet pointing to the sunrise. No one seemed to know why this order had been followed, except that it was an ancient custom. It was an interesting evidence of the tenacious hold which ancient superstitions retain upon the people, to find this relic of the pagan worship of the sun still practiced in this country and in this age. We subsequently found, however, that in some of the



Mennonite burying-places no regard was paid to the points of the compass.

An interesting incident of the civil war was related to us, respecting some of the Mennonites who resided in the Shenandoah Valley in Virginia. Sixty or seventy of these and of the Dunkards, who are also a non-fighting people, attempted to make their escape to the mountains, and so north into Pennsylvania, so as to escape military service. They were arrested by the Confederates, taken to Staunton, and urged to join the army. They refused, and were shut up in a box car for the night, with the threat that they should be shot in the morning if they persisted in their refusal. They spent the night in praying and singing hymns; and in the morning announced their determination not to fight, let the consequences to themselves be what they might. Their lives were spared, but they were sent to Richmond and confined for some months in the Libby prison; but were finally released under an act passed by the Confederate congress, to exempt from military service those conscientiously opposed to war on the payment of a fine of \$500.

The Mennonite brother who related to us the above anecdote, also told us of the experience of one of the "sisters," with whom he had dined at her home in the Shenandoah Valley, about two years after the close of the war. During that terrible season, her husband had been carried off by the Confederates, who wished him to fight for their cause. She was left with three children, and their provisions were so nearly exhausted that she had only flour enough left to bake three loaves. Some Confederate soldiers smelled the baking, and demanded the bread. Two of the loaves she gave up, but endeavored to retain the third for herself and her children. One of the soldiers attempted to take it by force. She finally told the man, if he would release his hold on her, she would give it to him; but before he went out of the house she wished him to do her a favor. Her husband, she said, was gone, and might be dead; she had nothing to live upon; and she told him to kill her and her children, and then he might take the loaf. He looked at the children, laid down the bread, and departed without it. Her husband made his escape, returned home, and contrived a place of concealment under his hay-mow.\*

\* This paragraph, with two preceding ones, is based on facts, yet it is our opinion that in the details they are all somewhat incorrect. Our brethren who attempted to refuge were captured as this article states, and were volunteered into military service, but their night of suspense and prayer was spent in the jail and court house in Franklin, Pendleton Co. Wt. Va.

That a sister asked a soldier to kill her may be true, but some of our brethren that lived in the vicinity where this occurred have no knowledge of it.

The Mennonites in Lancaster County seem to feel much interest in their Virginia brethren, who suffered greatly during the war. Towards the close of that awful scourge, some of them residing in Shenandoah Valley became so wearied with their prolonged troubles, that they had concluded to leave the country, and make their way over the mountains to a more secure home. On the morning of their proposed departure, their bishop, Samuel Coffman was sitting on a log, when an unusual feeling came over him, with a clear impression of the Divine will that they must not go; and an intimation that the conflict was nearly over. He ordered the horses to be unhitched from the wagon, and sent word to the others. The war soon ended, as he had foreseen; and their Southern neighbors seeing that they had given up their purpose of moving, felt more friendly towards them. Our informant said, that when Samuel Coffman related the circumstance to him, it was with an evident feeling of reverence.

At one of the meetings an exhortation was extended to the young to yield to the visitations of Divine Grace; and testimony was borne to the universal extension of the love of God to mankind, in which the language of Peter was quoted, "I perceive that God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted of Him;" and also that of Paul, "The grace of God which bringeth salvation hath appeared unto all men, &c.," and the comment was made, that the foundation of all true religion is in the work of this Divine grace on the heart, and that all those everywhere who live in obedience to it, are members of the one universal church.

Afterwards, two or three of their ministers addressed the people in German, going over the substance of what had been communicated, endorsing it as sound doctrine, and recommending them to heed the advice given. We find it is a frequent practice among this people, for some one, usually one of the elders or deacons, thus to bear witness in respect to the sermons that have been preached. They speak of the custom as giving "evidence."

It was encouraging to us to meet with many proofs that the visit among them was acceptable, and that unity was felt with the doctrines proclaimed. One expression that was several times made use of, in private conversation, was that they could say "Yea and Amen" to what they had heard. The general character of the public testimonies delivered, probably contributed to their acceptance, being largely on the offices of our Savior, as the Author of salvation to his obedient followers, through the one saving baptism, the washing of regeneration,—the change of heart and of life wrought in man by

In the references made to Bishop Coffman there are several inaccuracies, but in the main they are correct. (C.)

his divine Grace and Spirit; the spiritual nature of his kingdom; the continuance of the immediate revelation of the will of God to man, as the foundation of all true religion; the need of self-denial, and bearing the cross; the importance of maintaining the holy watch against evil; together with exhortations not to despise the visitations of the Almighty, and so frustrate the Grace of God; and at times views of the glorious blessings laid up in store for the righteous—"They shall hunger no more, nor thirst any more, neither shall the sun light upon them, nor any heat, but the Lamb which is in the midst of the throne shall feed them, and shall lead them unto fountains of living waters, and God himself shall wipe away all tears from their eyes." On these points the views of the Mennonite brethren were one with our own. J. W.

(To be continued.)

#### RELIGION WITHOUT THE HOLY SPIRIT.

A religion without the Holy Spirit may sometimes be worse than no religion. It puffs up the soul with pride and vain glory; it wastes time and money in forms and emptiness; it stands in the way of God and the power of the Spirit, and it finally brings men to perdition who have supposed that they were bound for the kingdom of God.

It has long been feared that many church members, and ministers, and even some of the educated and refined, think and know very little of the power of the Holy Spirit. A curious statement from Dr. Daniel Steele, confirms this opinion. He says in a recently published sermon:

"Six years ago I announced to the public that the Holy Ghost was not receiving his due honor in the preaching and theological thinking of New England scholars. As a proof I cited the *Bibliotheca Sacra and Theological Review*, published at Andover, thirty-six volumes, 1841—1879, containing 1250 articles by 300 contributors, as not containing one article on the personality and offices of the Holy Spirit in the salvation of men. This indicates a corresponding silence in the pulpit during the same period. As a result of this long neglect of the Spirit, a plentiful crop of speculative errors in respect to fundamental truth will soon spring up. The same causes are at work in other evangelical denominations. The theological thought of Methodism as reflected in her *Quarterly* for the last forty years has not one article on the *Holy Ghost*, save one on the sin against the Holy Ghost."

These publications named represent the highest culture and the ripest thought of two great leading American denominations. And if in forty years writing by and expressly for ministers and Bible

students there is not an article to be found on the *Holy Spirit*, then the subject cannot have been among those uppermost in the minds of ordinary theologians.

Of course there are the creeds,—which it requires a liberal education and a Latin lexicon to understand,—there is the jargon of scholastic terms,—which misleads the common mind, and requires a learned man to explain it;—but the plain simply teaching of scripture concerning the Holy Spirit, stripped of empty verbiage and obsolete and technical phrases, is too little heard or known in the present time.

The Holy Spirit convicts the world of sin; and where the Holy Spirit is not present in power, sin is rarely reproved. The sins of Pharaoh and Nebuchadnezzar may be alluded to, but the sins of the rich man who sits in the third pew from the front, right hand side of the broad aisle, are not meddled with unless some one preaches the Gospel with the Holy Ghost sent down from heaven.

The Holy Spirit convicts the world of *righteousness*, but when the Holy Spirit is ignored, the great facts of truth and righteousness are set aside, and sinners think they are as good as anybody. Piety is counted as old fashioned, zeal as fanaticism, and backslidden professors and unconverted worldlings, full of craft, trickery, politics, and secret intrigue, do things in the name of religion and for the interest of the church, which an honest sinner would not touch with the tongue. Thus a church left destitute of the Holy Spirit, becomes a center of worldliness, a cage of unclean and hateful things.

The Holy Spirit convicts the world of *judgment* to come! But men who preach without the Holy Spirit can easily find subjects more palatable than that. Hence in these very denominations whose "*Quarterlies*" show such a lack of testimony concerning the Holy Spirit, there is a similar lack of preaching "*righteousness, and judgment to come.*"

The subject is largely ignored in the pulpit. The Bible is full of it; but the sermons are empty. The great white throne, the rising dead, the awful separation, the lake of fire, the second death, are not the themes that occupy the twenty or thirty minutes during which the cultured congregation consent to listen to the reading of a polished essay from their "beloved pastor."

The Psalmist said "I will sing of mercy and of judgment, unto thee O Lord! will I sing." And those who sing with the Spirit and the understanding choose such themes as these. But how little of such singing is heard. A rose-water gospel is accompanied by dishwater songs. The grand old melodies that stir the hearts of men to their centre, are forgotten, and nabby-pamby rhymes joined to operatic melodies and consecrated jigs

take the place of those solemn strains of prayer and praise and supplication which have subdued and uplifted the hearts of men for ages past.

Here is the evil; is there a remedy? There is. It is found in asking, seeking and receiving into our own hearts the Holy Spirit; in being filled by the Spirit, and in being led by the Spirit of God in all things. It is found in taking the Sword of the Spirit which is the word of God, and cutting with it on the right, and the left.

It is found in reverencing every word of God as the written and recorded utterance of the Holy Spirit and in yielding an absolute submission to the authority of the most High God, who has spoken to us by the prophets, and by his Son whose words are Spirit and life, and who dwells in every humble and contrite heart; and that church which is "built together for an habitation of God through the Spirit."

#### For the Herald of Truth. AMUSEMENTS.

(Continued)

*Dancing.* An amusement which is at once popular, and baneful in its effects is dancing. So highly esteemed is this amusement that it is considered an essential part of the education of the children of many parents in affluent circumstances. The society belle must be proficient in the accomplishment to attain to this position. It is a strange thing that those evils which threaten the sanctity of the social circle and jeopardize the security of domestic felicity are due in great measure to the customs and traditions of education. We could demonstrate how parents are teaching their children to be untruthful; how they are teaching them to worship the "mighty dollar" instead of the Almighty God; but one thing is as plain as the noon-day sun and that is that parents are responsible for the art of dancing.

But we hear people say that there is no harm in dancing only for a few weak minded persons who have not self control enough to keep from going wrong. But should this be so, we base our views on the principle that the *many* should, from a sense of duty, deny themselves a pleasure which threatens the morals of the *few*. It is mostly in the way of influence that dancing is wrong. We may ourselves be exempt from the baneful results of a little sin, but our love for humanity should be as broad as the world itself, and should induce us to sacrifice a little worldly enjoyment for the eternal welfare of a fellow creature. Aside from being wrong in influence only, dancing is wrong in principle, wrong in morals, wrong in practice.

The giddy whirl of the dance produces in the average person an ecstatic feeling of gayety and joy. It is in this frame of mind that human nature receives its most lasting impressions. At such a time all thoughts of God and godly living are alike

forgotten, and carnal emotions are at a fever heat, and are almost certain to center upon sensuality, which is of course inimical to the true happiness of the Christian heart. The heart which can not avoid feeding upon such unwholesome food, in the excitable whirl of the waltz or dance, sooner or later will find itself bound by clanking chains, a slave to evil thoughts and sensual desires.

The French people are said to be a sensual as well as an excitable people. This excitability led them to abnegate the truths of Christianity and write over the cemetery gates, "Death is an eternal sleep." Later on this same love of excitement brought the king to the scaffold and ended in the "Reign of Terror" and the subsequent blood-shed of the French Revolution. The American people are by habit excitable, and a love of excitement is a national characteristic. God forbid that this love of excitement in dancing should lead to "moral revolution" and national depravity in this fair land of ours. Formerly we ourselves believed that "private dances" were not wrong. But observation of the evil effects of even such dances have persuaded us that dancing, of whatever sort, is wrong. Would that all the youth of our land would take such a radical stand against dancing that all the powers of earth could not move them from their resolution.

The popularity of dancing is due to the comingling of the sexes. Let our young men dance by themselves and young ladies by themselves and how soon would dancing be abandoned for more pleasant sport. But if the sexes were separated the evils of dancing would vanish as if by magic, and its desirability as a sport would also disappear. *Card playing.* The very origin of card playing has something disagreeable in it; being invented for the amusement of a French king, cards have ever since been the gambler's means of evil. Card playing for amusement may be a little sin; but were there no little sins there would be no great ones. The very vile and vicious purpose for which cards are used by the inveterate gambler has something in it to degrade the innocence of card playing for amusement; and no parent should teach or permit his children to indulge in the game for fear of the subsequent consequences and the facility with which gambling will be learned.

You say, society sanctions card playing. True; but society frequently sanctions amusements which are the most hurtful, therefore card playing may be wrong though it is allowed by the customs of society at large. Again, as in dancing, our youth are educated to do wrong. Card playing is esteemed a fashionable accomplishment and no wonder the boys of well-to-do people frequently turn out to be gamblers when they are instructed in this evil art from earliest youth. L. P. S.

## THE TURNED LESSON.

"I thought I knew it!" she said:  
 "I thought I had learned it quite!"  
 But the gentle teacher shook her head,  
 With a grave, yet loving light  
 In the eyes that fell on the upturned face,  
 As she gave the book  
 With the mark still set in the self same place.  
 "I thought I knew it!" she said,  
 And a heavy tear fell down,  
 As she turned away with bending head;  
 Yet not for reproof or frown,  
 And not for the lesson to learn again,  
 Or the play hour lost;  
 It was something else that gave the pain.  
 She could not have put it in words,  
 But her teacher understood,  
 As God understands the chirp of the birds  
 In the depths of an autumn wood;  
 And a quiet touch on the reddening cheek  
 Was quite enough;  
 No need to question, no need to speak.  
 Then the gentle voice was heard,  
 "Now, I will try you again,"  
 And the lesson was mastered, every word:  
 Was it *not* worth the pain?  
 Was it not kinder the task to turn  
 Than to let it pass  
 As a lost, lost leaf that she did not learn?  
 Is it not often so,  
 That we only learn in part,  
 And the Master's testing-time may show  
 That it was not quite "by heart?"  
 Then He gives, in His wise and patient grace,  
 The lesson again.  
 With the mark still set in the self-same place,  
 Only stay by His side  
 Till the page is really known;  
 It may be we faltered because we tried  
 To learn it all alone.  
 And now that He would not let us lose  
 One lesson of love  
 (For He knows the loss), can we refuse?  
 Then let our hearts be still,  
 Though our task be turned to-day.  
 O! let Him teach us what He will,  
 In His most gracious way,  
 Till, sitting only at Jesus' feet,  
 As we learn each line,  
 The hardest is found all clear and sweet.  
 —Good Words.

## ALL SEEN AT LAST.

It is not too much to think that when God shall have made up all his jewels, and the number of the elect shall be complete, he will make it a part of their happiness to look back from the heights of glory upon all their winding track and to see that every step has been ordered in infinite love; that their sorest trials have been merciful; that their freest choices have been links in God's chain of purpose, that their very sins have been overruled for good. And if this shall appear amazing in the history of an individual, how shall it shine resplendent in the nations of them that are saved, when ten thousand times ten thousand intermingling and entangled lives shall visibly accord with one infinite plan, and centre in one sovereign purpose! the great end of Creation and Providence and Grace, in God's own glory.

J. W. ALEXANDER, D. D.

## THE WOMAN-CHILD AT HOME.

The first ten years of a child's life is pre-eminently the seed-sowing age. Yet the child during these early years is often only a plaything, the pet of its parents; immeasurably superior to the pet terrier, but still in the same class. Its bright sayings, its little outbursts of temper, its naive selfishness, afford a deal of amusement, and are regarded much in the same light that a child regards "Punch and Judy"—as a show. When its ceaseless activity, its insatiable curiosity, becomes wearisome, it is turned over to the maid, or in default of a maid, out-of-doors to play on the street with other children similarly situated.

Seeds are sown indeed, but they are of the kind which shall bear tares. Little girls of six and seven, and even younger, are brought out upon the public platform there to recite their bits of scripture or verse before an audience of strangers, while parents look on admiringly. We never see a little maiden thus exposed to the public gaze that we do not long to take her in our arms and bear her away to the safe seclusion of her home. A few such occasions only will be necessary to plant in her mind the seed which shall grow into a core of notoriety of some sort, it hardly matters of what.

"Did you see my name in the *Globe*?" asked Dowsabel of Arethusa. She had been to a masquerade at the skating-rink, and among the names of wearers of striking and effective costumes reported in the newspaper, she had read her own. In the columns of every provincial paper, however Lilliputian, may be found such items as this: "Our towns-woman, the lovely and accomplished Sarah Jane Tuttle, has gone to Turnipville to spend a few days with Lucy Maria Spratt, the accomplished and lovely daughter of Jack Spratt, Esq., an eminent citizen of Turnipville and president of the S. K. Y. P." And Sarah Jane and Lucy Maria read this paragraph with the same sensation of gratified pride as does Juliana Goldthimble the announcement in the fashion gossip of the city paper, that among the distinguished guests at Mrs. Velvetoleve's brilliant reception was her distinguished and brilliant self, clad in a costume, the exquisite combination of which, etc., etc. The love of notoriety grows upon what it feeds upon, and all this newspaper publicity tends to loudness and vulgarity of manners.

There is an instinctive reserve implanted in the soul of every woman-child, which, if not blunted by a false education, will guide her into all womanly ways, and will keep her, without any special thought upon her part, from loud and unbecoming behavior. And the wonder is how any mother can neglect to train and strengthen this natural safeguard, instead of, as is often the case, blunting it

by careless words on her part. Careless? Nay, criminally wicked!

It has been well said that it is of greater importance that a young girl should be warned against the easy-going of her own sex than against the society of the other. For most men have a genuine respect for pure girlhood, and unless hopelessly bad will shrink from wounding it. Not so a certain class of respectable women, of whom I feel it would be better that a millstone were hanged about their necks and they were cast into the depths of the sea, rather than they should offend one of these little ones.

We say respectable and so they are from a certain point of view, being well-to-do, well dressed, holding often respectable social positions, yet doing the devil's work with their vulgar stories and double intentions.

There is a habit of jesting upon the sacred topics of love and marriage which goes far in destroying the virginal purity of young minds and so is a loosener of manners and morals. It begins its baneful work early. The innocent little woman is told that her boy playmate is her "beau," while he in turn is taught that she is his "girl." Blasted be the tongue, we could almost say, that speaks such things, even though it be thoughtlessly. There is a thoughtlessness which is criminal, and its results as deadly as of deliberate wrong-doing.

As this little maid grows older, these jests increase in frequency. Many a girl of fourteen or fifteen has felt a helpless indignation rise up in her soul at the comments made upon her relations with some "nice" boy with whom she goes to school, perhaps—helpless, for what can she do when she knows that her earnest remonstrance would only be received with laughter and the repetition of the nauseous jest? Persisted in, can we wonder that such things result in loud manners?

There is a species of book that comes under this indictment. Not the breezy miasma-scattering stories of such authors as Walter Scott. Not in the fairy tale, whose domain lies in the land of fantasy where all things may happily and rightly be. But the child's book *par excellence*, written especially for him, wherein his relations between its boys and girls more than hover upon the borders of incipient love-making. Such books are most pernicious in their influence, and to mothers we would say that they had better be burned before they blacken with their scorching breath the innocence of your child's mind.—*Frances Humphrey, in Christian Union.*

THE FRUIT.—A more impressive way of urging the importance of considering well the character of the life we are leading can hardly be employed than this: "Of thorns men do not gather figs, nor of a bramble bush gather they grapes."

## THE ONE BODY OF CHRIST.

"And ye shall know the truth, and the truth shall make you free"—John, 8:32.

The above was spoken by our Savior to the believing Jews and previous to that he had told them, "If ye continue in my word, then are ye my disciples indeed." That same word speaks unto us to-day. And I trust we are aware it is alone through the mercies of God that "we live, move and have our being," and are able to comprehend the word of truth, as Paul would say: "With all lowliness and meekness, with long suffering, forbearing one another in love; endeavoring to keep the unity of the spirit in the bond of peace: There is one body and one spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Eph. 4:2-6. Now we have the promise of being "His if we continue in His word." Yes, in many trials. Therefore He gave the warning, "to watch and pray," however strong we may feel. What can we do if we put not our whole trust in the Lord when the temptation comes. Peter felt very strong in attempting to walk on the sea, when the Savior was near to him. He thought he could lay down his life for Christ's sake. But, alas! when Jesus was withdrawn from him a little pace, how soon it was proven to him of the weakness of flesh! Just so with us. We may think thus and so, most especially when we behold the failings of others. But how is it when our trial comes? when something crosses our path? Are we willing to manifest that good spirit shown us by our blessed Master? "The truth shall make us free." Yes, by being led and guided by the truth. We cannot destroy the truth. And though we hear it from a weak one or even an outsider. What is truth is truth, and we are bound to accept, or it will stand against us at that great and coming day. For the truth has been uttered by our adorable Redeemer who was pure in heart, and knew just what was in the heart of man. "I judge no man but the word which I have spoken, it shall judge every one at the last day." "With Him there is no variableness neither shadow of turning." Hear Paul: "For ye are all the children of God by faith in Christ Jesus." "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female; for ye are all one in Christ Jesus." (Gal. 3:20-28.)

St. Luke tells us when "Christ was brought to Jerusalem to be presented unto the Lord, there was a man in Jerusalem whose name was Simeon, a just and devout." And he came by the spirit into the

temple, and he took the child Jesus in his arms and blessed God and prophesied of Christ, at which Joseph and His mother marvelled at those things which were spoken of him. Also we are told of an *aged and pious woman*, "Anna" by name, "prophetess of the tribe of Assur. And she coming in at that instant gave thanks likewise to the Lord, and spake of him to all them that looked for redemption in Jerusalem." Now we have reason to believe she spake openly and publicly. And no doubt it was far from her desiring to rule or usurp any authority over the man, but was meekly in subjection unto the will of the Lord, and spake only as the spirit gave her utterance. Now if some had doubted the propriety of her bearing some important witness of the truth; that is as it is in Jesus, because she was "of the weaker sex," would that have made her words of none effect? We think the word of truth would answer nay. For it hath long since been spoken by the prophet Joel, "And it shall come to pass in the last days saith God, I will pour out of my spirit upon all flesh: Hear Paul to the Corinthians, 12th chap.: "Now concerning spiritual gifts brethren, I would not have you ignorant; wherefore I give you to understand that no man speaking by the Spirit of God calleth Jesus accursed, and that no man can say that Jesus is the Lord but by the Holy Ghost. Now there are diversities of gifts; but the same spirit; and there are differences of administrations, but the same Lord, and there are diversities of operations; but, it is the same God; which worketh all in all." "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one (member) but many," etc. And if they were all "one member" where were the body? But now are they many members, yet *but* one body, and the eye cannot say to the hand, "I have no need of thee." Nor again the head to the feet, "I have no need of you." Nay much more those members of the body which seem more feeble or necessary," etc. Jesus cited us to the little child to learn great lessons, and as we are never too old to learn, I trust we feel and know our great dependence upon God. And as children being born again of the one same family, that we may have the same care for one another, and ever be willing to meekly submit ourselves unto the will of God as unto a wise father. May we be more and more united in the bonds of Gospel peace in sincerity, is my prayer. A. J. A.

TO BE OR HAVE.—It is certainly more honorable to have something worthy of the appreciation of others, in your character, knowledge or skill, than in your possessions.—*J. R. Hoffer.*

## "YE CANNOT SERVE THE LORD."

Joshua foresaw the apostasies of Israel, by reason of their secret attachment to idols. His beautiful address to them just before his death is full of significant interest to us. All the goodness of God to them from the day in which he brought them out of Egypt until the day in which he had given them the good land was set before them in that farewell address, which closed with, exhortation: "Now, therefore fear the Lord, and serve Him in sincerity and truth; and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord" (Josh. 24:14.) To this exhortation the people made answer: "God forbid that we should forsake the Lord to serve other gods." No doubt they were sincere in this profession, and in the expression of horror at the thought that they would ever forsake the Lord. At the same time they were secretly holding on to some of their idols. If it is asked how they could be at the same time sincere in professing unwavering allegiance to the Lord, and cherish a love for idols, we need not go far to find the answer.

Israel's apostasy never took the form of openly and formally rejecting Jehovah as the true God; but in mixing with the worship and service of idols. It was this which Joshua foresaw and warned them against; and it was this that came to pass, and which ended in the Lord's turning and doing them hurt, after he had done them good. It was this foreseen attachment to and worship of idols which led Joshua to declare: "Ye cannot serve the Lord; neither will he forgive your trespasses nor your sins." That is while they were secretly attached to idols. "If," he said in effect, "you worship idols and render them service in common with your worship and service of the Lord, he will reject your service and will not forgive your sins and trespasses even though you bring the sin-offering before him in all regular and due form. For God is a holy God, and a jealous God. He will not countenance any form of sin, nor will he divide with any other object the worship that is due to him by his people."



We read the history of the ancient people, and wonder at their lack of spiritual perception, and their perverseness in adhering to idols. A little attention to the lesson set before us in this important bit of history and teaching will reveal the fact that the same mixture of idol worship with the formal worship of the true God is as common to day among the professed people of God as it was then. "Ye cannot serve God and Mammon," was our Lord's declaration to the people of his day, and it is his solemn word to us now. Attachment to the world and the things of the world, in the spirit of Mammon worship, is just as vicious and deadly as was the worship of Baal and Ashtaroah by the children of Israel.

No formal professor of religion will admit that he is serving idols, and if charged with so doing would say as they of old said: "God forbid that we should forsake the Lord to serve Mammon." No professors of religion will openly and formally renounce the service of God and declare that henceforth they purpose to give themselves wholly to the service of Mammon; that is, gratification of their own lusts—high and low, gross and refined—in connection with an open worldliness.

The deceitfulness of sin is seen in that men persuade themselves that they can at once worship and serve the Lord and hold on to certain forms of worldliness; that covetousness and worldly pleasure, the lusts of the eye and the pride of the life may be indulged without apostasy from God; that these things may be indulged and yet their formal worship of God be accepted and their daily and formal petition for the forgiveness of sins be answered. It is worth our while to consider the declaration of the Lord above quoted: "Ye cannot serve God and Mammon," and the declaration of John, "If any man love the world the love of the Father is not in him" (Matt. 6:24; 1 John 2:15) with the declaration of Joshua to the idol loving children of Israel: "Ye cannot serve the Lord; neither will he forgive your trespasses nor your sins" (Josh. 24:19). The principle involved in both the Old and New Testament declarations is the same. This is a most solemn matter, and ought to awaken our serious consideration.

The practical truths gathered from the consideration of this principle are: *First*, That the indulgence of any known sin sets up, in the worshiper's heart, a moral inability to serve the Lord. There may be the pretense of worship; the pious forms may be regularly gone through with; the Bible may be daily read; the prayer may be daily said; the language of worship may be maintained on the lips; the different outward acts of service may be performed; but it is a "vain oblation," and God does not accept it. The formal worshiper is a hypocrite both to God and to himself, though he may be so blinded by his sin that he does not know it. Moreover, the mixture of worldliness with the ostensible service of God may be so common throughout the professing church that the hypocrisy is not noted by others. What a terrible thing is this! What an awakening will come by and by, when the door is shut upon all such, and to the vain and despairing cry, "Lord, Lord, open unto us," comes back the answer, "I never knew you." It will be in vain that we plead: "Have we not prophesied in thy name, and in thy name cast out devils;" for it will be then manifested that all our prophesying and service in the name of God was worthless, because in fact, we had forsaken the Lord to serve the idols of our own selfish hearts, supposing that these beloved lusts and worldly ambitions might be safely indulged so long as we kept up a formal worship of God and a fair show of service in the flesh. *Second*, The indulgence of some sins or even of one sin prevents the forgiveness of all other sins. "Neither will he forgive your trespasses nor your sins." We are ready and anxious to confess many sins and we earnestly plead the divine forgiveness for them. At the same time we hold fast to some secret or self-excused form of sin which we do not confess. This is to evince our insincerity and to make a mock of God's holy jealousy, and to cut us off from his mercy. It was this kind of thing indulged in by Israel that was in the mind of the Spirit when he inspired Solomon to declare: "The sacrifice of the wicked is an abomination to the Lord; but the prayer of the upright is his delight" (Prov. 15:8; compare Is. 1:11; 61:8; Jer. 6:20; Amos 5:25; John 4:24)—*The Independent*.

## SEVENTH DAY ADVENTISM.

Elder D. M. Canright, late of the Seventh-Day Adventists, gives in *The World's Crises* his reasons for giving up the keeping of the Seventh-Day Sabbath. He says: "I did not leave the Seventh-Day Adventists because of any ill-treatment by them, for they treated me in a most kindly manner. \* \* \* I left them because I became profoundly convinced that it was a system of error, which was working evil to believers, to society, and to the gospel. \* \* \* They are an honest, earnest and self-sacrificing class of Christians. \* \* \* But to be honest is one thing, and to be right is quite another. It cost me a terrible struggle, and great sacrifice to leave them for in doing so I had to leave all my life-long friends; the cherished hopes of my youth, the whole work of my life, all means of support, and bring upon myself reproach, hatred and persecution. I had to begin life anew among strangers. No one, who has not tried it, can begin to realize the fearful struggle it requires. It is the dread of all this which holds many with them, who are yet dissatisfied where they are. I know this is so, for many have confessed it to me, and yet remain where they are. I will quote a few words from letters received: 'I have many blue times in my experience, because of these doubts. \* \* \* Once I decided that I must follow the convictions of my own judgment in these things, but when the time came, the pressure was too strong. The facts are, I am just miserable, and here I am bound with these chains.'"

"Another writes: 'I tell you I am in a badly-muddled state in religion, and knowing you have been to the very bottom of the Seventh-Day Adventist faith, and now have bidden it adieu, I come to you.' And still another talented minister writes me: 'Our ministers, and people as well, are growing to be a denomination of hypocrites, by a slavish fear of expressing an honest belief. \* \* \* I am sick and disheartened.'"

Another leading minister in writing to me hits the point exactly when he says: 'If any people ever were wise in bondage we are. Every point of our faith is covered by a vision of Mrs. White. We therefore have no right to investigate for

the purpose of receiving new light." And yet, all these good brethren patch up the matter some way, and go right on as though nothing were wrong. I know how to pity them without censuring them, for I, myself, have passed through precisely the same experience.

These are fair samples of how scores among them feel, from men in leading positions to the humblest in the church. Largely they keep it to themselves, but occasionally it will out; many of them almost get out, and then fall back to linger along in bondage all the rest of their lives. Some backslide entirely; some go off into Spiritualism; into Universalism; into Infidelity, or into some fanatical notion, and so are ruined forever.

"I have before me a list of thirty-six ministers, who once preached the Seventh-Day Adventist faith, but in the end were either ruined by it, or else gave it up for Spiritualism, for Universalism, for Atheism, for Infidelity, for some fanatical sect, or for nothing. Nearly all these were talented men; first-class ministers, fully as able, and in some respects more talented men than any now remaining with them. In fact, now first-class, able ministers have left them than they now have with them."

Elders T. M. Preble and J. B. Cook, were the first Adventist ministers who embraced and preached the Seventh-Day Sabbath. They were both men of decided talent and influence. They wrote the first books in favor of that day, in connection with the Advent doctrine. See Andrew's 'History of the Sabbath,' pages 501, 502. Thus they were the real founders and fathers of the present Seventh-Day Adventist movement. But both these men finally gave it up, and opposed it ever afterwards,—a bad showing for a work which claims so much of divine guidance in its origin. The preachers of less talent, who have quit preaching it, are more numerous still. Also, I judge that about one-third of those who embrace the Seventh-Day finally give it up, while many who hold on to it, live in a backslidden state.

"I gave up the observance of the Seventh-Day, because I became fully convinced that the evidence was not sufficient to justify its observance, and that the blessing of God did not go with the keeping of it. Like thousands of others, when I embraced the Seventh-Day Sabbath, I thought that the argument was all on our side, so plain that one hour's reading ought to settle it, so clear that no man could reject the Sabbath, and be honest. I felt willing to meet the World in its defense. The only wonder to me was, that everybody did not see and embrace it. But after keeping it twenty-eight years; after having persuaded more than a thousand others to keep it; after having read my Bible through, verse by verse, more than twenty times; after scrutinizing, to the very best of my ability, every text, line and word in the whole Bible having the remotest bearing upon the Sabbath question; after having looked up all these, both in the original and in many translations; after having searched in lexicons, concordances, commentaries and dictionaries; after having read armfuls of books on both sides of the question; after having read every line in all the early church fathers upon this point; after having written several works in favor of the Seventh-Day, which were satisfactory to my brethren; after having debated the question for more than a dozen times; after seeing the fruits of keeping it; and after weighing all the evidences in the fear of God and of the judgment, I am fully settled in my own mind and conscience, that the evidence is against the keeping of the Seventh-Day. Now, if others think they know better about this question than I do, and that they can settle it in a day, as I once did, I shall not quarrel with them, but pity their credulity."

## THE DEVIL'S CONTRIBUTION BOX.

The Devil is famous for taking up collections. Whatever may be said about church beggary, and the diligence of Christians in collecting money, one thing is certain, that no one is so diligent in collecting funds as the devil and his servants. His contribution boxes are everywhere. In the dram-shop, in the tobacco shop, in the haunts of vice and sinful pleasure, constantly people are being called upon for money, and they respond most promptly and liberally.

A man who was spending money in useless and foolish indulgences,

when taxed with his wrong-doing, claimed that what he spent in this way would be so little, that if he would curtail all such expenses, and give everything he thus saved to the cause of Christ, the amount would be so small as to be hardly worth the giving. At length he was induced to make the trial, and he agreed that whenever he bought a cigar, or spent any money for other small indulgences, he would put by an equal amount to be used in the cause of Christ.

True to his word, he came around at the end of a month, looking rather mortified, and put over twenty dollars into the hands of his friends for religious purposes. His previous contributions had not averaged two dollars a month. The devil's contribution box had gone around often, and he had almost always had something to put into it; but when it came to the work of the Lord, that was an entirely different matter.

Let Christians who are not their own, but who are bought with a price, even the precious blood of Christ, see to it that none of their money goes into the devil's contribution box. Let the small vices and expenses which have absorbed their money for so long be set aside, and let them, as Christian men, consecrate their all to God, and see to it that they live not for themselves, but for him who died for them and rose again.—*The Christian*.

THE BEST LOVE.—Home-love is the best love. The love that you are born to is the sweetest you will ever have on earth. You, who are so anxious to escape from the home nest, pause a moment and remember that this is so. It is right that the hear should come when you, in your turn, should become a wife and mother and give the best love to others; but that will be just it. Nobody—not a lover, not a husband—will ever be so true as your mother and father. Never again, after strangers have broken the beautiful bond, will there be anything so sweet as the little circle of mother, father and children, where you were cherished, protected, praised and kept from harm. You may not know it now, but you will know it some day. Whomsoever you marry will give you only what you deserve of love and sympathy. You must watch and be wary, lest you lose that love. But those who bore you, who loved you when you were a babe, and thought you exquisitely beautiful and wonderfully brilliant—they do not care for faces that are fairer and forms that are more graceful than yours.

## HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.  
J. S. COFFMAN, ASST. EDITOR.

October 15, 1887.

Entered at the Post Office at Elkhart, as second class mail matter.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter sending their  $\$3.00$ , pay up all arrears, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

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If the label on your paper is not changed in the second number after you have sent money for it send us a card stating the case.

OUR FAMILY ALMANAC for 1888 is ready for delivery. Beside the usual astronomical calculations, which have been prepared by Bro. L. J. Heatwole of Dale Enterprise, Va., the almanac contains much that is interesting, instructive and edifying to the reader, and should find a place in every Mennonite family. Many people aiming at economy (which is highly recommendable and necessary) get one or more "Medical Almanacs," the contents of which are, on the whole, not at all suitable to be placed into the hands of children, and which may in the end be far more costly than an Almanac costing a few cents, and abounding in good religious and moral instruction. The Almanac is delivered at the following low rates:

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MENTONITE PUBLISHING CO.,  
Elkhart, Ind.

"HOME OF THE BLEST" is the title of the beautiful hymn, written and set to music by our late Brother Henry Brenneman. It is printed in sheet form with the music, and is for sale at this office.

Price 2 copies 5 cents by mail.  
" 12 " 25 " " "

BIOGRAPHICAL SKETCH of Bishop Christian Herr and a collection of his hymns, can be had of L. B. Herr, 55 & 57 North Queen Street, Lancaster, Pa. We here again invite special attention to this excellent little work and hope that every one will endeavor to secure a copy. Price 20 cents.

THE ENGLISH MARTYRS MIRROR.—Most of the old orders for Martyrs Mirrors are now filled and if there should be any that were omitted, that is, if there are any who have ordered these books and have not yet received them, they will please inform us at once. We expect now to be able to fill orders without delay and any who have not yet ordered a copy of this valuable book, will do well to secure it at once.

RETURNED.—On the 10th of the present month the Brethren J. F. Funk and Henry Shaun returned from their tour to Pennsylvania. They were gone five weeks during which time they filled many appointments and were present at two conferences. They both stood the fatigue of the journey well, and appear in good health. Brother Funk will likely publish a fuller notice of his visit in a later number of the HERALD.

DO NOT SEND CHECKS.—Subscribers frequently send us checks, probably not aware that our Banks charge us 25 cents for collecting every check deposited. Please send all money by Postal Note, Money Order, Express Money Order, Draft or Registered letter.

TO WHOM IT MAY CONCERN.—During my recent trip through Lancaster county, some one gave me a letter enclosing \$2.15 to pay for HERALD OF TRUTH and WORDS OF CHIEF for William Prattiger, Lizzie Wagner and others. Will the person who wrote this letter kindly send me his or her name and address. It will be a great favor.

JOHN F. FUNK.

THE HERALD FOR 1888.—Persons subscribing for the HERALD OF TRUTH for one year now will receive the paper from date to Dec. 1888, thus receiving the paper three months free. The HERALD in either English or German and the "COMPLETE WORKS OF MENNO SIMON" will be sent to new and old subscribers for \$4.50; the Herald in both languages and the above named book only \$5.00. Brethren, sisters and friends, tell your neighbors of these offers and help to enlarge the circulation of the paper and the works of Menno Simon by inducing your neighbors and friends to subscribe at once.

BRO. JOHN SMENK held a very interesting and instructive meeting in the Elkhart Meeting-house on the evening of the 12th inst. Other brethren, who intend to be at the conference held on the 13th and 14th, were expected, but did not come. The brethren Lehman and Nico of Sterling, Ill., came late in the evening, and on the 13th they went to the conference at Holdeman's Meeting house.

BROTHER AND SISTER Emanuel Suter of Harrisonburg, Virginia, spent several days of the first week in October visiting in Elkhart and vicinity. They were present at the meeting in Elkhart on Sunday, Oct. 1st, also at Sunday School where Bro. S. gave a very edifying and much appreciated talk to the school. We are always pleased to receive such visits from our brethren from all parts of the brotherhood.

THE SAD event of the death of our dear Bro. Brenneman was the means of calling some of our friends in the distance into our midst; among whom were Brother George Brenneman, Sister Sanna Shenk (brother and sister of the deceased), and John Shenk, all of Allen county, Ohio. Bro. George remained only a few days, spending a little time with the bereaved widow, and with his daughter who lives in this county, then hurried home. His health is so that he is not preaching much at present. Bro. Shenk remained over the Indiana Conference, visiting among his friends and preaching a number of times at different points in the county. We are pleased to find Bro. S. presenting in many of his discourses the deep spiritual truths of the gospel.

## CHURCH NEWS.

FROM WALNUT CREEK, HOLMES CO., OHIO.—On Sunday the 25th of September, Communion Services were held in the Walnut Creek Church, Holmes Co., Ohio. A large number of brethren and sisters took part in the solemn exercises of communion and feet-washing, and the spirit of Christian affection seemed to pervade the meeting. Bish. David Bitschey held a very impressive discourse on the sufferings and death of Christ.

FROM MORGAN CO., MISSOURI.—During the week following the 18th of September the brethren in Morgan county held several meetings together with their council meeting and the conference. The meetings were at times very largely attended, and by the interest of many of the young people as well as older ones there is hope that this church will gather in a strong membership sometime in the future. On Saturday a preparatory service was held, when two persons who had before held membership in one of our churches were received into membership here. There are also two applicants for baptism. My the Lord make others willing who seem almost persuaded.

BROTHER D. D. KAUFFMAN of Morgan county, Missouri, left his home on the 28th of September and spent a few days with the brethren in Cass county. The brethren here have passed through some trials that were inflicted upon them by parties not connected directly with the brotherhood, but we hope this has but driven them nearer to God for his help and direction. We hope also that Bro. Kauffman's visit was very comforting to them.

From here Bro. K. went to Olathe, Kansas, to spend a short time with the little band of members there. He expected to go later to Osborne county, Kan., and labor awhile with the brethren in some meetings and attend the Kansas and Nebraska Conference to be held at that place.

FROM MAHONING CO., OHIO.—A Brother writes as follows: The dwelling house of Bro. William Witmer was entirely consumed by fire on the 14th inst., together with most of the clothing of the family, bedding, etc. A high wind prevailed at the time, kindling the flames, which originated in the roof, so rapidly that nothing up stairs could be saved; and it was with the greatest difficulty that the barn, toward which the wind was blowing, could be saved from the flames. The house and its contents were insured, which covers a part of the loss sustained.

There are at present nine applicants for baptism here, all young persons. It is a cause for rejoicing that in the days of their youth they find their need of a Savior. Let the prayers of the church ascend in their behalf, that they may truly

find the new life in Christ; for we know that their repentance will cause joy on earth and in heaven in the presence of the angels. O that many others may follow their good example.

The communion will be held here on the 23d of Oct., at Oberholzer's church.

## CORRESPONDENCE.

FROM BEDMINSTER, BUCKS CO., PA.—Oct. 3d. The brethren J. F. Funk and Henry Shaun of Elkhart, Ind., have been in our midst about two weeks, and have held interesting services. May all the efforts that have been put forth be to the glory of God and the building of his church. They will hold a few more meetings, then attend the Lancaster conference, after which they expect to return to their home in time for the Indiana conference.

SHIRBOLETH, DECATUR CO., KAN., SEPT. 19th.—First of all, greeting to all God-fearing souls. May our loving Heavenly Father sustain us all and keep us in the all saving faith to a blissful end through Jesus Christ, to whom be glory eternally, in whom also we have the highest and most precious promises and which He also will assuredly fulfill. He will be with his children to the end of the world, wherever they may be scattered about on the face of the earth; for the Lord is near to all them that love Him. Thus He has also not forgotten us, but has from time to time gladdened our hearts by sending men amongst us to encourage us by His word.

On the 3d of September, Bish. Joseph Shlegel and Bro. Joseph Burky, of Nebraska, came to us. Bro. Valentine Burky, of Illinois, and J. Judd and two sisters were also with us on a visit, later still, the brethren Christian and John Schrag and John Burky arrived here. We were very glad to see them all. Oh, how great will the gladness be when we shall see the appearance of our Lord, when the children of God will be set at His right hand and will hear the welcome plaudits: "Come, ye blessed of my Father, enter the joys prepared for you!" May the Lord, the kind and merciful Father in heaven, give us grace, that we may strive to enter into this rest, that not one may remain without.

On the afternoon of the 3d, we had services in a school house where all the members who could, were assembled. The Lord spoke to us through His servant in earnest admonitions. On Sunday we had another meeting, where we were again earnestly admonished. Our souls were indeed nourished by the true word of God. Monday was spent in visiting among the brotherhood of which the dear brother took occasion to speak much that was instructive and beneficial.

Tuesday was the day for our communion in commemoration of the bitter sufferings and death of our Savior, which was presented very impressively to our minds. After this, votes were taken for a minister. Thirty-two votes were cast, the majority of which fell to Bro. John Burky, and he was accordingly ordained to the ministry. The Lord strengthen him, that he may stand upon the walls of Zion as a faithful servant of the Lord. Dear brethren, pray for us. The grace of our Lord be with you all.

JOSEPH H. BURKY.

## VISIT IN INDIANA.

On the 18th of August, my wife and I left our home in Bowne Twp., Kent Co., Mich., for a visit among the Mennonite and Amish Churches in Elkhart and La-Grange Counties, Ind. We were much pleased to see the simplicity of dress in both the young and old members. Indeed humility is an ornament to youth and still more so to old age. It is a virtue well pleasing to God.

We attended many meetings at different places, sometimes in meeting houses and sometimes in school houses. May the Lord's blessings attend our humble labors. We reached home on the 30th of September and found all as well as usual. Thanks be to God.

JOHN P. SPEICHER.

## A JOURNEY.

We left home in My last, accompanied by Sister Mary Krout, of Line Lexington, and after staying a few days in Canada, went on to Sterling, Ill., to visit Bro. Henry M. Detweiler's, who then went with us to Nebraska, Kansas and Missouri. In September we returned to Sterling, Ill., and, accompanied by sister Sarah Rosenberger, started on our way home to Bucks Co., Pa., visiting on our way during the month of October at Elkhart, Ind.; Medina and Columbiana counties, Ohio.

Our journey was very pleasant, and we enjoyed good health, and found the brethren and sisters enjoying the same. We feel very thankful to them all for their love and kindness, and will always remember the pleasant associations of our five month's visit in the West.

ENOS G. and SARAH DETWEILER.  
October, 1887.

SHUNNING DANGER.—If that man speaks the truth who says in regard to intoxicating beverages, "I can drink or leave alone," he is sure to leave it alone; for who would meddle with such a dangerous thing without being urged by an almost irresistible propensity.—J. R. Hoffer.



## MISSOURI CONFERENCE.

The Annual Conference of Missouri for 1887 was held in the Mt. Zion Church, Morgan county, on Friday, September 23d. The services were introduced by singing, after which prayer was offered by Daniel F. Driver, Bro. D. D. Kauffman of Morgan county was chosen Moderator, and J. S. Coffman of Elkhart, Ind., was chosen secretary.

The third chapter of 1st. Corinthians was read, from which Bro. Kauffman gave a lesson of instruction for the edification of those present. The following is an extract from his remarks.

The object of the conference is to devise means for the prosperity and upbuilding of the church upon the foundation God has given for her to rest upon, Matt. 16:18. The church is God's building, and the several members are the material of which the church is built. As the material of the temple at Jerusalem was prepared and dressed in the wilderness, so we need to be prepared for our place in the church before we attempt to occupy it. As the material of the temple was brought to Jerusalem and placed upon the foundation, so we must be brought to God's heavenly Jerusalem, the church, and placed upon the foundation that shall stand against the gates of hell. God is the builder of his church, but He uses the souls He has converted to Him as instruments in His hands to gather other souls into His church. In this work we as ministers of the Word must know that we are building so that the results of our labors will stand the test which will try every man's work. Let us find the true foundation, and then try to find the proper material to build with. Let us work with gold, silver, and precious stones that our work may abide.

We are together now to prove ourselves and to consult together whether we are building with the proper material. If we should find ourselves building upon our own opinions instead of the eternal Word we shall surely suffer loss as a church; but if we are building with the true teachings of Jesus, our work will abide. We wish to examine ourselves and our work to see whether our preaching and our work as a church will stand the test of the word of God. We need to be clear in our teaching, and the manner of our work, so that we can prove our doctrine by pointing to the written word for evidence. We must work together in wisdom, so that no one will be deceived by words which make a fair show to men, and yet fail to rest on the spirit and power of the gospel.

Brother Driver followed in an edifying discourse of which the following is the substance in part: In our work as ministers of the Word we must first see that we are building on that Rock on which the church rests as a body. There

must be unity in the ministerial work. We cannot be one for Paul, one for Apollos, one for Cephas and one for Christ. By Ephesians 4:11-13 we see that God has order in his work, and that proper teachers are chosen for their special individual work. God gave the church, as planted by the apostles, laborers adapted to the various kinds of work to be done, "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." But all these teach the same doctrine in humility.

Acts 17:10,11 shows that ministers are to do nobly their work without expecting to be idolized or too highly honored. From this we learn a lesson showing us that our highest usefulness is reached by keeping an eye single to the glory of God.

Brother Coffman of Indiana made remarks on the history of the Mennonite church, her faith, her work in the past, and the necessity of standing firmly on the foundations of the Scriptures as handed down to us by our forefathers from the times of persecution. The fact that persecution was waged against our early Mennonite brethren proves that they taught a doctrine which was not accepted of the world, as the Savior said His would not be. The peculiar doctrines of the church are dear to every one who has learned them and has found them to be in harmony with the spirit of self-denial, godliness and universal charity which was ever manifested by the Savior. The divine life within, "our life hid with Christ in God," has been the foundation on which have rested these outward peculiarities of the church through all her history; and this we know to be the life of the soul here and for eternity. For this cause we should feel to-day that ours is a precious faith well worthy of our deliberations here and the efforts of all our conferences to have it live in the hearts of multitudes who might be taught and won into it by the proper effort in us who have found it a blessing to our souls. We should rejoice to-day to think that it is possible for us to reason together and devise means to spread this blessed doctrine where but few have learned it and to plant it where it is not known. We should be glad also to consider our peculiar doctrines in the light of the Scriptures and become more fully established in them that we may be better prepared to teach them to others in our ministerial labors.

Church Ordinances were considered by the conference in a number of short addresses because it was thought necessary to give expression to our views on this subject that there might be unity in our manner of teaching the ordinances. Man believes, God regenerates; man keeps

ordinances, God fulfills their meaning. Once man has come to God, and found adoption into the divine family, he in loving obedience keeps the ordinances to have first "the answer of a good conscience toward God" in himself, and next to show to the world by these ordinances the working of God, and the character of the religion he has accepted.

Baptism was discussed as to its meaning and use, and mode as practiced by us. By our obedience to baptism we receive "the answer of a good conscience" as the apostle teaches, but it is also a figure upon what God does for us, or a shadow that is cast by the one great *saving baptism*. As God gave Moses the figure of the tabernacle, revealing to him the form of the sanctuary, so God has given water baptism to the believers on Jesus as a figure. It is an outward sign to point both the recipient and the beholder to the God-given baptism of the Holy Ghost. Acts 11:16; Mark 1:8.

By water baptism the child of God expresses his adoption into the family of God. The adoption actual is the work of God, but the convert desires the world to know that he has now chosen to live for God, and to be united with his people, and water baptism is his sign that he will live no longer in sin. Rom. 6:2,3. The baptism of John was figurative, Matt. 3:11, and ours is still figurative, 1 Peter 3:21.

Baptism as presented in Rom. 6:3,4 and Colossians 2:12 we understand to be a reference to the death of the old man of our first nature, and his burial out of sight with his deeds that we may no longer live in sin. These scriptures, with a number of verses preceding and following, we believe to have reference to a spiritual work throughout. We cannot be consistent and literalize a part and spiritualize a part, so we conclude that baptism into death, burial, planting together, circumcision, crucifixion, etc., have not reference to any literal act of man, but rather to a spiritual work. The passage in Colossians 2 is especially clear in this respect. In verse 11 the apostle says, "Ye are circumcised with a circumcision made without hands." "Buried with him in baptism wherein also ye are risen with him through the faith of the operation of God."

The communion with bread and wine is a remembrance of the suffering and death of the Lamb of God which was the antitype of the paschal lamb offered by the Jews, year by year, in remembrance of their deliverance from Egyptian bondage.

Feet-washing we feel ourselves bound to keep in loving obedience to God. It shows humility. Feet-washing is a figure to show the relation of the brotherhood one toward another. As Christ gave the example, being Lord and Master—greater than his disciples, he showed them that

there should be among them neither a spirit of aspiration to greatness, nor an aim at distinction in position to be exalted one above another. By this solemn exercise the church and the world have before them a lesson which teaches that the church is a brotherhood, standing on the same level.

*Non-conformity* to the world embraces all our actions and ways in life, where evil results in any way from being conformed to the ways of the world, or where this conformity is only from a desire to be like and to please the world. When we consider the abominations of the world in the matter of apparel as it is now practiced, and by many calling themselves Christians, we conclude that more unrighteousness, and evil in a multitude of ways results from fashionable dress than almost any other way. It destroys purity, integrity, honor, and health, bringing destruction upon the soul and ruin and death upon the body. The fascination of worldly conformity when the mind becomes intoxicated with it in worldly pleasures is illustrated in the case of Herod's foolish promise to the daughter of Herodias when she danced before him. It is in this case cost the head of John the Baptist.

Apparel for Christians should be neat and beautiful, in good taste, yet simple and plain, "as becometh people professing godliness." Our brethren, as well as the sisters, should put on apparel that does not hide away the fact that we are to be "living epistles, known and read of all men."

Conforming to the world in attending its places of amusement is disastrous to purity of thought and life and communion with God. Those who attend improper amusements of any kind, and pay their money for them, become partakers of their evils. Paying for entrance to fairs as they are now generally held, we help to pay for the gambling and many immoral ways of making money that are practiced there, the cruelty to animals in the races, etc. Going to the theatre, circus, etc., cultivates a love of vanity, humor, vulgarity, etc., that leads the soul away from God.

It is the sense of this conference that all secret organizations, such as were in existence years ago, Masonry, Oddfellowship, etc.; more recently the Grange, and later still Knights of Labor Unions, Temperance (secret) Societies, etc., are not in harmony with the Gospel as we understand it. As Christians it is our duty to stand aloof from them, and to labor for all the good that might be done in any or all secret organizations, by being true to God in the one organization that he has made through Christ in the form of *The Church*.

*Oaths.* We feel it our duty to repeat our entreaties, through this conference, to the brotherhood of this state to avoid,

on every occasion and under all circumstances, taking an oath. The Savior has forbidden it when he says, "swear not at all." The apostle James writes in perfect harmony with the words of the Lord when he says, "Above all things, my brethren, swear not," and the whole New Testament Scriptures presents such a truthful, pure character for the Christian that it is impossible to add force to his words by an oath.

*Anointing the Sick.* As the apostle James in his epistle to the church in general says, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up," we believe that it is the will of God that his instructions in this case as well as his other teachings should be observed by the church for all time. We cannot understand that this teaching of James can be stand that this anointing with Paul's spiritualized any more readily than Paul's command that the "women adorn themselves in modest apparel." We believe it to be our duty to offer the prayer of faith accompanied with the anointing with oil for the *healing* of the sick. We do not, however, consider that there is any healing virtue in the oil, but that we should use it in connection with prayer to give exercise to our faith. We consider that the anointing and prayer are for the healing of the body, and not for a blessing to, or a raising up of the soul after death, as is believed by some who practice the anointing with oil.

*Evangelizing.* Whereas there are many places in Missouri and other western States where a few of our members have settled and have no church organization, and we see verified the words of our Savior, "The harvest truly is great, but the laborers are few." Therefore this conference uses this means of making an earnest appeal to the stronger churches throughout the United States and Canada to make more effort to supply ministerial labor where it is needed in the western States.

As further reasons for this appeal we would state that many calls have been made to the ministers of this State, to hold meetings at various points, as there are persons there who believe the doctrine of the Bible as taught by the Mennonites, which calls could not under the circumstances be filled. The ministers here are few in number, their means are limited, and they have already about as much to do as they can attend to. The interests of the church must suffer here as they have already in the past unless some means can be devised by which the faith as we have received it can be preached more extensively. We have been here contending for years for the doctrines of the Scriptures under great disadvantages, struggling against the opposition of the world,

and even some hinderances by churches that do not understand us. Through all this we have labored to uphold our precious faith which was brought to us first by the suffering of our Lord, then the trials that awaited the first disciples, and later the persecution which was waged against our forefathers in the fifteenth century. We are convinced that our dear brethren in the strong churches cannot understand how great the field for labor here is, and how earnest and direct our efforts must be to maintain the faith which we so dearly love. It is with sad regrets that we see many of the children of our members lost to the church, many of whom we believe could be gained if the proper efforts were made. May the Lord put it into the hearts of many of our dear brethren to use their means, their time, their talent to spread the gospel over the wide field that is ripe to the harvest in these western States.

Conference adopted the above minutes, and decided to make a request to have them published in the *HERALD OF TRUTH*.

The time in regular order for the next conference meeting is the 4th Friday in September 1888. The place was not agreed upon, but will be announced later, and in time so that all who wish can attend.

## TO PROFESSING CHRISTIANS.

Are your desires, your propensities, your aspirations, your delights with true Christianity, are they purely for the building up the cause of Jesus and His Gospel? (1) Are you seeking to build up the interests or do they tend to build up the interests of the Devil? (2) Are you seeking to please men or are you seeking to please God? (3) Are your lives so directed as to be in harmony with God's requirements, or are they regulated by the opinions of men? (4) Are you seeking for the honors that come from men,—from the world, or are you seeking the honors that "come from God only?" (5) Are you rich in this world's goods, or "rich toward God?" (6) Are your "treasures" on earth or in heaven? (7) Is your diet, your food, drink etc. directed in the line of vital godliness, or do you listen to, and are you guided by human authority? (8) Is your costume, your apparel such as becometh those professing to be Christians; and is it for a covering or for adornment. In its origin apparel was not for adornment. Remember, that to the extent, and in the proportion that costume goes in the line of "outward adorning" and decorating one's person, to that extent it is idolatry, and hence, anti-Christian. Finally, are you working to have God's will done in earth as it is in heaven? Are you living as near to God as you would were you conscious that this is the last moment you have to spend on earth? —J

## WILD ROSES IN AUTUMN.

A bunch of wild roses, this morning, was brought me,  
Fresh from the meadow-land, blooming and bright,  
O, long be remembered the lesson they taught me,  
Crowning the year with their fragrance and light.

Braving the frost that has blasted the valley,  
Undaunted by winds that are blighting and chill,  
Alluring the sunbeams of autumn to dally  
'Mid blossoms that speak of the summer-time still.

And deeper the blush that their petals are wearing,  
And richer the green with its edging of bronze,  
Than ever by wayside the hedges were bearing  
In air that to sultrier season belongs.

Thus, when the cold frost of adversity holdeth  
In crystalized clasping our brightest of hopes,  
When bitter the grief that the sad heart enfoldeth,  
As through the dark night-time of sorrow it gropes.

Oh! then may the holier instincts awaken,  
And open their buds in the fullest of bloom,  
And graces and virtues by ruler wings shaken,  
Spread only the wider their breath of perfume.

And rare be the tint to the spirit flower given,  
Far brighter than days of prosperity show,  
A radiance caught from the glory of heaven,  
To lighten the path of the pilgrim below.

—The Friend.

## MANLINESS OF PREACHING.

The preaching and teaching of Christian ministers in matters of religion, should by all means be manly. It should be addressed to the understanding as well as to the feeling. It should not be merely sentimental. It should be grounded on facts, truths and reasons. It should thus be of a sort that will bear to be brought to the test of clear thinking, and of a sound, sober judgment. We do not mean, of course, that the feelings are not to be reached. They ought to be appealed to, and most powerfully. But we mean that the appeal should be reasonable: that is, strong, and genuinely and permanently effective.

It is due to the cause of religion itself that this should be so. The service of God is reasonable in the highest degree, and is the very end of reason. The truths and motives of religion are strong by the perfection of reason that is in them. And we do a wrong to the Christian faith if we fail to cause it to be seen in this its real solidity and truthfulness. It is the habit of the ministry, in some good measure, to aim at this. But they may need encouragement in their purpose. And other Christians, as well as ministers, may well keep the same truths in mind. They tend toward thoroughness and to a sure and steady growth of Christian grace.

## POWER OF COURAGE.

Courage is an element which enables men and women to overcome troubles and trials. It is also an element in a person's nature that exerts a powerful sway over his life and happiness. Some individuals at the least obstacle give up and sit down in despondency and fold their hands in despair, while others, apparently in the circumstances, seem to rejoice in overcoming difficulties, and press onward with new determination and strength. This difference is natural in a great degree. One sees courage or cowardice developed in children at an early age. Perhaps education has to do with it in some measure, but still it seems as if it were a part of nature. One child will be frightened at a shadow, while another never sees anything to alarm it, and is as fearless in the dark as in the sunshine. Courage saves one many sad days and gloomy hours. A courageous heart is never troubled looking for trials that may not come.

"As long as a person keeps his courage up there is hope," said an eminent physician. There was much wisdom in this remark; but it sometimes requires more courage to live than it does to die. Many a person has fought with trials, pleasures at last, in his Christian life who would have shrunk into the grave in preference to facing the world and keeping on a bold front. To make the best of trials and afflictions, and to keep the skeleton of sorrows away from mortal sight, is far better to escape the grief to the breast and lie down in despair. What we need then is more true Christian courage, always remembering that into every life some rain must fall.—*Loyal Messenger.*

A POOR WOMAN was lying on her death-bed in St. Luke's Hospital, and Dr. Howe was reading to her from the fifth chapter of Matthew. Coming to the verse "Blessed are ye when men shall revile you and persecute you," the poor woman said, "Oh, there's another 'blessed'." "No, Nellie," said the visitor, "that is the last, there is not another 'blessed'." "Yes, doctor," said the dying woman, her countenance lit up with the dawning light of heaven, "there is another blessed; blessed are the dead that die in the Lord." Her last words, with finger pointing upward, were, "Jesus loves me, and I love Him, and I'll soon be there."

This was Nellie Conroy, who was saved from [he] deepest depths of sin and misery into which poor human nature can fall. Her ringing testimony to the power of Christ to save even the chief of sinners has been heard by thousands in various missions in churches in the city and neighboring towns.—*Lights and Shadows.*

## LET SURPRISES BE BLESSINGS.

Boys are often fond of playing practical jokes. Such may sometimes be done, but never to any one's inconvenience. In one of our colleges, a professor, who made himself very friendly with the students, was walking out with an intelligent scholar, when they saw an old man hoeing in the cornfield. He was advancing slowly with his work toward the road, by the side of which lay his shoes. As it was near sunset, the student proposed to play the old man a joke. "I will hide his shoes; we will conceal ourselves behind the bushes, and see what he will do."

"No," said the professor, "it would not be right. You have money enough; just put a dollar in the man's shoes; then we will hide behind the bushes, and see what he will do."

The student agreed to the proposal, and they concealed themselves accordingly.

When the laborer had finished his row of corn, he came out of the field to go home. He put on one shoe, felt something hard, took it off and found the dollar. He looked around him but saw no one, and looked up gratefully toward Heaven. He then put on the other shoe, and found another dollar. He looked at it, and looked all around him, but saw no one. He then knelt upon the ground and returned thanks to God for the blessings that had been conferred upon him. The listeners learned from the prayer that the old man's wife and one of his children were sick, and that they were very poor; so that the \$2 were a great relief sent to them from Heaven.

"There," said the professor, "how much better this is than to have hidden the old man's shoes."—*Christian Advocate.*

WAR is the strongest hold of Satan on this earth. To destroy it, we have only to arouse the Church from her lethargy. What is the practical duty of the Church in this regard? To place war on the blackest catalogues of crimes, and denounce it with all the most awful penalties of religion, and to ordain that no church member can participate, in any shape or manner, in war or warlike preparations, or in any acts favorable or accessory to war, without incurring her censure and receiving the severest penalties of her discipline. Let it be proclaimed, unmistakably, that no man can be at the same time a soldier and a member of the church. I charge it upon a blind and slumbering church, that it has not educated its own members and the community aright on this matter. It has taught men that they can be, at the same time, warriors and followers of the Prince of Peace.—*Thomas Chase.*

## FOR THE LITTLE READERS.

(Continued.)

## CANAAN CAPTURED, ACHAN'S SIN PUNISHED.

Although the children of Israel had now entered Canaan and rejoiced because of it, still their work was not yet by any means finished. They did indeed rest from their peril wanderings of a desert life, but they had bitter foes in the land, and these had to be overcome and driven out or destroyed.

But God, who rules all things, would be their Helper, if they would let Him be their Leader and put all their trust in Him, so that the foes of Israel would have no power over them.

In the meantime Joshua had drawn near to the city of Jericho, and it came to pass, that as he was there he saw a man coming toward him whom he did not know. But upon inquiring of the man, Joshua found this man to be a divine being, who, in the form of a man came as a captain of the host of the Lord. He commanded Joshua what he should do.

At the coming of the children of Israel into Canaan, the city of Jericho had been shut up so that no one could pass either in or out through the gates. But God spake to Joshua: "See, I have given into thine hand Jericho. Ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days. On the seventh day ye shall compass the city seven times and the priests shall blow with the trumpets, and the people shall shout with a great shout, and the wall of the city shall fall down."

Joshua gave the people this command and the people did accordingly. Wonderful as it may seem, the walls of the city fell down flat, "and the people went up into the city, every man straight before him, and they took the city."

It may be that some of our little readers will say, "That was easily done, for the people had only to walk round about the city and God did the rest." But in just this very thing lies the whole matter, dear children. All difficult things become easy when we let the Lord govern. He gives us our part to do; but if we do not do that—be it ever so little—God will not give us the victory over our enemy, which is sin. Had the people not been willing to obey the commands of the Lord, the city of Jericho would not have fallen into their hands. Thus it is by God's power and our obedience, that the work of the Lord is done.

Joshua had said, that the city and all that was in it, should be accursed; only Rahab and all that were with her in the house should live, because she hid the messengers that had been sent. Not one person was to take anything whatever

that was in the city, except the gold and silver that they found, and this was to be put into the treasury of the Lord.

Thus the city and those that lived in it were utterly destroyed and burned. But as the city was burning, a man named Achan took something of that which had been accursed. This was a sin and had to be punished; for the Lord punishes such sin, no matter how it was committed. Achan was punished for this sin in the following way:

When Jericho had been overcome and destroyed, Joshua sent men to Ai, to capture this city also. But because sin had been committed, God was not with them and the men of Ai drove them back and killed thirty six of the Israelites. These men had also gone out trusting in their own power; therefore they did not gain a victory.

Joshua was very sad and deeply grieved; for the people had sinned or the Lord would have stood by them. He fell to the earth upon his face, together with the elders of Israel, and said, "Alas, O Lord God, wherefore hast Thou at all brought this people over Jordan, to deliver us into the hands of the Amorites to destroy us?"

The Lord seeing their sorrow said to Joshua, "Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned; for they have taken of the accursed thing, and have put it among their stuff. I will not be with you any more, except you destroy the accursed from among you."

Here we have two examples following each other to show how that the Lord rewards the obedience of man and punishes disobedience. Let us now see what was finally done with Achan. Not only had Achan to be punished for this sin, but others also had to suffer on account of this sin.

Joshua did not know who had sinned, but the Lord knew it, for He sees every sin, and will also in due time bring it to light. No one can escape from God.

Thus since Joshua did not know who had sinned, the Lord said to him, "On the morrow, in the morning ye shall be brought according to your tribes; and it shall be that the tribe which the Lord taketh shall come according to the families thereof; and the family which the Lord shall take shall come by households; and the household which the Lord shall take shall come man by man. And he that is taken with the accursed thing shall be burnt with fire; he and all that he hath." Do you see how the Lord brought forth the transgressor from among the people?

In this way Achan was finally found out and when he was taken, he confessed that he had taken a fine Babylonish garment and some silver and gold and that he had hidden it in the earth in his tent.

Then Joshua and all Israel took Achan and his sons, and daughters, his oxen, asses and sheep, his tent and all that he had, together with what he had stolen, and stoned them and afterwards burned them with fire.

When this was done, the Lord said to Joshua, "Fear not, neither be thou dismayed. I have given into thy hand the king of Ai. Thou shalt do to Ai and her king, as thou didst unto Jericho and her king; only the spoil thereof and the cattle thereof shall ye take for a prey unto yourselves. But lay thee an ambush for the city behind it."

Joshua did so, and laid an ambush behind the city. But Joshua and the remainder of his army moved toward Ai. When the king of Ai saw this, he and his men hastened out of the city to meet them and fight them away again, not knowing that there were men on the other side of the city. Then Joshua and his army made the King of Ai and his men believe they were afraid of them and ran away, toward the wilderness. The men of Ai pursued them as fast as they could, and left not a man behind in their city.

Joshua then gave a sign to the men behind the city. These moved quickly forward, entered the city, and when the men of Ai looked back, they saw their city in flames. These men also were all killed.

What does the Lord here mean to teach us, dear children? Does he want to teach us, how people are to kill each other and destroy one another's goods? Ah, no, we are not to do so, for Christ teaches us to love our enemies. All these things have a spiritual lesson in them for us, and blessed is he who observes them: for they always point us to our spiritual condition and to Jesus, our Joshua, who has come to free the people and to purify them and cleanse them. God teaches us here, how we should be obedient to Jesus and how we are to keep from sin if we would stand and remain under the protection of God. But if we are not obedient, sin will overtake and overcome us and therefore we must suffer. O, dear children, the Savior loves you, and if you do not obey Him, but leave His ways and wander away from Him, you grieve Him sadly. He has suffered for you, has opened the way to the glorious, heavenly Canaan, and Oh, how should we all seek to walk in this way!

When we would be freed from the burden of sin we must not try to do it with our own strength, for we are altogether unable to do it. But if we leave it all to God and lay the whole matter into His hands, all will be made right and the power of sin will be broken in us so that we can possess the spiritual Canaan, the kingdom of God, within our hearts.

(To be Continued.)









For the Herald of Truth.

## WAR.

"For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." (Gal. 5: 6.)

These words of Paul, spoken as they were by inspiration, contain a depth of meaning, such as perhaps not many of his many and to us glorious expressions of the life "hid with Christ in God" have. He very forcibly reminds the Galatians of the purpose for which Christ came and the mission which He fulfilled. He shows them in his characteristic manner of what great, glorious, unspeakable benefit Christ has become unto them, in this that he has made them free from the bondage under which they were. He shows them what Christ is and what it is to be in Christ. He shows them what character is brought to light in those who have the spirit of Christ dwelling within. And as the text is so broad and opens such a wide field for the thinking reader, I will merely touch upon one phase of the many objects which it suggests to our minds. This is the subject of war.

There is a text in the Scriptures, called the "Golden Rule" which says "Therefore all things whatsoever ye would, that men should do unto you, do ye even so to them." (Matt. 7:12). This grasps at once at the very root of the doctrine set up by many people that warfare under certain conditions does not make it improper for Christians to take up arms. The "Golden Rule" shows us that war is utterly incompatible with the plain teaching of our Savior and Lawgiver; and the words of the text, in which the teachings of the Gospel seem to be consolidated and concentrated, shows that the whole teaching of the Gospel is in opposition to carnal warfare of any and all kinds, and that no plea of necessity or of policy, however urgent or peculiar, can avail to release either individuals or nations from the paramount allegiance which they owe to Him who has said, "Love your enemies, do good to them which hate you, pray for them which despitefully use you."

Not very long ago I had a conversation with a minister of the Gospel in another denomination on the subject of war, and he, as many other exponents of the doctrines entertained by the popular Churches do, ridiculed the idea that a Christian can, under all circumstances, refrain from warfare, or in other words, using violence. He held that it was impossible and in fact foolish to let violent men lay hold upon our property or our own lives without some effort on our part to protest with our own strength that which the Lord has entrusted to our care, and that it were all right to preach up a doctrine of defenselessness, but the

practice of the same were quite another thing, and one that in the present day was not to be found in its purity in the Mennonite Church, among the Society of Friends or any of the non-resistant churches of the present day. To this I would put the question: "Dare we believe that our Redeemer, Jesus Christ, in enjoining the love of enemies and the forgiveness of injuries, the refraining from doing violence to any man and the 'preferring,' in brotherly love, of one another, has prescribed for man a series of precepts which are incapable of being carried into practice? Can there be a Christian perfection (and of which these very churches have so much to say, and in professing to have it, hold themselves so far above us) if the commands of Christ are not obeyed in this as in any other respect? Or, since the whole Christian life is based on love—love to our enemies as well as our friends—love to God and all his creatures, can we even claim to be truly born of God if we are not willing to exercise all that He commands us to do. Or indeed, if we have the love of God really and fully shed abroad in our hearts, can we indulge in war, whether it be defensive or offensive?"

Our forefathers in the faith had much oppression to endure; they were deprived of their land, their property and all that they held dear in life, yea many thousands were deprived of their own lives, but even those under whose hands they fell, the victims of martyrdom, confess that they used no violence to defend themselves, calling it with Paul a "light affliction," and rejoiced in the hope of the "eternal weight of glory." Can we doubt that the practice of these commandments is incumbent upon the Christian world at the present day any less than it was in the times of our forefathers, or that, having the same grace to receive from the same kind, loving Savior, it is impossible for us to live a truly non-resistant life or foolish to think that we cannot live so? "Be not overcome of evil, but overcome evil with good." The Savior suggests very plainly to us that we can do good by loving our enemies, but not by using violence.

Where then do men get the authority to preach and advocate a doctrine that is in opposition to the teaching of Christ? It is only by appealing to carnal reason, and carnal reasoning is not of God but of the devil, from whom originates strife, and by whom it is upheld and propagated in the hearts of the children of men, that they can get such opinions. The Christian religion is a religion of love, and hatred has no place therein; it is a religion of peace that teaches its disciples to beat their swords into plowshares and their spears into pruning hooks; it is a religion of good-will, and leaves no excuse for him who seeks revenge or repa-

ration for wrong, whether that wrong comes from individuals or nations; it is a religion which teaches gentleness and not violence—to be like the Master and not like his unruly and unenlightened disciple Peter. God alone has the wisdom and the authority to avenge, and since God does not teach us to kill our enemies or our friends (for such is often the case in war), but on the contrary do good to them that hate us, therefore, whoever has it in his heart that he has only to wait till somebody does him harm to then "pay him back in his own coin" has certainly a faith in his heart that worketh not by love, but by the nature of the carnal man.

When Christ told His disciples how he should have to suffer and be rejected and killed, Peter, whose combative nature would not at that time allow him to think that Jesus, who had the power to heal the sick and rule the elements, yea, even raise up the dead, would let himself be treated in such a manner, rebuked him. But Jesus here teaches a plain lesson to us to show us from whom such a nature emanates saying, "Get thee behind me Satan; for thou savorest not the things that be of God, but the things that be of men," then carrying this lesson still farther he says, "Whoever will come after me, let him deny himself, and take up his cross, and follow me," adding that whoever will seek to save his life shall lose it, but whoever shall lose his life for His sake and the gospel's the same shall save it. Does not this point us in a plain, straightforward manner to the doctrines of non-resistance? Does it not teach us that the spirit of carnal resistance comes of Satan? "My kingdom is not of this world, if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews." If now is my kingdom not from hence, "If our kingdom is the kingdom of Christ then it is a kingdom of Christ-like peace and non-resistance."

It matters therefore not of what parentage we are, whether Jew or Gentile, we must have a faith that is actuated by love, love to all our fellow men, love to all that which is good, and pure and holy. If we abide in this love, we abide in God, and God abides in us. His spirit will create within us meekness, piety, charity, and heart purity. War will be left as a thing belonging to the heathen barbarians who know not God's dispensation of love through His only begotten Son, our Savior, Jesus Christ, the Prince of Peace. Whether then these be civilized or uncivilized, they are heathen so far as a practical knowledge of Christ's kingdom of love and peace is concerned.

Knowing that there would be people in the world who would sorely persecute and harass his people, Christ tells them that they must expect offense, but pronounces a woe upon him who causes the of-

For the Herald of Truth.

## AMUSEMENTS.

(Continued.)

*Theater-going.* One of the most popular amusements of the present day among all classes of people is theater-going. Theaters were an amusement known to the ancients. The early Greeks had a national love for the theater. They used to assemble in great multitudes and in their rude amphitheatres which were exposed to the sky and situated on high hills overlooking the sea, they sat for whole days listening to the recital of epic poems or witnessing the performance of some great drama calculated to inspire them with a dignified feeling and ambitious desire for military glory. In such a measure were they influenced by these wild scenes and heroic performances that they became a great military people distinguished for their high prowess in war. The Romans too were enthusiastic lovers of theatrical scenes. In their huge amphitheatres they delighted to witness the gladiatorial combats.

Gladiators were given their liberty if they could overcome the ferocious beasts pitted against them in the ring. As the Romans exulted in such bloody scenes they became a blood-thirsty people and the gladiatorial arena was the national teacher of a fierce, bloody and licentious people. The love which the Spanish people manifested for their brutal bull-fights was but an instinct to school them into the inhuman tortures of the Spanish inquisition. What theaters have done in the past they are still doing at the present time—viz., educating the evil and darker side of human nature; but instead of teaching physical brutality and wholesale murder, they teach moral brutality, licentiousness and lust. Thousands of our youth are daily going down the fathomless abyss to perdition, simply because they learned their first lessons of immorality, and lost their high respect for decency, in the theater. Many of our youth who are ignorant of the darker side of life and its innumerable temptations are initiated at an immature age, into lives of immorality and vice, at the very time when their plastic minds are most easily impressed with licentious scenes and obscene performances. What language can describe, what seductive visions are impressed upon the fertile imaginations of the young by the jests and vulgar buffoonery of the theatrical profession! Oh what a blighting influence those haunts of iniquity have upon the morals of our whole land! The seeds of immorality and vice are sown broadcast and always fall upon the mind and into the hearts of inexperienced youth and through a natural sequence, bring forth abundant, though corrupt fruit. And yet theater-going is regarded as an innocent amusement by

fense. If, then, our doctrine is ridiculed and reviled, and its advocates are looked upon as ignorant and in gospel darkness, let us remember that the author of this doctrine, who is the Light of the world, was also ridiculed and persecuted and at last shamefully put to death, not because He had not the power to save Himself from death, but because He wanted the children of men to have access to His glorious and holy "faith which worketh by love."

A. B. K.

For the Herald of Truth.

## GLOOMY FOREBODINGS.

The fact has long been evident, that this world is, at its best, a cold and cheerless place for the abode of a thinking, animated and ambitious being like man.

In the light of our moral sensibilities the great death of the present age of man is the want of sanctified thought; for, where we find the intellect not quickened by the religious senses, men will naturally love more to think than to pray.

Hence, he that once experiences the consoling thoughts and meditations that the religion of christianity brings, cannot afford to allow his mind to dwell on the prospect of a gloomy future.

Should duties and responsibilities come looming up before us in a manner that may cause us to suspect them greater than we are able to bear; the one grand and soul-inspiring thought should be uppermost and supremely above all others, that God, who regulates and controls all human events, who being ever gracious and able to save to the uttermost, will bring about the proper means by which we can avert the calamity that we, in our imaginings, think it impossible to escape.

A readiness to await his own time and to abide by the results of his sovereign will is the true touchstone to that species of faith and implicit confidence that marks the disposition of every true convert to christianity.

The blight of disease and the murrain of sin having long ago fastened their unyielding hold upon the human race, we calculate that the toils, sufferings and disappointments that are ever and anon falling to our lot simply serve to separate and refine the gold of our characters from the dross of sin and impurity. Or, in another sense, this stage of our existence is but the great moral battle field in which is waged the conflict of truth against error, reason against passion and justice against injustice. This mysterious interval of time then, which we call human life, and of which we comprehend so little about, serves as the probationary period in which are quickened and intensified all our desires and longings for something better than this world can ever afford.

In view of the foregoing it must be the height of folly for people to brood over and magnify the misfortunes and hindrances they encounter during life. The responsibilities that we severally meet, as well as the cares and anxieties, that are in their various shades and forms brought to bear upon our natures, must be considered by every rational person, as being among the important aids tending to shape and direct the issues of a lifetime.

It is only through these sanctifying and refining influences, that the moral and religious nature of man grows from strength to strength after the animal nature within is brought into subjection, and the liberty to do wrong given up. As a natural following, his line of conduct becomes marked by that heaven-attesting integrity that is too lofty to allow him to stoop to deception, and the hope and confidence that he cherishes in the merits of the world's Redeemer are of sufficient buoyancy to rest his mind above despondency.

He then, who quietly and submissively resigns himself to the work that God assigns, receives, besides the reward of an approving conscience "an inheritance incorruptible and undefiled, that fadeth not away, reserved in heaven for him."

Like the rough diamond that needs to be ground down in order to bring out its lustre, so by divine intention it becomes necessary that man be first proven by the fire of temptation or disciplined in the school of obedience before his intrinsic worth and importance stands out really as a burning and shining light before God and an admiring world.

The highest accession to hide it is possible for man to attain in the wisdom and knowledge of God, while in this life, is but a feeble representation of what it will be hereafter.

While here, he can but grope about through the mist and darkness of a sin beclouded world seeking the way that leads to where light dwelleth. That insatiable desire originally implanted in his nature for something better than this life can give, when awakened through pious natives, even occasions a thirst that can only be quenched when he drinks of that inexhaustible fountain of happiness that flows hard by the throne of God.

We shall find ourselves sadly mistaken in the end, if we expect to pass through this life without trial or probation.

Pleasure in this life strictly speaking, is a delusion that liveth only in the fancy. "To live for pleasure only" says one, "is to lose life; to live for present happiness is but to waste the precious energies of our soul."

To seek after pleasure is but to realize that she is a coy creature, ever shunning the most eager attempt we may make to grasp her.

L. J. HEATWOLE.

Date Enterprise, Va.

society at large. People who would blush to be seen in questionable society are not ashamed to be seen in the front seats of the theater, laughing at the most indecent exposure of body or display of vulgar apparel, and simply because society licenses and permits such an "entertainment and pastime," as an innocent amusement. Notwithstanding the fact that some theaters sometimes have a moral play, both instructive and entertaining, we should rather lose a moral lesson or a bit of instruction than jeopardize our whole moral fabric. If we can get valuable lessons in life at no other place than at a theater, we had better do without them, for fear that in learning a few good things we might accidentally learn many evil things. It is sometimes trying to deny ourselves such amusements, but as long as total absence from such amusement is the palladium of our common morality, so long ought we to retain our stern and Puritanic views of right and wrong, and go neither to the right nor to the left, lest we drift off the straight and narrow road into the broad highway of destruction.

"Vice is a monster of so hideous mien,  
That to be hated needs but to be seen;  
But seen to oft familiar with her face,  
We first endure, then pity, then embrace."

L. P. SMITH.

#### A VISIT AMONG THE MENNONITES.

(Continued.)

After visiting some of the meetings in Bucks and Montgomery Counties, when making arrangements to proceed in the service among the numerous congregations of Mennonites who are located in Lancaster County, a valued friend of Chester County, who had some acquaintance among them, visited Isaac Eby, one of their bishops, and mentioned to him our wishes. At the Spring Conference of the official members of the Church (Ministers and Deacons) which was held not long after, the subject was brought before them; and it was decided to receive the visit, and a series of twenty or more meetings was arranged by them, which included most of the congregations in Lancaster County, and several in Cumberland County which belonged to the same Conference.

Some time elapsed, after the application had been made, before we heard the result; and finally the time came, when it seemed best in the prosecution of the concern to have a personal interview with the bishop, and learn what conclusion had been reached. With this object, we took the railroad train at Downingtown, intending to go to his home in Lancaster County. Almost immediately on entering the cars, we saw a good-countenanced, plainly dressed man, looking very much like a

solid friend, whom we at once recognized as a Mennonite; and he proved to be the man we were in search of. He gave us the information we needed, and told us to take the early train from Philadelphia, on the morning of the 15th of Fifth Month, and come to Kinzer Station on the Pennsylvania Railroad. We did so, and were there met and conveyed to the first of our meetings at a house beautifully situated on rising ground overlooking the waters of the Pequea. From this meeting we were taken to the next; and so on, zigzagging over the county, and being most hospitably entertained and cared for; having no care on our part, except to observe due moderation in partaking of the abundance of good things set before us, to conduct ourselves in such a manner as not to injure the cause of Truth, and to seek for that Divine help without which we could not hope to promote the kingdom of Christ among men.

At two of the meetings appointed for us, we had the company of one of their own ministers from Bucks County, who was visiting his brethren. On both occasions he addressed those assembled in German.

Several times, in private conversation, reference was made to the difference between the views of Friends and of their people, in respect to what are termed the Ordinances. We received the impression, that, while they attached no special spiritual significance to such rites deeming them only symbols of spiritual realities, yet they thought that their use was enjoined in the Scriptures, and therefore they practiced them. In general, we did not feel it to be our place to do much more, than briefly to call attention to the language of John the Baptist, that our Savior's baptism was with the Holy Ghost, and that He must increase, while John himself was to decrease; and to express the conviction of Friends that any outward rites were among the things which were to pass away. We had more satisfaction in dwelling upon the points of agreement, than of difference; and were rejoiced to find so much appreciation of the spiritual nature of religion. To us they seemed in a very different condition from that in which they would have been, had they ever been members of our Society, and then lost their confidence in its principles and slid on to a lower ground: for to such, the language of the apostle is applicable, "I am afraid of you, lest I have bestowed upon you labor in vain."

One of their ministers, at whose house we spent a night, who seemed to be a man of good abilities and intelligence, read to us the account given in the 13th chapter of John, of our Savior's washing the feet of his disciples, and then telling them that they ought to wash one another's feet. This seemed to him so plain a command for the continued observance

of that rite in the Christian Church, that he was at a loss to know how Friends were easy to disregard it. We could unite with him in the opinion, that there was a nearer approach to a command in the case of foot-washing, than of the other ceremonial observances practiced by most Christian professors; but the language of our Savior did not seem to us to be intended to institute any standing ordinance, but to teach them a lesson of humility, and to enforce the duty of waiting upon and serving one another.

We made some inquiry of our friend, as to the manner, in which this ceremony is performed. He said they did it twice a year, after the members had partaken of the bread and wine, which is done in the spring and the fall. Their congregation had six little wooden tubs (some of which we saw at a meeting-house) three for the brethren, and three for the sisters—so that they may get through more expeditiously. Two persons who sat by each other in the meeting would take a tub, wash each other's feet, and then pass it on to another pair. When the feet are washed, one of the pair says to his partner, "May the Lord wash and cleanse us," or some similar expression; and the other responds "Amen!"

This ceremony is strictly observed in Lancaster County; but when we were in Bucks County, we learned that it had fallen into disuse among many of the Mennonites there.

As we rode over Lancaster County in the latter part of the Fifth Month, we saw with regret almost everywhere fields being prepared for tobacco, and in many cases persons engaged in setting out the young plants. Many of our Mennonite friends were implicated in this evil. The subject was frequently referred to in conversation. We found that several of their ministers restrained from the use of the article themselves; and some of them did not seem altogether comfortable in using their land and their labor in the cultivation of an article which is productive of more injury than of good to mankind. They said in the early years of its culture the high price of tobacco had made it a very profitable crop; and had raised the price of land to a high point. Those who had bought farms at the prices which then prevailed, and had incurred their selves with debt, now found it very difficult to pay their interest and expenses; and although the price of tobacco had much decreased, they still were forced to depend upon it. One of their bishops told us the tobacco question had claimed their attention—we suppose he meant in Church Conference—but that the way had not opened as yet to take any decided action.

There seemed to us a degree of inconsistency between the cultivation of a plant so useless and even injurious to its character; and the profession of non-

conformity to the spirit of the world, and practice of self-denial, which are marks of the Mennonites; and we hoped a testimony on this subject would extend and ultimately prevail amongst them. But we remembered also how many years of earnest and faithful labor it had required to free our own Society of complicity with holding slaves; and how gradual had been the extension of its testimony against the use of intoxicating drinks. So we had no disposition to condemn them, or to urge any hasty or radical measures; yet we felt it right on suitable occasions mildly to call their attention to the matter. We met with one of their ministers who told us, that formerly he both used and raised it, but became uneasy and was strengthened to quit both practices. He told us that every year he felt more and more opposed to it. After the last meeting we attended (in Cumberland County) we dined with one of their ministers, who had for years made use of tobacco himself, and raised it on his farm. But he became convinced that it was an article of more injury than benefit to mankind; and he ceased to cultivate it, or to use it. He said that when he definitely made up his mind to quit its use, he simply stopped, and he believed he felt a degree of Divine help in so doing.

J. W.

#### GOD.

Many attempts have been made to define the word God. As to the word itself it is pure Anglo-Saxon, and among our ancestors signified, not only the divine Being, now commonly designated by the word, but also *good*; as in their apprehensions it appeared that *God* and *good* were co-relative terms; and when they thought or spoke of Him they were doubtless led from the word itself to consider him as the Good Being, a fountain of infinite benevolence and beneficence toward his creatures.

A general definition of this first cause, as far as human words dare attempt one, may be thus given: The eternal, independent, self-existing Being; The Being whose purposes and actions spring from himself, without forging motive or influence; he who is absolute in dominion; the most pure, the most simple, the most spiritual of all essences; infinitely benevolent, beneficent, true and holy; the cause of all being the upholder of all things; infinitely happy, because infinitely perfect; and eternally self-sufficient, needing nothing that he has made; illimitable in his immensity, inconceivable in his mode of existence, and indescribable in his essence; known fully only to himself, because an infinite mind can be comprehended only by itself—in a word, a being who, from His infinite wisdom cannot err or be deceived; and who, from His infinite goodness, can do nothing but

what is eternally just, right, and kind. Reader, such is the God of the Bible, but how widely different from the God of most human creeds and apprehensions!

The Being called "God" is allowed by all who think rightly on the subject, to be a living, rational essence.

He is an *Essence*; that is, something that exists, and exists distinctly from everything; and is an independent Essence or Being; it exists of or by itself; is not connected with any other to be preserved in existence; so that were all other essences destroyed this would, still subsist; and this must imply that this Essence must be undervived, else it could not be independent; and the destruction of its principle must necessarily involve its destruction also; for all effects must cease with their producing causes.

As therefore this Essence is independent and undervived, existing of and by itself, it must also be eternal; for as it is the first cause, and independent of all other kinds of being, so it cannot be affected by any other; and cannot destroy itself, for this would suppose it to possess a power superior to itself, which is absurd; and as nothing else can destroy it, and it cannot destroy itself, it must therefore be eternal.

If all other beings be derived beings (that is, cannot be the cause of their own existence), and this is the only first and unoriginated cause, therefore all others must owe their being to it, and be dependent on it. This Being then is the Creator and Preserver of all things; and this is the general notion entertained of God. I have said above that this Being is considered as a *living Essence*.—This distinguishes Him from matter, from all chaos, or first seeds, or principles of things; and from all *inert* or *vis inertie*—that disposition of matter by which it resists all endeavors to alter its state of rest; and as life implies an active, operative existence, so it is properly applied to God, from whose life comes the living principle of all things, and by whose activity or energy comes all life, and all the operations of animate beings.

He is called a *rational Essence*.—As reason implies that faculty whereby we discern good from evil, right from wrong, so in the divine Essence it implies a boundless knowledge or sagacity, by which it comprehends all ideas of all things that do or can exist, with all their relations, connections, combinations, uses and ends. Such a rational essence is God, and as he is the cause of all beings, so all reason, sagacity, knowledge and understanding, come from him.

Thus we find that he is the most excellent, and most perfect of all living and rational essences; and whatever excellence or perfection is found in any being must be derived from Himself.

This Essence is the most excellent.—Excellence signifies a *surpassing* or *go-*

ing beyond others in grand or useful qualities. Whatever of this sort we see in any being,—whatever we hear has been possessed by any,—and whatever we can conceive possible to be possessed by any,—God excels all this, and infinitely more than this; and therefore he is the most excellent of all essences.

This Essence is the *most perfect*.—Perfection signifies any thing complete, consummate; in every respect made, finished; so that nothing is wanting, nothing redundant; and, in a moral sense, which is entirely pure, unblamable and immaculate; or that which in every immoral and spiritual respect has consummate excellence: so God, as being the cause of all that is great, good, immaculate and excellent, is himself the most perfect of all essences; for we can conceive of nothing that can be added to his excellence, to make it greater or more perfect than it is; and we can conceive of no perfection that he does not possess in an absolute and unlimited manner.

Adonai is the word which the Jews in reading always substitute for Jehovah, as they count it impious to pronounce this name. Adonai signifies *my director, basis, supporter, prop, or stay*; and scarcely a more appropriate name can be given to that God who is the framer and director of every righteous word and action; the basis or foundation on which every rational hope rests; the supporter of the souls and bodies of men, as well as of the universe in general; the prop and stay of the weak and fainting; and the buttress that shores up the building which otherwise must necessarily fall. This word often occurs in the Hebrew Bible, and is rendered in our translation "Lord;" the same term by which the word "Jehovah" is expressed; but to distinguish between the two, and to show the reader when the original is Jehovah, and when Adonai, the first is always put in capitals, Lord, and the latter in plain Roman characters, Lord.

Lord and God are frequently interchanged; but every Lord is not God. It is the dominion of a spiritual Being or Lord, that constitutes God; true dominion, true God; supreme dominion, the supreme God; feigned dominion, the false God. He governs all things that exist, and knows all things that are to be known. He is not eternity, nor infinity; but he is eternal and infinite. He is not duration, nor space; but he endures always, is present everywhere; and by existing always and everywhere, he constitutes the very things *duration* and *space*, *eternity* and *infinity*.

The nature of God is illimitable, and all the attributes of that nature infinitely glorious: they cannot be lessened by the transgressions of his creatures, nor can they be increased by the uninterrupted, eternal obedience, and increasing praises, of all the intelligent creatures that people the whole vortex of nature.



## A WORKER'S PRAYER.

Lord, speak to me, that I may speak  
In living echoes of thy tone;  
As thou hast sought to let me seek  
Thy erring children, lost and lone.

Oh, lead me Lord, that I may lead  
The wandering and the wavering feet;  
Oh, feed me, Lord, that I may feed  
Thy hungering ones with manna sweet.

Oh, strengthen me, that while I stand  
Firm on the rock, and strong in thee,  
I may stretch out a loving hand  
To wrestlers with the troubled sea.

Oh, teach me, Lord, that I may teach  
The precious things thou dost impart;  
And wing my words that they may reach  
The hidden depths of many a heart.

Oh, give thine own sweet rest to me,  
That I may speak with soothing power  
A word in season, as from thee,  
To weary ones in needful hour.

Oh, fill me with thy fullness Lord,  
Until my very heart o'erflow  
In kindling thought and glowing word,  
Thy love to tell thy praise to show.

Oh, use me, Lord—use even me,  
Just as thou wilt, and when and where,  
Until thy blessed face I see,  
Thy rest, thy joy, thy glory share.

—Francis Ridley Havergal.

## ABOUNDING IN THE WORK OF THE LORD.

The word "abounding" signifies an excess beyond what is sufficient. The New Testament teaches us that we are not to be content with a little, or even with enough; we are to go as far beyond that as possible. We may be doing well in the divine life, but we must not feel satisfied and proceed to congratulate ourselves over our attainments: we must abound yet more and more. The Scriptures are very full and clear on this point. "And this I pray that your love may abound yet more and more in knowledge and in all discernments; that ye may be sincere and void of offense unto the Day of Christ; being filled with the fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God" (Phil. 1:9-11). "The Lord make you to increase and abound in love one toward another, and toward all men, even as we also do toward you; to the end he may establish your hearts unblamable in holiness be fore God and Father, at the coming of our Lord Jesus Christ with all his saints" (1. Thess. 3:12, 13). "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Spirit" (Rom. 15:12). "As therefore ye received Christ Jesus the Lord, so walk in him, and established in your faith, even as ye were taught, abounding in thanksgiving" (Col. 1:6, 7). "Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the

Lord, forasmuch as ye know that your labor is not in vain in the Lord" (1. Cor. 15:58). "But as ye abound in everything, in faith, and utterance, and knowledge, and in all earnestness, and in your love to us, see that you abound in this grace also" (2. Cor. 13:7). "Finally then, brethren, we beseech and exhort you in the Lord Jesus, that, as ye received of us how ye ought to walk, and to please God, even as ye do walk, that ye abound more and more (1. Thess. 1:41).

Too many are anxious to know how little they can do and still be saved. Whittier calls such persons shrewd economists, and says that they try to save their souls and their winter pork with the least outlay of salt and sanctity. Such persons have not the spirit of Christ. They forget that gospel measure is good measure, pressed down, shaken together, running over. We are to strive to do our best in every relation of life. If we have done well, we must not be content, but do better thence again, and still better, in infinite progression. Paul could say: "Brethren, I count not myself yet to have apprehended; but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14). Peter has the same thought: "Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in your virtue knowledge; and in your knowledge temperance; and in your temperance patience; and in your patience godliness, and in your godliness love of the brethren; and in your love of the brethren love. For if these things are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ. For he that lacketh these things is blind, seeing only what is near, having forgotten the cleansing from his old sins" (2. Pet. 1:5-9). The persons to whom he wrote had obtained a like precious faith with himself; they had become partakers of the divine nature; yet he tells them to give the more diligence to make their calling and election sure. It was not enough that they had been called unto glory and virtue; they were to add all the graces that belonged to the completed Christian character. If they would do these things they would never stumble; for thus should be supplied unto them the entrance into the eternal kingdom of our Lord and Savior Jesus Christ. It is not enough that we were once enlightened, and tasted of the heavenly gift, and were made partakers of the Holy Spirit, and tasted the good word of God, and the powers of the age to come; we must show the same diligence unto the fullness of hope even to the end; we must not be sluggish, but imitators of them who through faith and patience inherit the promises.

There is a wise proverb that says, "The good is a great enemy of the best." There is another that says, "He ceases to be good who ceases to be better." We lose what we have by failing to acquire more. There are those in every church who are ciphers and who are content to be nobodies, when they ought to work for God. There are those who are amateurs who ought to be veterans. There are babes in Christ feeding on milk who ought to be full grown men partaking of solid food, and who by reason of use ought to have their senses exercised to discern good and evil. Such persons need to hear the voice of the apostle, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." The desire to be saved with the minimum of obedience is as far from the spirit of the Christian religion as the east is from the west. Instead of trying to learn how little we can do without forfeiting all claims to be disciples of our Lord, we should strive to do as much as in us lies. No matter what the degree of moral excellence to which we attain; no matter how efficient we become, it should be our supreme ambition to abound yet more and more. In our ignorance and frailty we can comfort ourselves with the assurance that God is able to make all grace abound toward us; that we, having always all-sufficiency in everything, may abound unto every good work.—*Christian Standard*.

For the Herald of Truth.

## MENNONITES VS. BAPTISTS.

In a recent number of the *Gospel Messenger*, we find extracts of an article published in *The Examiner* of New York, a Baptist paper, giving an account of the Mennonites in that state, in which the writer, George M. Thomsen, speaks of the Mennonites in a manner that would induce one who was not acquainted with them, to think that the Mennonites in Kansas were a pretty badly mixed up denomination. He says: "Some thousands of these people [Mennonites] reside in Kansas. While all are called Mennonites they are divided into numerous parties. There is the Orthodox, baptizing by aspersion when the children are sixteen or eighteen years old, and have well committed the catechism to memory; the Dunkard class, having a trine immersion of the convert kneeling in the water, and this is done by dipping him forward; the Methodist party, who will sprinkle, pour or dip, or not baptize at all as the convert prefers; the Adventists and Sabatarians, who immerse, but keep Saturday instead of Sunday holy, and then the Brethren who would pass as regular Baptists, having baptism and communion and church government as we have," etc.

This writer evidently does not know the distinctive names of the parties concerning whom he writes, but calls all

those that emigrated from Russia, Mennonites, however far they may have digressed from the Mennonite faith and doctrine. It must be remembered that whatever name a sect may give themselves, Adventists are not Mennonites, though they may have descended from Mennonite parents and been raised in the Mennonite faith. Neither are Dunkards or Baptists Mennonites, though they may have descended from Mennonite parentage. To constitute a Mennonite, he must necessarily have the faith of the Mennonites.

The statement that Orthodox Mennonites baptize their children at 16 and 18 years of age, after they have well committed their Catechism is a libel on the Mennonite Church of America, and no writer who has any regard for his reputation, for veracity and impartiality, should venture such a statement. The Mennonites teach faith and repentance, and that a change of heart must take place before baptism; then baptism becomes to them the "answer of a good conscience toward God." They do not only teach faith, repentance and a change of heart through the operation of the Holy Spirit, but they teach a forsaking of sin, vanity, worldly lust, and the denying of all ungodliness, and a living, "soberly and righteously" in this present evil world, and they claim no hope of salvation except in the faith of Christ. They baptize persons when they come, prompted by a sincere desire to consecrate themselves to the service of God, and desire to be baptized, and are willing to deny themselves and follow Jesus. They baptize persons from ages varying from thirteen years to eighty. The writer could give a number of instances where persons were baptized at eighty years of age or over. When a person is young in years, and has the knowledge of sin and the promptings of the spirit of God, and is willing to consecrate himself to His service, we believe that he is a fit subject for baptism. If he is old in years and has the above qualifications we secure him likewise, and believe him to be acceptable before God, and thus we baptize without further regard to age.

The writer above referred to further says:

"Among the Mennonites we have a great mission as Baptists. They look to us for guidance, and among them is a field for home mission work. One of our ablest, most learned, and pious German ministers, ought to be stationed in Kansas not to try and make them Baptists—that many of them are—but to hold preachers' institutes, revival services, and to counsel and guide these Mennonite brethren. At present, owing to bad crops, many are very poor, but they are becoming wealthy, and some of them will become very prominent. Here is one of the grandest fields for the right kind of a man. God bless

our Mennonite brethren, who have with us, one Lord, one faith, and one baptism."

We fear that if the faith of the Mennonites should be strictly compared with that of the Baptists it would vary more than, at first sight, might appear. The Mennonites are indeed far from being Baptists, though in one particular especially they have like faith; that is, in baptizing only on profession of faith, and we fear if they should send one of their men to labor among the Mennonites in Kansas, the Mennonites who would receive him, give heed to his teachings, and permit themselves to be consoled and guided by his teachings, would soon be as far away from the doctrines and teachings of Manno Simon and the principles of the Mennonite Church as the Baptists themselves are.

We cannot too earnestly appeal to our Mennonite people to hold fast to the doctrines and teachings of their own church, and not allow themselves to be led astray by every wind of doctrine. It is truly lamentable to see on how poor a foundation many of the so called Mennonites are built and how easily they throw away the precious faith of their fathers, the glorious principles for which the martyrs poured out their blood like water, and that of turn to a more popular way than that of the cross. Let us, my beloved brethren, stand firm and be strong in the Lord and in the faith once delivered to the saints.

The reflection which our friend casts upon us is simply, that the Mennonites are not able to govern themselves, not able to counsel and guide their own church; not able to manage their own affairs. They should have a Baptist, learned, wise and influential to do this for them. Do our Mennonite brethren accept this? We think not. We think all our Mennonite brethren are able to oversee their own church affairs. But then, though many of them are now poor, they are becoming wealthy, and there will be pecuniary benefits to reap. Ah! indeed "one of the grandest fields for the right kind of a man!"

Let us watch and pray that we enter not into temptation.

## CHRIST'S DEATH SENTENCE.

The following is a copy of the most memorable sentence which has ever been pronounced in the annals of the world, namely, that of death against the Savior, with the remarks that *The Journal Le Droit* has collected, and the knowledge of which must be interesting in the highest degree to every Christian. It is word for word as follows:

Sentence pronounced by Pontius Pilate, intendant of the Lower Provinces of Galilee, that Jesus of Nazareth shall suffer death by the cross.

In the seventeenth year of the reign of the Emperor Tiberius, and on the 24th day of the month of March, in the most holy city of Jerusalem, during the pontificate of Annas and Caiaphas.

Pontius Pilate intendant of the Province of Lower Galilee, sitting to judgment in the Presidential seat of the Praetors, sentences Jesus of Nazareth to death on a cross between robbers, as the numerous and notorious testimonials of the people prove.

1. Jesus is a misleader.
2. He has excited the people to sedition.
3. He is an enemy to the laws.
4. He calls himself the Son of God.
5. He calls himself falsely, the king of Israel.

6. He went into a temple followed by a multitude carrying palms in their hands. Orders from the first centurion Quirillius Cornelius to bring him to the place of execution. Forbids all persons, rich or poor, to prevent the execution of Jesus.

The witnesses who have signed the execution of Jesus are:

1. Daniel Robani, Pharisee.
2. John Zorababel.
3. Raphael Robani.
4. Capet.

This plate is engraved on a plate of brass, in the Hebrew language, and on its sides are the following words: "A similar plate has been sent to each tribe." It was discovered in the year 1280, in the city of Aquila, in the kingdom of Naples; by a search made for Roman antiquities, and remained there until it was found by the commissioners of arts in the French army in Italy. Up to the time of the campaign in Southern Italy it was preserved in the Carthusians, near Naples, where it was kept in a box of ebony. Since then the relic has been kept in the chapel of Caserta. The Carthusians obtained, by their petitions, that the plate might be kept by them, which was an acknowledgment of the sacrifices which they made for the French army. The French translation was made literally by members of the commission of arts. Denon had a fac-simile of the plate engraved, which was bought by Lord Howard, on the sale of his cabinet for 2,900 francs. There seems to be no historical doubt as to the authenticity of this, the reasons of the sentence correspond exactly with those in the Gospel.

Although this sounds quite plausible, and may all be true, concerning the finding of this plate, yet it may also be one of the many cunning deceptions practiced by the corrupt and intriguing ecclesiastics of the time. Still, whether it is an actual relic of that memorable "court," or an imposition, it corresponds with reasons stated in the Gospels by the Jews. We therefore give it a place in our columns.—*Ed.*

## HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.  
J. S. COFFMAN, ASST. EDITOR.

November 1, 1887.

Entered at the Post Office at Elkhart, as second class mail matter.

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IF THE LABEL on your paper is not changed in the second number after you have sent money for it send us a card stating the case.

OUR FAMILY ALMANAC for 1888 is ready for delivery. Beside the usual astronomical calculations, which have been prepared by Bro. L. J. Heatwole of Dale Enterprise, Va., the almanac contains much that is interesting, instructive and edifying to the reader, and should find a place in every Mennonite family. Many people aiming at economy (which is highly recommendable and necessary) get one or more "Medical Almanacs," the contents of which are, on the whole, not at all suitable to be placed into the hands of children, and which may in the end be far more costly than an Almanac costing a few cents, and abounding in good religious and moral instruction. The Almanac is delivered at the following low rates:

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MENNONITE PUBLISHING CO.,  
Elkhart, Ind.

"HOME OF THE BLESSED" is the title of the beautiful hymn, written and set to music by our late Brother H. B. Brennenman. It is printed in sheet form with the music, and is for sale at this office.

Price 2 copies 5 cents by mail.  
" 12 " 25 " " "

THE HERALD FOR 1888.—Persons subscribing for the HERALD OF TRUTH for one year now will receive the paper from date to Dec. 1888, thus receiving the paper three months free. The HERALD in either English or German and the "COMPLETE WORKS OF MENNO SIMON" will be sent to new and old subscribers for \$4.50; the Herald in both languages and the above named book only \$5.00. Brethren, sisters and friends, tell your neighbors of these offers and help to enlarge the circulation of the paper and the works of Menno Simon by inducing your neighbors and friends to subscribe at once.

WORDS OF CHEER FOR 1888. As an inducement to all, to subscribe for the WORDS OF CHEER for 1888, we offer to send to every one who sends us 25 cents, the full price of the subscription, four beautiful colored picture cards, with texts. This includes old as well as new subscribers, but in every case to obtain the picture cards, the full price (25 cents) must be paid. We feel confident that these cards will please our young friends and we ask all to send at once and thus secure the cards, that they may show them to their neighbors and induce others to subscribe also. We hope by this means to increase our circulation largely, before the beginning of the New Year.

AN ADDRESS of the Representatives of Religious Society of friends, for Pennsylvania, New Jersey and Delaware, to their fellow citizens, on the subject of war, has been issued from the Friends, Book store 304 Arch street Philadelphia. Sixty-thousand copies have been printed for circulation and any who desire may obtain them by addressing as above.

BRO. J. S. COFFMAN left home the 19th of October, on a trip to Du Bois, and Owen and Clay Counties, Indiana. He will probably be away about three weeks.

RETURNED.—Bro. Jacob Crater and wife of Elkhart Co., Ind., returned safely and in good health, on the 20th of October from an extended visit to Chester and Montgomery counties, Pa. They report a very pleasant time with the brethren and friends there.

BRO. WILLIAM THIELENHOUSE of Kansas, whose name is familiar to many of our readers from the articles written by him, is at present on a trip to the East, and visited us on the 25th and 26th of October. He intends to visit at a number of places in Indiana, and extend his trip through Pennsylvania and on as far as New York City. He has in contemplation the publishing of a small book, meeting in his writings the errors now so extensively propagated by the Seventh Day Adventists.

MINISTER ORDAINED.—On Thursday Oct. 20th a minister was ordained at the Holdeman church, in Elkhart County. There were six candidates and the lot fell on Bro. Jacob Loucks. May the Lord bless him in the solemn duties of his office.

BAPTIZED.—During the meeting of conference recently 12 persons, mostly young people, were baptized and received into the church. We are glad to see so many come, and hope others may follow the example of those dear brethren and sisters.

COMMUNION SERVICES were held on Sunday Oct. 16, that Yellow Creek and at Holdeman's churches. On the 23d it was held at the Clinton church, but on account of rain the attendance was small. On the 26th it will be held at the Shaum Meeting-house, on the 30th at Shore and on the 6th of November, in Elkhart.

## CORRESPONDENCE.

HAPPINESS FOR FATHER.—On the 10th of October the five sisters and two brothers of the family met at the house of Daniel Hershberger in La Grange Co., Ind., to visit their aged father, Bro. Joseph Hershberger, who is now in his 76th year, and who, about eight months ago, was bereft of his companion of life. Two of the sisters live in Missouri, two sisters and a brother in La Grange Co., Ind., one sister in Carroll Co., Ind., and one brother in Michigan. It was a season of joy to the aged father to see, for the first time within 20 years, his children assembled thus. But how much more joy will there be when, by the grace of God the members of this family can meet in the land beyond the skies and press one another's hands in joyful greeting and sing the song of Moses and the Lamb! The living posterity of this aged father numbers seven children 63 grandchildren and 28 great grandchildren. May the Lord protect the brothers and sisters on their journey to their homes. II.

## INDIANA CONFERENCE REPORT.

The Annual Conference of Indiana, met in the Holdeman Church according to previous appointment, on the 13th of October, 1887. The service was opened by singing Hyman 47 in the Appendix. Bro. Nice, of Sterling, Illinois then held a short introductory discourse. After his greeting of peace from God, and his wish, that all might be present in the spirit of peace and to the glory of God, he read the lesson from John 17, following by remarks in substance as follows:

What a wonderfully instructive chapter this is! How blessed is the assurance that God gives us here through Jesus, when He declares that we are His. What a sacred responsibility is here also placed upon us as ministers of the Word, who are called to stand on the walls of Zion and call to the sinner: "Repent, and be converted to God." Then again we see in this chapter the blessed unity in which we should work together, when Christ says we shall become one as the Father and the Son are one. And since our work which is now before us is of so much moment, we should come in fervent prayer to God, that He be with us and direct us in our work.

A silent prayer was then offered in which each one present could pour out to God in secret the petitions of his soul.

Bro. Shaum then stated that this day would be used to consider any questions that the members of the conference might deem necessary.

Bro. Good of Ohio then presented a question sent to the conference for consideration. The question is, whether the Scripture will allow the church to receive into membership, a man who was married years ago to a woman who proved an adulteress, and whom he returned to her home and abandoned. He has not heard from her for ten years, and then she was living in the West, and was married. Since this time he had been married to another woman who has since died. It is his purpose soon to marry a sister in the church, and now he applies for membership.

Bro. Funk stated that it has been decided in the Indiana Conference, that when such come in the spirit of true penitence they can be received, provided they have done such act while they were in the world without Christ, and have been divorced from their marriage relations. Bro. Nice followed with statements about the same as these. Bro. Jos. Holdeman stated, that if we stand upon the articles of our confession, the matter is clear, as the confession of 1632 shows.

Bro. Nice stated that the Word does not give us room to reject such, and referred to the woman at the well, to whom Jesus offered salvation if she would ask; and to the woman who had been taken in the act of adultery. The conference de-

cided, that upon true repentance, such may be received into the church.

Remarks were made to show that the church can not sanction the giving of divorces, where the Scriptural cause does not exist. The question was also asked, whether those who have been married and have separated from their companions, without the Scriptural cause, without a divorce, may be received into membership. Other explanations followed, to show that those separated without a divorce, if they will neither seek a divorce nor marry again, may be received into membership. See 1 Cor. 6:11. After these proceedings prayer was offered by Bro. Miller and the conference adjourned for the forenoon.

After opening for the afternoon by singing and silent prayer, Bro. Shaum presented the query:

Has a minister a right to unite in marriage a man and woman, one of whom holds a divorce from a former companion without a scriptural cause?

The question was not answered definitely, but the feeling leaned on the negative side of the question.

Bro. Jacob Long asked whether a brother who was ill-used, or whose property was taken, had a right to go to law to vindicate himself, or make threats to do so.

Bro. J. Speicher sent by letter a similar question. Conference showed clearly by 1 Cor. 6 that we shall not be ready to go to law to vindicate ourselves or to hold our property. The spirit of our non-resistant confession is to "suffer wrong rather than do wrong." But if we are sued at law, or are arrested, we should have the right to answer for ourselves before the law.

Bro. Metzler laid before the conference the case of Bro. Harvey Priesner, who is in debt, without a hope of ever getting out. The conference consulted favorably upon his case, to help him and appointed a committee to see after Bro. Priesner's affairs, viz., Bro. William Holdeman of the Yellow Creek district, Bro. Abram Welty of the Holdeman district and Bro. Martin Loucks of the Shaum district.

Remarks were made on the necessity of holding the conference more publicly, so that the whole church might be edified, although some objection was made that confusion will be the result when there are too many together. It was also urged that the instruction meeting should be held in public, which met the approval of the conference. The church in Kent Co., Mich., sent in a request that they be allowed to hold a yearly home conference in the State of Michigan, which was granted.

The question of what should be done in the case of those who do not appear or answer at the council meeting was also presented. Conference agreed that all such should be visited by the deacons.

Remarks were also made concerning the best time for holding council meeting—Sunday or week-day. The matter was left at the discretion of each congregation. This closed the proceedings of the first day.

## SECOND DAY.

Conference was opened by singing. Bro. Miller then, after an address appealing to the heart for thankfulness to God, read 1 Cor. 3. He followed the reading in remarks of which the following is a small part:

Jesus became as a sinful creature for us; yet in his life he was pure, and not like us sinful beings. God now gives us a time of grace, that all we who believe might receive his peace through Jesus. But when this work has been done for us we become a light to the world and a salt to the earth. Thus we are different from the darkness of this sinful world. Then we also have no part in the affairs of this world, that is so far as the work of the world is against God and purity.

By this Scripture we see that a foundation has been laid for the church. The question comes to us whether we are truly his children, standing on the foundation which has been laid for us. God's building is thoroughly furnished, and we are here to be prepared to enter it. But as Adam received the two natures, we see that we are yet first in the carnal man, which must die before we can enter into that house of God. It appears that too many labor almost entirely for the interest of the old man, while the work of finding peace with God in the new man, is left for the last work.

These remarks were followed by an offering of silent prayer by the whole congregation. Bro. Nice then spoke of the importance of the position of the ministry. Great honor is sometimes given to the highest officer in the government, but his position is not so high or so important as that of the minister of the word of God. But when we see how weak we are in ourselves to do this great work, we would despair if it were not for the promises God has given us. Then He will never forsake or leave us. Then He will remember that Jesus has promised to send us the Comforter who will guide us into all truth. So we have both a guide and a Comforter who shall ever attend us through the journey of life, till at last shall be fulfilled the promise of the Savior that He will take his disciples to the place where he has gone, that where he is, there they may be also.

We see that there is a foundation, and we are here to prove ourselves whether we are still standing on this foundation. Brethren, are we standing on this foundation, in the love of Jesus, that the world may know that this spirit of love lives within us? Reference was made to Ezekiel's valley of dry bones to show how men must be brought into the spiritual life of God.



Man naturally is just the same as Adam was before he received the breath of life. He is like a musical instrument that must be acted upon by some other and exterior power to produce a tone. So man must be directed and acted upon by the power of God before he can be capable of doing anything.

We are in an evil time, and it seems that our dear church is going into decay. There is a spirit of carelessness growing in the church that would say: "This or that does not signify;" and the tenderness of the ministry which does not want to hurt people's feelings is bringing destruction to the churches. That disobedience also, which bears the warnings of the ministry and then goes out and lives as it ruins nature is destructive to the purity and charity which should reign in the church.

A part of Rom. 14 was read to show that we shall deal charitably toward the brethren. The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost. Oh let us have that spirit to exercise charity. It "suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, hopeth all things, endureth all things." The spirit of the world tends to lead to liberty to live according to the spirit of selfishness, and the churches are dragged gradually farther and farther away from God until they are almost if not entirely out in the world.

The musical instrument is one of the things that have been intruding upon the church, little by little, until it is getting a wonderful hold on the church. It originated in Cain's posterity, and now it is found in the houses of many of the church members. It is a dead object, and the argument that it was used under the law, will not hold good; for we are not under the law.

We see also that the spirit of non-resistance is being lost among some through worldly conformity. Some do not understand it because they have never studied it as they should. As an illustration of this we will notice the case of a man who, not being able to understand that war was wrong, asked: What would the country have come to if in the late war all the people had been like the Mennonites? The reply was that in that case there would have been no war.

Charity was argued from Matt. 18 to show that we are to become as little children. We are to carry the spirit of forgiveness and charity in all things.

Bro. Shaum followed, endorsing all the remarks of Bro. Nica. We are set as watchmen on the walls of Zion, and must "cry aloud and spare not." We as watchmen are to labor together in love, that

the church may be built on the foundation of love, for then it may also be built up in love. How earnestly we should contend against the sinful things that we find practiced around us! Oh, how can we keep our dear children from all the evils around us? Here are the enticing fairs, the shows, the suppers, the festivals, celebrations, Unions, etc., to lead them away from God.

I am determined on the principles of the non-resistant churches, as I can acknowledge none other and believe that none other will stand the test of the judgment.

A resolution was adopted, favoring the publication of an English Hymn and Tune book as suggested by the Virginia conference. With this closed the proceedings of the conference, to meet again at the Yellow Creek Meeting-house on Thursday preceding the second Friday in October 1888.

#### OUR TRIP TO PENNSYLVANIA.

Bro. Henry Shaum and the writer had for some time contemplated a visit to the churches in Eastern Pennsylvania. The Lord opened the way so that on the 7th of September we were able to leave our homes for that purpose. Sister Heller of Lancaster Co., who had been visiting friends in Elkhart Co., accompanied us. We left Elkhart late in the afternoon and by nine o'clock the following morning had reached Jordan, in Lincoln Co., Ont., the neighborhood commonly known as Twenty, lying adjacent to the Twenty-mile creek.

Here we were met by Bro. John F. Rittenhouse. We visited some in this vicinity, and held two meetings; the first in the Meeting-house on the Mountain in the evening of the day of our arrival which was very largely attended, and the other the following day, at Moyer's Meeting-house, where the attendance was not so large, where the subject of the discourse was Jas. 3:17.

We made only a very brief stay in this vicinity, as other causes, aside from the preaching of the Gospel were the chief inducements to stop here; we simply preached as we went, but have reason to believe that the effort was blessed of God and profitable to both hearers and speakers. The Church has certainly her trials, whatever may have been the cause, but we trust God may remember her in much mercy and fill every heart with a love so great and a devotion so sincere, that all partiality and selfishness may pass away, and all envy, strife, and divisions may be cast out and as one united body the Church here may stand forth in all her glory as a city that is set on a hill.

In the afternoon of Friday, September 9th, we bade friends and brethren farewell and Bro. Rittenhouse took us to St. Catharines where we awaited the train to take us to Niagara Falls.

While waiting we noticed that large quantities of peaches, grapes and some other fruit were being brought into that town for shipment to the larger cities. This is especially a fruit-growing country, and though the season was exceedingly dry, the fruit was quite abundant and also much of it of very good quality.

While we were thus detained I accidentally entered into conversation with a stranger who as it happened, was a very strong Seventh-day Adventist. During my conversation with him I could not help but notice one thing which made a deep impression on my mind. It was this, that much of his religion consisted entirely in the letter. How careful should we be that we have the *spirit* of the gospel and not the letter only. The apostle teaches us that the "letter killeth, but the spirit giveth life." He went so far as to assert that if he did not observe the Seventh day as the day of rest, he should consider himself as disobedient, and could not hope to be saved, notwithstanding that Jesus says, "The Sabbath was made for man and not man for the Sabbath." We have the sanction of Christ and his disciples for the keeping of the first day, and we feel very sure that if we fear God and serve him in all sincerity, every day of our lives, the keeping of the first day of the week will not stand against us in the great day of his coming.

After a while the train came and we were soon on our way eastward. We passed the great Falls, but could see very little of them. Soon, however, we entered the city of Buffalo, and after a short detention as night came on, proceeded on our way. On the train we met also two brethren from Lancaster, with whom we had much pleasant conversation, and thus our trip, through the long night, was not so wearisome.

At daylight we were detained for a couple of hours at Harrisburg, and in the early morning we walked out to see something of the town. It was market day and many farmers came in, already at that early hour to dispose of their produce. The thought occurred to me that we might find brethren from the surrounding country there, and to our pleasure we were not unsuccessful. Among them was Pre. John Erb and several others whose names I do not now remember.

We left Harrisburg at 7 o'clock and in a short time arrived at Mount Joy, Lancaster Co., Pa. Bro. Ephraim Nissley met us at the train. A year and a half ago when I arrived at Mount Joy, Bro. Nissley accompanied by Bro. Sem Brubaker, father of Bishop Jacob N. Brubaker, met me at the train. When I now inquired of Bro. Nissley, "How is Bro. Brubaker?" he replied, "Bro. Brubaker is lying on his cooling board." Such is life, and truly there is but a step between us and death.

After a brief visit with the sisters Horsh and Baer, our aged brother, Pre.

Peter Nissley, now in his eighty-sixth year, came and took us to his home. We had a pleasant visit with the aged brother, who still enjoys good health and a vigorous mind, and we trust the evening of his long and devoted life may be full of joy and peace, in the abiding hope of the life beyond.

In the afternoon Bro. Ephraim Nissley took us to visit several persons, among whom were sisters Weaver, Mumaw and Reist, with each of whom we had a season of devotion. The latter was confined to her bed. We were glad to find them all possessing a precious hope in the Savior. It is true we meet with afflictions in the world; there are trials and conflicts for us to endure, but we know that if by the grace of God, we hold out faithful to the end we shall obtain the crown of life.

In the evening an appointment had been made in Florin, where we met a large and very attentive congregation and had a very pleasant meeting. We endeavored to improve the time from Rom. 6.

On Sunday the 11th Preacher Nissley brought me to Landisville Meeting, while Bro. Shaum had gone with Bishop Martin Root and was present with the Brethren at Bassler's Meeting-house. It being examination day at Landisville, I spoke on several points presented to us in the 18th chapter of Matthew. The meeting was well attended, and there was excellent attention. Here I also met Bro. Thomas D. Yoder of Wernersville, Berks Co., with whom many of our readers are acquainted as a correspondent of the *HERALD*. At noon we were with Deacon Jacob Greider, and in the afternoon we attended the Sunday-school at the same place where we had meeting in the forenoon. The weather was somewhat unpleasant, though the attendance was fair. I spoke some words of instruction and admonition to the school and trust they may not have been altogether in vain. The brethren hold their Sunday-school in the meeting-house and not in some neighboring school-house, and this is right. Children should be made to feel from childhood that all their religious services, outside of the family, should be held in their church.

After Sunday-school I went home with Bro. Charles, who afterwards took me to visit Bro. John Casel, who is in very feeble health. I spent the night there, and the next morning had a very pleasant conversation and devotional exercises with him, after which Bro. John Casel Jr. took me to Landisville Meeting-house again to attend the funeral of Bro. Sem Brubaker. The weather was somewhat unpleasant, though many were present to see the remains of the old brother laid away to their last resting place.

Here we will close for this time, hoping to write more in the next number.

J. F. FUNK.

#### THE DESTRUCTION OF SODOM.

The warning was spoken; the righteous had gone;  
And the proud ones of Sodom were feasting alone;  
All gay was the banquet, the revel was long,  
With the pouring of wine and the breathing of song.  
'Twas an evening of beauty; the air was perfumed,  
The earth was all greenness, the trees were all bloom;  
And softly the delicate viol was heard,  
Like the murmur of love or the notes of a bird.  
And beautiful maidens moved down in the dance,  
With the magic of motion and sunshine of glance;  
And white arms wreathed lightly, and tresses fell free,  
As the plumage of bird in some tropical tree;  
Where the shrines of foul idols were lighted on high,  
And wantonness tempted the lust of the eye.  
'Midst rites of obscenity, strange, loathsome, abhorred,  
The blasphemer scoffed at the name of the Lord.  
Hard! the growl of the thunder, the quaking of earth!  
Woe, woe to the worship, and woe to the mirth!  
The black sky has opened—there is flame in the air—  
The red arm of vengeance is lifted and bare!  
Then the shriek of the dying rose wild where the song  
And the low tone of love had been whispered along;  
For the fierce flames went lightly o'er palace and bower,  
Like the red tongues of demons, to blast and devour!  
Down, down on the fallen the red ruin rained,  
And the reveler sank with his wine-cup undrained;  
The foot of the dancer, the music's loved thrill,  
And the shout and the laughter grew suddenly still.  
The last throbs of anguish was fearfully given;  
The last eye glared forth in its madness on Heaven!  
The last groan of horror rose wildly and vain,  
And death brooded over the Pride of the plain.  
—John G. Whittier.

#### FOR THE LITTLE READERS.

##### THE CRAFTY COVENANT. THE ENEMIES CONQUERED.

After the city of Ai had been taken, and its king, with his subjects and the city had been put to the fire and the sword, Joshua built an altar and made an offering of thanksgiving unto the Lord, for His mighty help. The people were all glad now, for the Lord had led them to victory.

In the same way, dear children, our hearts are made glad, when we are led by our Savior to victory over our sinful self. He destroys the city of our old nature, and Satan, its king with all his subjects, the sinful inclinations, He drives out, and

renews us by the Holy Spirit, which will then lead us into all truth, if we are obedient to Him.

Among the tribes of Canaan were the Hivites, and these had a city called Gibeon. When the kings of the tribes in Canaan heard how Israel's God led His people, they gathered themselves together to fight with Joshua and Israel. They thought that perhaps in this way they might drive the people of Israel out of the land again. But the Gibeonites, when they heard how Joshua had dealt with Jericho and Ai, they thought of a way to deceive the children of Israel and thus save themselves.

Accordingly they gathered some old, mouldy bread, and some old sacks and wine-bottles that were torn and bound up, and put them on the backs of a number of asses. Then some men put on very old, torn clothes and shoes and in this manner set off toward the camp of the Israelites at Gilgal. When they reached the camp they said:

We have come from a far country, and we want to make a league with you. Then the Israelites said to these Hivites: Perhaps you live near us, and how then can we make a union with you.

And they said to Joshua: We thy servants, come from a very far country, because of the name of the Lord. We have heard what great things He has done for you in Egypt. Therefore our elders commanded us to take victuals with us for the journey and go to meet you and say to you: We are your servants; therefore now make a league with us. This bread was quite fresh when we left our homes, but see, it is now dry and mouldy. These wine-bottles and these clothes and shoes were new and good when we started on our journey; but now they have got old and torn because we have been on our journey so long.

The Israelites believed their story and took them in. But they made a great mistake; for they did not ask God what they should do. O, how careful should we be that we do not try to do any thing against the will of God.

These Gibeonites came to Joshua with so much appearance of truth to their story that the Israelites were moved to sympathy and took them up as friends. Is it not the same with us? When we see a poor beggar we are moved to pity him without knowing that he may perhaps be a false crafty man.

Let us learn a spiritual lesson from this. As already said, the nations of Canaan are a figure of our sinful natures and inclinations. When we once renounce the sins of the world we must keep ourselves unspotted from those. We must always watch, and ask God for counsel and wisdom in whatsoever we do. Satan is crafty. He tries in every possible way to lead us into little sins and finally ensnare us completely and deprive us of the spiritual life. The Gibeonites pretended to come

with the name of God on their lips in order to deceive the Israelites more easily. Just so Satan sometimes comes with things that have a show of goodness and religion, but he hides the real motive until he has ensnared us; then we find out his real purpose, but not till the mischief is done. Thus it is if we appeal to our own wisdom or allow our feeling to carry us away. How kind therefore is God to us that He has brought all those things to pass with those people for our benefit, and thus always know where to go for counsel and wisdom in all our undertakings.

You will wonder, dear children, what became of these Gibeonites, for you see that they used crafty means to save themselves. It happened thus:

After Joshua had heard them, he made peace with them, and formed a league with them to let them live and the officers of the Israelites confirmed the league.

But since the city of Gibeon was, in reality, only a short distance from where the Israelites were encamped, the Israelites found out after three days how the Gibeonites had deceived them, and that, after all, they would live right amongst them. The Israelites saw their error, but because they had promised to let the Gibeonites live they were bound to keep their promise. But although they let the Gibeonites live, they made them all servants of the lowest kind, that is, they made them hew wood and draw water. This was a very heavy burden to the Gibeonites.

Now I will also tell you what became of the rest of the people of Canaan. There were five kings who banded themselves together and made war against the city of Gibeon, because the people of this city had made a league with Joshua. The Gibeonites send word to Joshua in great haste, asking him to come and help them, for these five kings had a great army. Then the Lord spoke to Joshua:

"Fear them not; for I have delivered them into thine hand; there shall not a man of them stand before thee."

With this promise Joshua moved forward from Gilgal and came against the Amorite kings. These were suddenly filled with a great fear, and they began to flee, and the Israelites followed them and slew a great number of them.

But this was not all. Listen, dear children, what a wonderful act God brought to pass to destroy the remainder of the hosts of the Amorites. He caused a great hail storm to pass over the Amorites and the hailstones were so large, that whole multitudes of the Amorites were struck dead by them.

God caused a still greater miracle to come to pass than this great hailstorm. Even now, when we read of it again and again we stop to wonder and think of the great and almighty power of God. God caused the sun and the moon to stand still on this day and let them stand for almost a whole day! Was not that

something truly wonderful? Do you think this is possible? that the sun and the moon, which always keep moving along day after day, and year after year, should suddenly stand still? Yes, the kind and mighty Creator of heaven and earth, the sun, moon and stars, has also made these heavenly bodies obey His commands, and as He has made them move, so He also can make them stand still. Therefore it was not the power of the Israelites, but the power of God, through which the Amorites were slain.

But the five kings had hidden in a cave. Yet this did not save them, for they were found out, and after they had been brought forth they were also slain.

God will also stand by us, and by His power put away our sins. Even the secret sins He will help us to overcome, if we bring them forth before Him, for before these also are removed we cannot have peace with God.

One nation after another was now overcome, and the land, which had been promised to these Israelites from the time of Abraham, was now taken into possession by the children of the promise—the chosen people of God.

The number of kings that were overcome before the land could be fully possessed was thirty one, namely:

The kings of Jericho, Ai, Jerusalem, Hebron, Jarmuth, Lachish, Eglon, Gezer, Debir, Geder, Hormah, Arad, Libnah, Adullam, Makedah, Bethel, Tappuah, Hephor, Aphek, Lasharon, Madon, Hazor, Shimron-meron, Achshaph, Taanach, Megiddo, Kedesh, Jokneam, Dor, the king of the nations of Gilgal, Tirzah.

These kings reigned over the countries of the Hittites, Amorites, Canaanites, Perizzites, Hivites and Jebusites. But the king of kings, was mightier than they, and before His almighty hand they fell with all their hosts, like the grass falls before the sickle or, that He may lead us with all their hosts, that He may lead us with all things to His care, that He may lead us and reign over us from our early youth; for He wants us to consecrate ourselves to him, in our youth, that he may make of us useful, valuable instruments in his hand, to work forth the salvation of the world.

(To be Continued.)

#### MY MOTHER'S BIBLE.

The venerable Dr. Haven writes the following words as a tribute to his Bible which he received from his mother:

"On one of the shelves in my library, surrounded by volumes of all kinds, on various subjects and in various languages, stands an old book, in its plain covering of brown paper, unpretentious to the eye, and apparently out of place among the more pretentious volumes that stand by its side. To the eye of a stranger it has certainly neither beauty nor comeli-

ness. Its covers are worn; its leaves marred by long use; its pages, once white, have become yellow with age; yet, old and worn as it is; to me it is the most beautiful and most valuable on my shelves. No other awakens such associations, or so appeals to all that is best and noblest within me. It is, or rather it was, my mother's Bible—companion of her best and holiest hours, source of her unspeakable joy and consolation. From it she derived the principles of a truly Christian life and character. It was the light to her feet and the lamp to her path. It was constantly by her side, and as her steps tottered in the advancing pilgrimage of life, and her eyes grew dim with age, more and more precious to her became the well-worn pages. One morning just as the stars were fading into the dawn of the coming Sabbath, the aged pilgrim passed on beyond the stars and beyond the morning, and entered into the rest of the eternal Sabbath—to look upon the face of Him of whom the law and the prophets had spoken, and whom not having seen she loved. And now no legacy was more precious to me than that old Bible. Years have passed; but it stands there on its shelf, eloquent as ever, witness of a beautiful life that is finished, and a silent monitor to the living. In hours of trial and sorrow it says: Be not cast down my son; for thou shalt yet praise Him who is the health of thy countenance, and thy God. In moments of weakness and fear it says: Be strong now, my son, and quit yourself manfully. When, sometimes, from the cares and conflicts of external life, I came back to the study, weary of the world and tired of men—of men that are so hard and selfish, and a world that is so unfeeling—and the strings of the souls have become untuned and discordant, I seem so hear that Book saying, as with the well-remembered tones of a voice long silent: Let not your heart be troubled. For what is your life? It is even as a vapor. Then my troubled spirit becomes calm; and the little world, that had grown so great and so formidable, sinks into its true place again. I am peaceful, I am strong. There is no need to take down the volume from the shelf or open it. A glance of the eye is sufficient. Memory and the law of association supply the rest. Yet there are occasions when it is otherwise; hours in life when some deeper grief has troubled the heart, some darker, heavier cloud is over the spirit and over the dwelling, and when it is a comfort to take down that old Bible and search its pages. Then for a time, the latest editions, the original languages, the notes and commentaries, and all the critical apparatus which the scholar gathers around him for the study of the Scriptures are laid aside; and the plain old English Bible that was my mother's is taken from the shelf."

#### SOMETHING TO CONSIDER.

Most of the readers of the HERALD do not remember the remarks of Bro. R. J. Heatwole in the HERALD of Sept. 15, concerning the Sunday-schools in Allen Co., O., in which he notices that "no time was taken up in listening to the secretary's reports, telling the number of scholars, teachers and visitors present."

I have given this matter some thought of late but have been unable to see that there is any benefit or advantage in these reports. I must confess it seems to me to be a somewhat useless exercise—one in which much time is taken up to no real profit. However, I suppose those who engage in it see some advantage in it and hence I have concluded to submit the question through the HERALD for information and explanation. If it is a good thing—a benefit and blessing to the school in any way, we also desire to have it in our schools. Let us hear from you brethren.

DANIEL SHENK.

THREE PERSONS KILLED ON THE RAILROAD.—Mrs. Jacob Stoltzfus of Leacock Twp., Lancaster Co., Pa., and her sister-in-law, Mrs. Barbara Stoltzfus of Kansas, who was visiting her, were instantly killed near Ronk's station on the Pennsylvania Railroad on Tuesday afternoon, Oct. 15th, by Fast Line train. They were driving southward and stopped at the railroad to permit the passage of a freight train. The latter obscured the approach of the fast train, which struck the wagon and completely demolished it. Mrs. Jacob Stoltzfus was thrown down an embankment and picked up dead, but Mrs. Barbara Stoltzfus lived a few minutes, although horribly mangled. The horse was carried nearly a hundred yards by the engine and was literally cut to pieces.—*Mount Joy Herald.*

#### Married.

MYERS.—BLEECHER.—On the 9th of October, at the residence of Bish. Isaac Eby, in Buycers-town, Lancaster county, Pa. By the same, Bro. Samuel H. Myers and Sister Winnie B. Blecher, both of Drumore Twp., Lancaster county, Pa.

HARRIS.—SHENK.—On the 27th of September, by Amos Shenk, Pre. Abraham B. Herr and Susan M. Shenk, both of Lancaster county, Pa.

#### Died.

SMITH.—September 30th, near Gingrich's Meeting-house, Lebanon county, Pa., of spinal disease, Cevilla, only daughter of Henry and Leah Smith, aged 14 years, 8 months and 18 days. Buried at Gingrich's 4th. Text, John 5:28. Buried at Gingrich's Meeting-house. A large congregation assembled to pay the last tribute of respect for the deceased. She was sick 73 days; was blind 21 days.

MARTIN.—On the 1st of September, in Waterloo county, Ontario, of typhoid fever, Absalom Martin, aged about 54 years. He was buried on the 16th. He leaves a large family and many relatives and friends to mourn his departure from their midst.

BRUBACHER.—On the 21st of September, near Waterloo, Waterloo county, Ontario, Enoch, son of John Brubacher, aged 22 years, 5 months and 7 days. He was buried on the 24th at the Eby Church. Services by Abram Martin and Moses Bowman.

MILLER.—On the 17th of September, in Elkhart county, Ind., Earl, son of John C. and Polly Miller, aged 10 months and 17 days. Full funeral services by D. J. Johns and Joseph D. Miller from Psalm 16:6 and 103:15, 16.

BOWMAN.—On the 30th of September, in LaGrange, Ind., of scarlet fever, Lena Elenora, daughter of Levi and Rebecca Bowman, aged 2 years, 1 month and 24 days. Funeral services by J. S. Hartzler.

I've passed beyond the pains I had  
And though it now may make you sad,  
I would not wish on earth to be  
For my Savior here can see  
He takes me in his arms so kind  
And brings to my angelic mind  
Such thoughts and songs that I can give  
Him praise where I have come to live.  
O seek to meet me here my dears  
Beyond the vale of sighs and tears  
Here God does wipe all tears away  
Together we can praise for aye.

STUTZMAN.—On the 3d of Oct, near Milford, Seaward county, Neb., of consumption, Leander, son of Christian and Mattie Stutzman aged 14 years, and 17 days. Buried on the 4th in the Amish Menonite graveyard, services by Jacob Rediger, Sr.

MOYER.—On the 27th of September, in Clinton Twp., Lincoln county, Ontario, of infirmities of old age, Bro. Samuel B. Moyer, aged 81 years, 6 months and 1 day. He was buried on the 30th at the Mountain church, followed by many relatives, neighbors and friends. Funeral services by A. K. Honsberger.

UMMEL.—On the 9th of September, in Berlin, Gentry county, Mo., after four days of suffering from sore throat, Rosa, widow of Pre. John Ummel, aged 84 years, and 8 months. She was a kind and faithful mother, and leaves 6 children, the youngest but 3 years old, to mourn their loss. Services by D. Campbell from Heb. 4.

BAER.—On the 6th of September, in York county, Pa., Sister Barbara, widow of Bro. Jacob Baer, deceased, aged 90 years, 10 months and 11 days. She was buried in Baer's graveyard. Services by Daniel Shenk and Martin Wistler from 2 Cor. 5:1, 2. She was faithful in her Christian duties and a beloved member of our church, and we trust she is with the redeemed.

CLYMER.—On Sept. 14th, in Warrington township, Bucks county, Pa., Benjamin Franklin, son of Eli and Magdalena Clymer, aged 13 years, 6 months and 4 days.

Forewell my calling me home;  
My Savior is calling me home;  
At the gate of the city eternal  
I'll wait and I'll wait till you come.

Little Frankie, kind and true,  
With bitter tears we part with you;  
We had no thought to see so soon  
Your sun go down at early noon.  
We thought to have you many days,  
But ours are not the Father's ways;  
Then Savior help to bear the stroke,  
Give grace to bow beneath the yoke.

Little Frankie who was called away so early in life was an unusually bright and intelligent boy. He was an obedient and dutiful child to his parents and all who knew him could not help but admire the many qualities shown by him. About four weeks ago he was taken sick with diphtheria, which afterwards turned into dropsy, of which he died. He suffered considerably during his sickness, but bore it very patiently, and expressed his willingness to go to that home where all sufferings are over. A short time before he died he told his weeping parents that he saw a bright light and would soon be safe in the arms of Jesus. The stroke falls heavily upon the parents, and they have the sympathy of their friends in this sad bereavement. May they find consolation in Him who doeth all things well, looking forward to the reunion with their loved one in that land where sorrow is unknown, and where God himself shall wipe away all tears. He was buried at Line Lexington on the 16th. Services by Pre. Weidner, Isaac Rickett and John Walters from John 14:2.

STRICKLER.—On the 3d of Sept., near Carlisle, Cumberland county, Pa., of typhoid fever, Bro. Abraham Strickler, aged 58 years, 1 month and 17 days. He leaves a deeply afflicted wife and four children, but they mourn not as those who have no hope. His remains were followed on the 5th, to their last resting place in the family burying ground, by a large concourse of relatives and friends.

#### Letters Received.

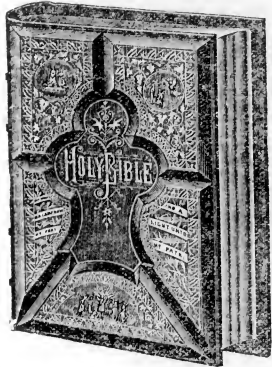
##### WITHOUT MONEY.

Martha Barkey,

##### WITH MONEY.

A—Daniel Amatz, B—Jorens H. B., Elizabeth K. Bare, D J Bergen, Samuel Brink, Samuel Beachy, Sylvia Bates, S. B. Burkholder, G. B. Bergen, F. Bookwalter, Joseph Burkholder, A. B. Bare, Magdalene Bucher, Benjamin Buller, Amos Bare, C—Christian Cough, John Culp, Sen., J. W. Coulson, L. C. Cook, D—Ben Decker, J. H. Detweiler, E—Jacob Eubach, Peter Eicher, F—Jacob Fitch, Wm G. Freed, C. J. Friesner, Klaas Fisher, G—Benjamin Gerig, Jacob L. Gingrich, Jos B Gerig, Susan Gehhart, Barbara Gingrich, Susanna Good, Isaac Gross, Peter H. Goetz, Samuel Guengerich, H—William Hart, Alice Hersh, Dr F. Herring, J. H. Hunsberger, Henry Hildebrand, Jacob Hilsen, Amos Hirsch, Hawks & Ewert, Geo. Hebrant, Amos Hildebrand, Michael Hofer, A. Horning, D. E. Hartzler, John H. Huber, J—C. Janssen, K—Peter Keller, Levi Kratz, Mathias Kleinasser, John H. Kreiler, A. H. Kaufman, Adam Kornhaus, Sarah Galt, A. S. King, L—Adam Landis, John C. Longhill, M. D. Lantz, Peter Linshin, H. Leach, David Martin, E. F. Milner, M—Catharine H. Metz, J. H. Miller, Isaac A. Jacob Mueller, John A. Miller, J. H. Miller, Isaac A. Jacob Mueller, J. C. Miller, Isaac H. Mast, Key S. C. Miller, Jacob B. Miller, James Metzler, J. M. T. Miller, E. F. Miller, G. Martin, Jacob Munchel, Joseph Nafziger, Eli Naley, Jacob Nussbaum, Carl Friesner, Geo W. Pender, J—John Penner, Carl Friesner, D. Peters & Co, Jacob J. Penner, R—Jos Roth, Barbara Rich, A. R. Rabiner, J. G. Roebuck, Peter Reiger, S. D. Ream, Thomas Ratkiss, Joseph F. Roth, G. R. Rompey, Nicholas Roth, Samuel Reesor, D. M. Reiser, S—J. S. Siemens, D. S. Slott, P. Schwartzentruber, Geo W. Schnorfer, Mark Seltzer, Henry M. Stauffer, H. Stoltzfus, Solomon Summer, C. P. Springer, Joseph Shoup, Geo Stykes, Amos Smith, A. J. Schrock, Philip Schrock, J. M. Smucker, George Schuck, C. J. Stutzman, Schrock, J. M. Smucker, George Schuck, C. J. Stutzman, J. M. Smucker, J. Schwartz, Wm Siemens, J. E. Smeithner, T—H. J. Troyer, N—John N. Nantz, V—John C. Voth, John Voth, W—James Wilson, Lizzie Wagner, Susanna Worst, Rev. John White, Jacob Welch, John Wipf, Levi Witmer, U—Eli H. Yoder, Z—John Zavitz, L. E. Zimmerman, D. K. Zook, David D. Zehr, Jacob M. Zimmar.



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are, denying it all and going on in wickedness to ruin. Let their end be a lesson to you and be like a wise man, who bends to this judgment and there learns to ask: What shall I do that I may escape this just condemnation and make sure of my life?

And this steward shows the highest point of his wisdom, in this that he sees his own inability to avoid or escape the impending ruin. He sees that he cannot avert the disaster, he cannot determine his future, but is dependent altogether upon the power of the same lord who has granted him his existence up to this present time. Therefore he sets about earnestly and cautiously to make good use of the long-suffering of his lord, so that he may, in the end be saved from the otherwise inevitable misery.

Come and let us learn wisdom from this. We stand before our heavenly Father like this steward before his lord: accused and judged. Many things have we neglected, lost and spent—committed many sins. How shall we escape condemnation? How can we make reparation? How shall we regain the lost, and overtake that which we have neglected? Only the foolish think we can do it by our works and efforts, only fools can hope to receive it at the hands of favorably disposed men and self-imputed wisdom. But those who have become wise for the kingdom of heaven know that all that we need in order that we may recompense the past and make sure of our future we must acknowledge as belonging to and coming from that Lord of whom we are totally unworthy. He still offers us grace in His word and all the possessions in His kingdom. O then let us accept of His grace and make good use of His goods, that our life may be redeemed from destruction and godliness and mercy may be ours forever. K.

#### CHURCH UNITY.

Paul tells the Corinthians, now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.—Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. *Is Christ divided?* Was Paul crucified for you? Or were ye baptized in the name of Paul? 1 Cor. 1:10, 12, 13.

We must not adhere too strongly to the ideas or the course of men, but take the word of God for our guide and prayerfully consider things in the light of God's teaching. Then only we can come to similarity of mind, and unity of mind will bring unity of action, by which alone also the church can prosper and the kingdom of Christ instead of the kingdom of Satan be spread in the world. K.

#### A CALL FOR LABORERS.

For the Herald of Truth.

"The harvest truly is great, but the laborers are few." Luke 10:2.

Jesus first called twelve disciples to preach the kingdom of God, and to heal the sick; but as more laborers were needed in the harvest, He sent out seventy more, and said, "The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that He would send forth laborers into his harvest."

In the parable of the sower, Jesus calls the field the world, and if we look out in the world, we must use the expression as Jesus did to his disciples. Lift up your eyes, and look on the fields, for they are white already to harvest. The promise is, "He that reapeth shall receive wages, and gathereth fruit unto life eternal." We who are the children of God are the ones who are to labor in the harvest. Are we laboring or are we standing idle? Jesus says he that gathereth not with me scattereth abroad. There is no standing still in the religion of Jesus, we either gather or scatter. Oh, that we all might gather more precious sheaves for the heavenly garner! We can labor in the harvest in many ways, by returning good for evil, by assisting the poor, by visiting the sick, the fatherless, and widows, which is pure and undefiled religion before God. We must also encourage the weak and faint; we must invite the sinner to forsake his evil ways and come to Christ. We are commanded to go on the highways, in the lanes and streets and ask them to come in. We must also ask those who have gone astray. Oh there is a great work to do, and there is a call for laborers on every side.

There has been frequent calls from our brethren in the west for more laborers, as there are many places in the western states where a few of our members have settled, but have no church organization. With Paul I must say, "The love of God constraineth me" to say a few words about it. Although there are some of our church members who say, "Our young brethren should not have so much to say about the church affairs," but Paul admonishes Timothy, and says: "Let no man despise thy youth." Jesus tells us to work while it is day, for the night cometh when no man can work. Jesus gives the command, "Go ye into all the world and teach all nations." Here is the command "Go," not "Wait till they call for you." And when the call is made, how few are willing to go. Oh for more of the love of God, that everything could be forsaken for Christ's sake! May God put it into the hearts of many of our brethren to use their means and talents, in helping to labor for this cause. It is not enough to speak about it, but efforts must be made. If we only speak about this matter and do not act, it will be about the same as we

can read in James. 2:15:16. "If a brother or sister be naked or destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body, what doth it profit?" Could no such men be found among our brethren, who would be willing, and apt to teach (as the scripture tells us they should be) and constrained by the love of God, to preach good tidings to the weak, comfort the broken hearted, proclaim liberty to the captives, and open the prisons to them that are found in sin. Proclaim the acceptable year of the Lord, and the day of vengeance of our God, comfort those that mourn, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called trees of righteousness, the planting of the Lord, that he might be glorified? If not let us pray the Lord of the harvest that he would send forth laborers into his harvest.

What a great reward for those who diligently labor in the harvest, for God is not unrighteous to forget your labor of love, in that ye have ministered to the saints, and do minister. The liberal soul shall be made fat; and he that watereth shall be watered also himself. "Inasmuch as ye have done it unto one of the least of my brethren, ye have done it unto me." Then the blessed words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," will be spoken unto us and we will be amply rewarded.

ISAAC A. WAMBOLD.

For the Herald of Truth.

#### OUR LIFE LOST, ETERNAL LIFE GAINED.

"Whoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it." Luke. 9:24.

The life that must be lost to which the Savior refers is the life of self which all are living according to nature, and is carnal, and as the Apostle Paul says not subject to the law of God neither indeed can be. He also says in Rom. 8:6 That, to be carnally minded is death, but to be spiritually minded is life and peace. Therefore we must lose our carnal mindlessness and forsake all sin and we will become spiritually minded and gain life everlasting. Oh how sad it is and what a great pity it is that so many are blinded by the God of this world that they cannot see the light of the glorious Gospel which is able to make them wise unto salvation, and to shun the path of sin which would eventually hurl them down to endless destruction. Oh sinners awake from your slumber of sin, arise from the dead and Christ will give thee light.

Have you not heard the Savior calling you again and again? and is He not even now knocking at the door of your heart, pleading with you to delay no longer, but now to forsake sin and accept the offers of mercy while it is yet called to day? Remember the Savior's words, "Whosoever saveth his life shall lose it." The loss will be sure and exceedingly great; no reclamation can be made for there is nothing to give in exchange for it. He also says, "What is a man profited if he gain the whole world and lose his own soul? One soul is worth more than the whole world. And yet how much do men trifle with their souls as if it were of little importance! What will become of them? Woe will be unto all such who regard not their souls, since Christ regarded them so highly and loved them so dearly that He suffered even to the death of the cross to redeem them! And how much ado is made to gain worldly pleasures which are fleeting and vain, and more than that, they bring a snare upon the soul, while the pleasures found in Christ in holy living, gladden the heart and uplift the soul.

Oh the great gain there is in living for Christ! Though all worldly pleasures must be forsaken and vain indulgences abandoned, the gain will be inexpressibly great for it gives sweet peace to the soul even here and true happiness lasting to all eternity. The Apostle Paul counted all else but dross that he might win Christ, and he suffered much for Christ's sake, but he was persuaded that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed. We also find that Moses who was called the son of Pharaoh's daughter esteemed the reproach of Christ greater riches than the treasures of Egypt, for he had respect unto the recompense of the reward. May all become willing to forsake sin, the life of self, and live for Christ and be eternally happy.

EMMA M. WAMBOLD.

For the Herald of Truth.

#### DISSENSION.

"Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? Or were ye baptized in the name of Paul? 1 Cor. 1:12, 13.

In looking over the different branches of our beloved Mennonite Church to-day, with its strifes, enjoyings and dissensions, I am not much surprised that the doctrine of defenselessness is practically losing ground and becoming a less prominent feature in the peculiarities of our confession of faith as compared with those of other churches. The expression "I am grieved to see the church in the

condition in which it now is," is perhaps old and unimpressive to many of our dear readers, but it is nevertheless the plain language of the hearts of many others, and indeed speaks of the sad but true state in which the church of our fathers, the church of Christ, is. Where there was in the time of Hubmor, Menno, and other men of the 16th century, a rapid growth in the church, and a healthy zeal to spread the gospel into all countries, there is now, alas, too much indifference, and even determined opposition to this kind of work.

So long as our forefathers worked faithfully in their calling of spreading the gospel, not only among the little communities in which they lived, but in strange places, the church flourished greatly and many were brought to Christ. But there came a time when this zeal was suppressed by the authorities, and the cause was hampered intentionally and unintentionally in every way, so that gradually what had once been a flaming fire of religious ardor, was smothered to a smoldering fire whose smoke, indeed, could be seen, but whose heat in many instances was hardly enough to kindle the additional fuel laid upon it.

Thus we have to look upon our church in many places this day. The parents belong to the church, but their children! they, alas, in many cases do not. It seems that they cannot keep their children within the church, and the sole reason for it is perhaps, that they themselves do not in their daily life show enough of the reality of the religion of Jesus Christ according to the teaching and doctrine of our church. Being then in such a condition does not fit them to be active members in the church family. Lacking in the spirit of love and zeal for the welfare of the church of Christ, there is consequently a lack of love and sympathy for its ministering servants. But what if the ministering servants themselves are wanting in this particular respect? The result is evident. Not being impelled by the full force of the love of God, there is no harmony of action, and want of interest in the work of saving the souls of men. Here then is where Satan has his stronghold. The young people and the members of the church as well, not being fed sufficiently with the bread of life, and taught in all earnestness the ways of the Lord, become lukewarm. Other interests, besides the salvation of the soul crowd religion into the background and make it a secondary matter, jealousies and envyings take root and grow, and that religion which is peaceable and long-suffering, meek and, in a word, Christlike, becomes practically imperceptible. Not being led entirely by the Holy Spirit causes a man to stumble at a great many things, and not this alone; a man who teaches the Bi-

ble from his own wisdom or from the wisdom of men is sure to fall into error. Being weak in the love of Christ; but strong in his own strength and determined in his mind, he will not allow himself to be corrected, but will hold to his opinions with all the tenacity of his nature.

This is one reason why we find so much dissension at many of our conferences. So long as we continue in this, the work done will be very small and imperfect, and the cause of Christ will suffer. Tenacity to one's own opinion in the face of reason and gospel gives the temper ample opportunity for furthering sedition and ill feeling in the church. Those who spurn the robe of charity and blindly rush on in their own opinions and will be liable at any time to rush into fatal error, and what is still worse, will drag others with them.

Another reason, and partly comprised in the first one is that people adhere, like the Pharisees, too much to the formalities of religion, and lose sight of the spiritual life that comes from God, and which is necessary above all things. Thus they become so much engaged in controversies about these matters that the work which Christ wants to be done is sadly neglected.

These wranglings about outside doctrines have caused most of the divisions in the church. A certain man would have a particular opinion regarding this or that thing, and because the rest would not all believe as he did he would withdraw from the church. If he is a minister, he invariably draws with him some members and often other ministers and another sect springs into existence. In this manner our Paul churches, Apollos factions, Cephas branches are caused, each claiming to be the church of Christ.

Christ cannot be divided and it is His will that the church should not be divided; therefore those divisions come from the workings of the carnal element, not from the spiritual (1 Cor. 3:2-5).

There are at least eight divisions in our church at the present day and the church in common is the common loser, because of these divisions. We lack in strength to carry on missionary work, both at home and still more abroad because there is no united effort made, but rather a pulling down by one faction of what the other builds up. Other denominations are not slow to take advantage of this and by encroachments reap what should properly belong to our church. We see this taking place all around us, and we stand helplessly by, having in our disintegrated state but very little power to resist these encroachments. Let the history of the Israelites in the Holy Land be a warning lesson to us, that we may be saved, spiritually, from their state. \*

## AN ANSWER TO BROTHER SHENK'S INQUIRY.

In the issue of the "Herald" for Nov. 1, an article or rather an inquiry appeared, relative to the advisability of having secretaries' reports read in our Sabbath Schools, and the writer, (Daniel Shenk) inviting discussion on the subject.

According as the inquiry put, and discussing a question of this order, it naturally brings up the whole management of a Sabbath-School; and as this is something that is attracting considerable attention in our church circles (as it ought to) and is rapidly becoming an institution of our Church and by prudent and God-fearing management and by the blessing of God, become as it were the nursery of the Church.

It behooves us therefore to watch and pray and be on our guard, when a Sabbath-School movement is inaugurated, that it is conducted in such a way and manner as to win the approbation of all God-fearing persons and prove a blessing to both Church and pupils.

In conducting a School, it should always be kept in remembrance, that we have the lambs of the flock to nourish and instruct in the Holy and inspired Word of God, and that children are naturally very quick of perception; more so oft times than those of maturer years, and anything superfluous or unnecessary, or anything that is done merely for a show, or to occupy time, will be quickly noticed by them, especially in Schools where there are many pupils so far advanced, as to be able to think for themselves, and in doing these things there are very bad impressions made, and often injure the effects which a Sabbath-School is intended to produce.

We will now consider what the brother had in view, and of what a secretary's report must necessarily consist. In most Schools the office of secretary and treasurer are united in one, and the one selected for this position has care of the funds for the maintenance of the School, to keep a record of pupils and teachers, and where a weekly record is kept it entails considerable labor on his part. Should he be a man of rather extended ideas he might easily get up a "report," that many might consider a very nice thing to have read before the school at the close of the session.

Just here I will state that for my part, I am decidedly unfavorable to anything of the kind being instituted in the Sabbath-Schools of the Mennonite Church, and will briefly state my reasons for so thinking, not that I condemn keeping an orderly report of a School, for there is no one more in favor of system and order in everything than myself. But this gar-  
nishing and touching up a report, to make

public in a vain and pompous way as I have been an indirect witness of, I condemn.

It is no doubt the wish and desire of those in charge, to have the teachers and pupils to attend as regularly as possible, and such action on their part does much to promote the welfare and usefulness of the School, and is therefore highly desirable; but it must always be kept in remembrance that there are oft times circumstances that will hinder some from regular attendance, those who are by all means the brightest, and attend from a sincere desire to be instructed.

sincere desire to be instructed.

And now the last day of the session comes. Teachers, pupils, friends of the School are gathered to witness the closing exercises. In schools where it is the custom, the secretary's report is read. Particular mention is made of the scholars who did not miss a day during the session. Perhaps a little honorable mention is made of them, commending their diligence in the Sunday-School cause, yet in face of all this they may be among the dullest of the School, and merely attended for the empty honor of hearing their names mentioned, and if they are tinctured with a certain degree of childish pride, you still stimulate it more by your imprudent action. While those to whom circumstances were not so favorable for regular attendance and perhaps some of them being of a timid nature, you make them feel as if they were slighted, and you do an injury to their dear little souls, which, if you fully understood the nature of, you would do everything in your power to recall. Here is where we believe harm is done.

In the management of the Sabbath-School it should always be kept in view that we are nothing but poor, weak creatures, liable to make mistakes, but we should at all times and on every occasion try to sow the seeds of meekness and humility in the hearts of the little ones; as the Mennonite Church professes to be a pattern of meekness and humility as God gives them grace. So our little ones should ever be the objects of our tenderest solicitude, as the prosperity and increase depends largely on the rising generation. Try and teach them the vital truths exactly as they are found in the Book of Life. Try and treat them one as the other, not showing preference or partiality. Try and make the Sunday-School a pleasant and interesting place for the older ones.

The superintendent especially should not arise before his school and try to string out an address as long as possible merely for the sake of speaking. Use the plainest and simplest language that you can express your thoughts in. The same with the prayer following. Present your petitions to the throne of grace, just as you feel. In trying to do your duty plainly and faithfully, God will add his

blessing, and you will surely win the love and respect of your school and then the way is paved for the realization of your fondest hopes, namely, the bringing of our young people into the fold.

It seems as if enough could not be said or written on the subject of meekness and humility. Every one who has taken the trouble to closely watch passing events cannot help but notice that pride and we might as well add hypocrisy are sweeping at a rapid rate over our country. Something must be done to counteract the evil. Would to God that the Sabbath-School might be the means of drawing the hearts of the children from these things, and by the blessing of God, truly become as it were the nursery of the Church, and not the nursery of pride and vanity as some think to be the case who do not have the charity to come and see themselves.

In closing I must again call the attention of the brethren and sisters of the neighborhood to diligent watching and prayer. Put on the whole armor of God. Pray to God to increase our usefulness in Sabbath-School work. Watch that nothing vain or superfluous creeps in. Conduct it just as if God was watching with a zealous eye the nourishment of his lambs. Try and make your pupils feel that they are all equal before God. Show favoritism to none but the greatest charity and love for all. Let alone the reading of secretary's fancy reports.

J. H. M.

*Kinzer's Lan. Co., Pa.*

For the Herald of Truth.

OUR HEAVENLY HOME.

As we were sitting around the fireside this evening singing the beautiful hymn, "My heavenly home is bright and fair," etc., thoughts came to mind concerning the importance of preparing ourselves for that lovely home. We are taught in the Holy Scriptures that there is a heavenly mansion reserved for the true and faithful.

Christ has said, "I go to prepare a place for you." But we must not think that God has ordained it, that we will have an "easy time" (that is following our carnal desires) in this life, and that He will then take us to that home, whether we have been willing to obey Him or not. God is as just as He is merciful. He only promises that home to those who are willing to be led by his guiding Spirit, and work faithfully till He comes to call us to that home.

If one of our earthly friends were to promise us a beautiful home, provided we do as they desire us to do, would we not do all in our power to gain that home? So we should be toward our heavenly Father. He has promised us a home if we do as He commands us. It then is

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our duty to do all in our power to please Him. Let us not sit down idly and think all we need to do is to be honest and upright and look to our own souls' welfare only! But let us do all we can to get those that are yet in darkness to come to Christ, the marvelous Light, and prepare themselves for that home! Oh let us seek to see the great importance of living a godly life, while we live here, that when our time comes to depart from this life we may inherit that heavenly mansion.

The prize is set before us, then let us earnestly labor to win it. Oh that we all could feel to say with the poet:

"Then fail this earth, let stars decline,  
And sun and moon refuse to shine,  
All nature sink and cease to be—  
That heavenly mansion stands for me."

CLARA M. BRUBAKER.

THE BIBLE STANDARD OF DRESS.

What is the Bible standard of dress? We answer *absolute* plainness; without superfluity, without ornament. Perhaps you will say, prove it. We will try. The word says, "Be not conformed to this world."—Rom. 12: 2. The original Greek word conform means to fashion in the same way. Fashion is of the world. The ancient Christians wore simple robes simply for decency and comfort. The Spirit says by the hand of Peter (1 Peter 1: 14), "As obedient children, not fashioning yourselves according to the former lusts." Here the word fashion is the same as in the Greek, as the word conform. The word conform, fashion, is a compound word made up of two words, the one meaning, habit, form, fashion; the other like, with, hence to form like, to make like, to fashion like. This would include the desire also. A person may dress like the world even to extreme plainness, and that is fashionable, and yet be proud, in the mind *desire* to be fashionable. We should be saved not only from the *form* of fashion, but also from the *desire* to be thus, and not to feel glad when the dress happens to come into fashion. There should be a desire to be unlike the world.

The natural heart desires to be fashionable. The regenerate heart does not desire it, but loathes it. The next verse indicates that the dress should be holy. "As he which hath called you is holy, so be ye holy in all manner of conversation." The word conversation means manner of life; not the word of our mouth. The same word is used in the 18th verse where it says, "redeemed from your vain conversation [manner of living]." If we do not fashion ourselves according to our former desires, then certainly we will not dress like the world. Again, the Spirit by the mouth of John says (1 John 2:15): "Love not the world, neither the things that are in the world." For all that are

in the world, the desire (lust) of the flesh, the desire (lust) of the eyes, and the desire of life are not of the Father, but of the world, that is, the desire for all of these things. The world passeth away and the desire thereof, from a Christian. The world, and worldly desire, go out of the heart at conversion. It passeth away, *now*. Let us turn to 1 Tim. 2: 9: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety." Not with interwoven, jeweled, ornamental hair, or gold or pearls (plaits), or costly array. Here are two facts, a direct command, and an absolute prohibition.

The command is, wear modest apparel. The Greek word used in this connection for adorn, indicates in connection with the word modest, that the clothing should be simply for a covering. The robe here spoken of, the *katastota*, was a long robe falling down to the feet in simple neatness to cover the body; and the word here indicates that there should be no ornament on it. In modest robes, is the idea. The same word is used in Heb. 12: 28,—serve God acceptably, *i. e.*, modestly. The words adorn, modest, and decent come from the same word in Greek. The literal would read something like this: In a robe, modest, with shame-facedness and sobriety to clothe themselves; not with, or in gold, etc. If not in gold, etc., then there is none of it on the person, for the Greek preposition *en* means in. Again, the idea of the word adorn carries the fact that modest apparel, plain apparel is adornment in God's eyes.

Again, the word sobriety indicates by its compound form that the mind is sound that dresses true. It is from two words, one meaning wise, the other to understand, judge, *i. e.*, to judge, to understand wisely. They are fools who dress in fashion, they are wise who dress plain. The second part of the verse is forbidding the putting on of gold or pearls; *i. e.*, jewels of every kind are forbidden. Also costly array, that is, array that the person esteems elegant, rich, costly, for the Greek word means all of these.

word means all of these.

Turn now to 1 Peter 3: 4-5, "While they behold your chaste [manner of life] conversation. \* \* \* Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel." Notice the thought, the manner of life, that is dress, not the outward, as the putting on of apparel; nothing extra, nothing superfluous, not even to plait the hair, which grows naturally; no gold, no extra robes, no extra thing, nothing outward, but let it be (a command) the hidden man of the heart, a meek and quiet spirit, which is not corruptible; which in the sight of God is of great price,—that is, costly, not costly clothing, but a rich, costly soul. The clothes will rot, corrupt, but a meek and quiet spirit will not; and then notice the

conclusion: "For after this manner in old times the holy women also \* \* \*, adorned themselves," ornamented themselves with a meek, quiet spirit, and a modest, plain robe. Biblical history teaches this. Even the refined Greeks wore the plain, flowing robe. How does the artist chisel his statue, which is to be the admiration of the world of art, and to live down the ages? In plain costume, with no ornament whatever.

So the conclusion is inevitable from the Bible, and history, and common sense, that extreme plainness is the true method of dress; not a ruffle, tuck, lace, feather, flower, extra ribbon or bow; in fact nothing but what belongs to the dress itself, and is necessary. But some say, I can wear these things and not be proud. Suppose you can. God forbids it; but you cannot wear them and not be proud. Take them all off and go out in the world and see how you feel about it. You would be ashamed without the Holy Ghost to cleanse you from the desire and make you love the plain way. Again, Jesus says, "By their fruit ye shall know them;" thus Jesus says your heart is like your dress. It is true that apples may be tied on a tree, but they will soon wilt and show the falsity of the fruit. So a proud heart will not long dress plain, nor a plain heart dress proudly. The command is as mandatory as the one "Thou shalt not kill"; "Thou shalt not steal"; "Thou shalt not commit adultery." We cannot dodge the truth, nor fix it up to suit our pride. Have you on the Bible robe, habit, inside and outwardly? Examine yourselves, whether ye be in the faith. Prove your own selves.—*Gal.*

CHRIST AND THE LEPER.

As He descended the mountain, and was just entering one of the little towns, probably a short distance in advance of the multitude, who, from natural respect would be likely to leave Him undisturbed after His labors, a pitiable spectacle met His eyes. Suddenly, with agonies of entreaty, falling first on his knees, then, in the anguish of his heart and the intensity of his supplication, prostrating himself upon his face, there appeared before Him, with bare head, and rent garments, and covered lips, a leper—"full of leprosy"—smitten with the worst and foulest form of that loathsome and terrible disease. It was, indeed, have required, on the part of the poor wretch, a stupendous faith to believe that the young Prophet of Nazareth was one who could heal a disease of which the worst misery was the belief that, when once thoroughly seated in the blood, it was ineradicable and progressive. And yet the concentrated hope of a life broke out in the man's impassioned prayer, "Lord, if thou wilt, Thou canst make me clean."



Prompt as an echo came the answer to his faith, "I will: be thou clean."

All Christ's miracles are revelations also. Sometimes, when the circumstances of the case required it, He delayed His answer to a sufferer's prayer. But we are never told that there was a moment's pause when a *leper* cried to Him.

Leprosy was an acknowledged type of sin, and Christ would teach us that the heartfelt prayer of the sinners to be purged and cleansed is always met by instantaneous acceptance. When David, the type of all true penitents, cried with intense contrition, "I have sinned against the Lord," Nathan could instantly convey to him God's gracious message, "The Lord also bath put away thy sin; thou shalt not die." Instantly stretching forth His hand, our Lord touched the leper, and he was cleansed.

It was a glorious violation of the *letter* of the Law, which attached ceremonial pollution to a leper's touch; but it was at the same time a glorious illustration of the *spirit* of the Law, which was that mercy is better than sacrifice. The hand of Jesus was not polluted by touching the leper's body, but the leper's whole body was cleansed by the touch of that holy hand. It was even thus that he touched our sinful, human nature, and yet remained without spot of sin.

Parrar.

## HOLINESS.

"Create in me a clean heart, O, God," Psalm 51:10.

This text is a prayer, an earnest, faithful prayer, which was uttered by King David. It is an acknowledgment of human inability.

He acknowledges that he cannot cleanse his own heart. He had plunged himself into a great calamity, by trusting to his own judgment and following after the natural man; but now he proposes to be "led by the Spirit." "It is the Spirit that quickeneth; the flesh profiteth nothing."—John 6:63. "There is now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."—Rom. 8:1.

2. He acknowledges God's power "Create."—To create is "to bring into being to cause to exist." This God must do,—God alone can change a heart of stone into a heart of flesh. He alone can speak the life-giving word, and a "Lazarus comes forth." The leper is cleansed, the lame leap for joy, and the tongues of the dumb sing, "But power divine can do the deed."

When the new creation takes place, a true missionary spirit springs up in the heart, and there is a great anxiety to see others plunge in and be made perfectly whole.

"The arms of love that compass me  
Would all mankind embrace."

A soul never experiences the condition named in our text without first experiencing its need of the cleansing blood. David prayed, "Create in me a clean heart, O God." His prayer was definite, and he prayed for just what he needed. He did not try to "get around the cross," and ask God for a "richer experience, or a "deeper work of grace," but asked for a "clean heart." He felt his need of something to hold him steady in the hour of temptation, and likewise his need of a perfect shelter in time of storm, an Anchor to hold him while the billows rolled over him. Various ideas possess the public mind in regard to heart purity. Among them is that of evolution, or growth. There is a growth in holiness, but not *into* holiness. The Scriptures teach that holiness is secured by creating and cleansing power, and not by growth in grace. In point of time, their united language is, "Behold, now is the accepted time; behold, now is the day of salvation." After having met the conditions, as prescribed in God's Word, then by a living, saving faith, the blood of cleansing is applied in the twinkling of an eye. "Purity is not a question of time;" but just the instant a fully consecrated soul believes on the Lord Jesus Christ for his complete cleansing, the work is done. Fletcher says, "A quick operation is this, which is compared

A clean heart is necessary; (1) Because God commands us to be holy. His commands are authoritative. (2) We must be like him, to see his face in peace, and to enjoy his presence forever. (3) It is for God's glory; and our eternal good. (4) It increases our usefulness, and likewise our power to resist temptation.

In conclusion, allow me to ask you, dear reader, if you are the happy possessor of a clean heart. If not, why not? We cannot retain the witness of a justified state without holiness. If we walk in the light, it will lead us into this blessed experience of a clean heart. May this be your happy lot.—*W. W. Brown.*

## THRASHING THE WRONG MAN.

Under the heading, "A BRUTE OF A MAN" a correspondent of a certain paper says:

"A being having the shape of a man came from a saloon, where he had been

drinking, seeing a little girl on the sidewalk, he up with his foot and gave her a kick in the stomach. No policeman was about, but the father of the child saw the deed, and gave the man a thrashing, just what he ought to have had. The alcohol devil makes men worse than brutes. They sink manhood, become devilish, and injure the innocent. Yet there are some people who go round crying, 'whiskey hurts no one but the man who drinks it,' etc."

Now, while we consider the drunkard a curse to society we still think that after all this poor drunkard was not alone to blame. He who was brutal and debased enough to give liquor to this man surely is every whit as much to blame as the drunkard was for acting the brute, because he gave him that which caused the perpetration of the act, and the writer attacks the wrong man and in a not very elegant way either. "Take away the water, and the fish dies," is a moral which can be applied to this case; for as long as these saloons and drinking hells are kept open and strewed over every city, town and village in the land, such and worse evils are the order of the day, in spite of the best moral and religious influences in the land.

"CHRISTIAN GOSSIP."

The vice before us may spring from no evil design, yet be capable of the same effects. It would seem, by the frequent hints in the letters of St. Paul and St. James, to have come down to us by unbroken succession from the primitive time; and the portraiture is so exact that none can fail to recognize it, of those "wandering from house to house, not only idle but busybodies, speaking things which they ought not." Every town, every parish has some of these social persons, of so disinterested a character that

they spend their time on few selfish cares at home. "Nothing human is foreign" to them; their omnipresence is a miracle; wherever you go, in church or street, or at the social board, they are there; they gather the floating gossip of the neighborhood; every person is known by this detective police; every topic is sifted; and, such is their imaginative powers, that they can throw a charm of mystery over the slenderest facts and create a world out of nothing. It may be the history of some family circle, the quarrel between husband and wife, a legacy or a loss, a betrothal or a divorce, a jest or a scandal; it may be a question of church costume or it may be the last sermon, and it is strange with what sagacity they know the very individual whose faults were touched by it; yet all is talked over with no malice, but with a christian regret, or whispered secrecy; and so, as some insects are said to thrive on the poison of plants, these persons enjoy life.

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and are held very social characters. And what is the result? A word, whispered in secret, is heard on the housetops; old friends are severed, a neighborhood convulsed, or parish divided. Is there, I pray you, a creature more contemptible than this, who fattens on the grief of others, and passes day and night in such petty larceny? This christian gossip is simply slander; and if without evil motive, it is often the worse, because it goes for harmless conversation. And what does the morality of the Gospel teach us here? It is that for every idle word God shall bring us into judgment; not as some foolish expositors have rendered the warning, each word of harmless mirth, but terrible words that leave a sting behind them; terrible words that fall from our reckless lips, and hurt our neighbors; the words of prying curiosity, of selfish suspicion of sly defamation. How few dream of their responsibility in this! We know the power of strychnine or arsenic, but not of a word. What undesigned phrases we drop in conversation, and forget as soon as passed, yet they are never forgotten. What insignificant insect may have fatal sting! What have not even the best of us said in moments of thoughtlessness which we would give a fortune to recall, it has been too late even for regret or excuse; and what sears, too, we still bear of wounds given us by unthinking hands, which have made our whole life unhappy! Words, I repeat, are not pulses of the air. Words are things. Alas how fearful is the thought, that in the day when the secrets of the heart are revealed, so many blasted characters, many tortured souls may stand as witnesses of wrong, and the wanton wretch breathed in secret comes back in echo of thunder to pronounce us guilty of death! It is the sin of us all. We all too much.—*E. A. Washburne.*

AMERICAN PEACE SOCIETY  
REPORT.

## AN EXTRACT.

At the last annual meeting the Secretary was absent, being engaged in visiting State religious meetings at the West—(besides making several detours to accept invitations to give public lectures)—and to engage the co-operation of the Presbyterian Church then holding its General Assembly at Minneapolis. He was absent nearly six weeks and delivered sermons and addresses in the States of New Jersey, New York, Ohio, Michigan, Indiana, Illinois, Iowa, Minnesota, and in Dakota Territory. He was cordially received, especially by those traditional opponents of war the Mennonites, whose headquarters are at Elkhart, Ind., and by the Friends in Iowa, Illinois and Minnesota. The Presbyterian Assembly approved the work

and appointed a standing committee, its representative men, on Peace. The Congregational National Council at Chicago, and similar bodies also took favorable action. During the winter and spring he has visited both Philadelphia and Providence twice, preaching in Presbyterian, Baptist and Unitarian pulpits and addressing the different meetings of ministers.

A recent inspection of the battlefield of Gettysburg with several veteran officers from the State of Maine who fought there, added to his knowledge of that bloody field made familiar to him by his presence during the battle. He addressed a meeting largely made up of the officers and students of the Lutheran Theological Seminary, situated at the center of Gen. Lee's final line of defense, and those of Pennsylvania College which was crowded with Confederate wounded during and after the battle. In response to a declaration of our peace sentiments, the chairman of that meeting said, "We all believe in them."

These Institutions we recommend as among those to which an offering of prizes for essays on Peace and Arbitration should be made, thus shedding the saving light of peace on the very spot where the flame of war has been most lurid and devouring.

Our work met with a cordial reception in the city and county of Lancaster, Pa. Lutheran, Methodist, German, Reformed and Presbyterian pulpits were open to us. Interviews with leading men of the Mennonites, Winebrennerians and Dunkards, who are numerous in that region, were very satisfactory.

The proposed visit to southern capitals, Legislatures and churches was deferred solely from the lack of means to meet expenses in a region where few or no collections are likely to be made. We recommend special efforts to insure a kindly and peaceful invasion of the South the coming year by our Society. That the door is open and good-will may thus be promoted and the cause of universal peace advanced, was demonstrated by our visit to Richmond, Va., the year previous.

Most of our other Peace meetings have been held at different points in New England, and with the churches of various denominations. Fast Day, Thanksgiving, Independence and Decoration Days afford favorable opportunities for addresses on the subject of war and peace, which have been improved. ROWLAND B. HOWARD.

THANKSGIVING.

"O give thanks unto the Lord; for he is good; for his mercy endureth forever. Who giveth food to all flesh." Ps. 138:1, 25.

"The earth is the Lord's, and the fullness thereof," and all the blessings with which humanity is blessed come from

God. He does indeed "abundantly bless our provision," and doth "satisfy the poor with bread"; He gives us what we need for sustenance, and far more than we are worthy of receiving.

The president of the United States has issued a proclamation to the people that the 24th day of November be observed as a day of national thanksgiving to God for His bounties. In Canada the 17th has been chosen for a day of thanksgiving to our Maker. Well may we be thankful to God even for this, that He has put it into the hearts of those in authority to proclaim from year to year a day to be devoted to grateful acknowledgments to the Giver of every good and perfect gift, for His bounty and munificence. "Blessed is the nation whose God is the Lord," is the language of David, as also the words of our text.

God sends His blessings in a variety of ways, some of which are not at first understood by us. He sometimes sends us affliction, and we are prone to think only of it and not of the good which God means to work through it. His ways are past finding out and His wisdom is far beyond our comprehension. Job says, "It was good for me that I have been afflicted," and so have many expressed themselves since his time.

Whether then we are on beds of affliction, or enjoying the direct and visible blessings of God let us be grateful to Him who gives us nothing but that which is best for us—to Him who is too kind to err—and who crowns us with loving kindness and tender mercies all the days of our lives.

We as a church have reason to be thankful to God for the blessings He has bestowed upon us temporally and spiritually. Although there is by far too much indifference manifested in the cause of Christ in many congregations, and the enemy has succeeded in bringing about more or less strife and dissension among members, yet we rejoice that there are other places in which precious souls are gathered into the vineyard of the Lord and the work is prospering.

Temporally we have been blessed al-  
most everywhere with a bountiful harvest.  
The words of Christ directed to His ap-  
ostles, "Freely have ye received, freely  
give," might be applied to our temporal  
blessings. If God has dealt bountifully  
with us why should we be loth to give of  
that bounty to those who are in need. We  
can also use these pecuniary means which  
God places in our hands—and indeed we  
do to use them—for helping those who  
are engaged in the work of saving souls  
for Christ. There are two ways of using  
"mammon," and he is wise who uses him  
in aiding the cause of Christ. Making a  
friend of him for this person is what will  
endure in the least keep us from the ever-  
lasting habitations," which God has pre-  
pared for all them that do His will. P

## HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.  
J. S. COFFMAN, ASST. EDITOR.

November 15, 1887.

Entered at the Post Office at Elkhart, as second class mail matter.

PRICE, ONE DOLLAR PER YEAR.

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OUR FAMILY ALMANAC for 1888 is ready for delivery. Beside the usual astronomical calculations, which have been prepared by Bro. L. J. Heatwole of Dale Enterprise, Va., the almanac contains much that is interesting, instructive and edifying to the reader, and should find a place in every Mennonite family. Many people aiming at economy (which is highly recommendable and necessary) get one or more "Medical Almanacs," the contents of which are, on the whole, not at all suitable to be placed into the hands of children, and which may in the end be far more costly than an Almanac costing a few cents, and abounding in good religious and moral instruction. The Almanac is delivered at the following low rates:

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Price 2 copies 5 cents by mail.  
" 12 " 25 " " "

THE HERALD FOR 1888.—Persons subscribing for the HERALD OF TRUTH for one year now will receive the paper from date to Dec. 1888, thus receiving the paper three months free. The HERALD in either English or German and the "COMPLETE WORKS OF MENNO SIMON" will be sent to new and old subscribers for \$4.50; the Herald in both languages and the above named book only \$5.00. Brethren, sisters and friends, tell your neighbors of these offers and help to enlarge the circulation of the paper and the works of Menno Simon by inducing your neighbors and friends to subscribe at once.

WORDS OF CHEER FOR 1888. As an inducement to all, to subscribe for the WORDS OF CHEER for 1888, we offer to send to every one who sends us 25 cents, the full price of the subscription, four beautiful colored picture cards, with texts. This includes old as well as new subscribers, but in every case to obtain the picture cards, the full price (25 cents) must be paid. We feel confident that these cards will please our young friends and we ask all to send at once and thus secure the cards, that they may show them to their neighbors and induce others to subscribe also. We hope by this means to increase our circulation largely, before the beginning of the New Year.

BRO. NOAH METZLER left Elkhart on Saturday morning Nov. 5th, for a trip to the church in Livingston, Tazewell, Whiteside and Stephenson counties, Illinois. We trust he may have a pleasant and profitable visit, and be the means of encouraging and strengthening the hands of the children of God where he visits.

BRO. JACOB LEATHERMAN of the Deep Run church, Bucks Co., Pa. is reported very low with cancer and is not expected to live. The disease is affecting his brain, and perhaps before our readers get the paper, he will have crossed the Jordan of death.

EXHAUSTED.—The Herald of Truth for Oct. 15th, is exhausted and we cannot furnish any more copies of that issue.

## CHURCH NEWS.

FROM VIRGINIA.—On Saturday, October 15th, 12 persons were baptized and received into membership. One was added by confession. The communion on Sunday following was largely attended and was a pleasant and interesting time.

FROM DEEP RUN, BUCKS CO., PA.—Thirty persons have made application for membership in the church at Deep Run and are being instructed in the faith prior to their baptism. May the work go on, and may we all be encouraged to walk faithfully in the ways of the Lord.

MINISTER CHOSEN.—In the church near Bowmanville, Lancaster Co., Pa., Bro. Henry G. Good, was chosen and ordained to the ministry, to fill the vacancy occasioned by the death of Pre. Christian Stauffer. May the Lord bless the dear brother in the important duties belonging to his office, and may he be an instrument in the hands of the Lord through which much good may be done.

FROM LAWRENCE CO., PA.—The brethren Jonathan, Christian, Abraham and Jacob Kinnig of Logan Co., Ohio, made a visit to Lawrence Co., Pa., to attend communion services once more with their aged mother and their remaining brethren. May the Lord bless these brethren in their journey through life until they shall partake anew of the communion in the mansions of God.

FROM CHAMBERSBURG PA.—On Saturday the 29th of October, 8 young converts were received into the church by baptism. May they be bright and shining lights in the church. On Sunday there was communion meeting at the same place (at the Meeting-house near Chambersburg). A large number of people assembled and many partook of the bread and wine in remembrance of our dear redeemer's suffering and death on Calvary for the redemption of the world.

FROM FAYETTE CO., PA.—Bro. Durr writes that the conference of the Western District of Pennsylvania, held at Mason-town on the 21st of October passed off very pleasantly, and all the members worked together in the spirit of unity. The communion was held on Sunday following. All the meetings were well attended. Two persons were added to the church, and others seem to be counting the cost. The interest that is at present manifested by the church and others is a matter of much encouragement at present.

FROM WATERLOO CO., ONTARIO.—Communion services were held at the Eby church, in Berlin, Waterloo Co., Ontario, in which 142 brethren and sisters participated,

Bishop Amos Cressman officiated, Bishop Elias Weber being at the time with the church in the vicinity, of Port Elgin, Ontario. Bro. Gilbert Bears, of Welland Co., Ontario, paid a visit to the church in Waterloo county, recently and filled a number of appointments, being present also at the communion services at Eby's church. Bro. Bears preaches exclusively in the English language, as he is not familiar with the German language.

## CORRESPONDENCE.

FROM DUBOIS CO., IND.—Bro. John S. Coffman was with us from Oct. 20th to 28th. We were glad to meet the dear brother. He held a number of meetings while here. On Sunday the 23d he held a communion service at the Roach School-house. On Monday we held one meeting at Brushey Fork Church. He held services three times in the Bird's Eye M. E. Church. The brother labored very earnestly while with us and I think there were a great many encouraged, and others who are still in the worldly state were almost if not entirely persuaded. Bro. Coffman left us on the night of the 28th, going from here to Clay City, in Clay Co., Ind. Since he left I received word from him that he was in good health. May the Lord be with him and strengthen him for his labors.

A. CROOK.

FROM HOWARD AND MIAMI COUNTIES, IND.—The Amish Mennonite Church, in Howard and Miami counties enjoyed a pleasant visit from Bish. Jonathan Schmucker of Nappanee, Ind. On Thursday evening Oct. 27th, he spoke from the text, Matt. 25:14. The following evening he spoke from Micha 6:8, and on the 29th from 1 Cor. 13:11. On Sunday we had communion services, and commemorated the dying love of Jesus with the visible emblems of bread and wine, and also observed the washing of one another's feet. A very large number of brethren and sisters participated in those solemn services.

On Sunday, November 6th, we had another visit from Bro. J. Beck, of Arkansas, and Christian Yoder, of Logan Co., Ohio. Bro. Beck spoke from the 5th chapter of Matt. On Sunday evening Bro. Yoder spoke from 1 Jn., chapter 1.

G. W. N.

PAINFUL ACCIDENT.—On the 7th of October, as Bro. Isaac Shellenberger, near Richfield, Juniata Co., Pa., was engaged in threshing, having finished the wheat, he reached in behind the machine to clean off the grain which had accumulated on the board, and have it run through the cleaner, and as he did so his sleeve

and arm were caught in the cylinder and torn into strips up to his elbow. He how- ever walked to the house, holding his arm so as to prevent the profuse bleeding. When he came as far as the porch he sank down and had to be assisted into the house. Physicians were sent for, and after some delay on account of the great weakness, occasioned by so much loss of blood, his arm was amputated and at last accounts good hopes were entertained for his recovery. This is indeed a very sad accident and persons cannot be too careful when working around machinery, that they do not endanger life and limbs.

FROM MONTGOMERY CO., PA.—At Skip-pack thirteen persons were baptized, and received into the church to-day (Nov. 6th), four were baptized in the Meeting-house and nine in the Skipack Creek, near Henry Wismer's. They were all young married people except one who was an old man, who yet felt it his duty to give himself to the Lord and obey the command of the Savior.

It has caused us brethren and sisters joy that the Lord made these dear souls willing to come out on the Lord's side, and to resolve not to live any longer for themselves.

May the Lord lead and guide them on the narrow way, and keep them until they reach the blissful abode, where storms are over and trials are known no more. I also trust that those of us who have already for some time been engaged in the service of the Lord, may renew our covenant vows, and not forget that we are not yet out of danger.

I would also appeal to those who are yet out of Christ, if any such should read this article: Do not put off repentance for a more convenient season, but come at once; come in the day of grace; come while the good Spirit is striving in your hearts. It is dangerous to put it off. O come when you feel that you ought to give yourself to the Lord, and make your peace with God, that your souls may be saved. Remember, dear reader, that you cannot come to Jesus without feeling the necessity of coming to him. If you do not feel the necessity now, pray earnestly to feel your heavenly Father to give you to feel this necessity. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Jesus stands with outstretched arms, inviting us to come to him and learn of him. What have you to lose if you come to the Savior? You have nothing to lose, but every thing to gain. The apostle tells us that godliness is profitable to all things, having the promise of the life that now is, and that which is to come.

J. G. D.

## OUR JOURNEY.

Saturday Sept. 3d we left Bro. H. L. Shelly's at Reddick, Ill, and came to Bro. Peter Hann's near Cullom in Livingston Co. Here we remained over two Sundays and were made very glad at the evident determination of the brethren and sisters to carefully and prayerfully labor for the things that tend to peace. Bro. Peter Unsicker, who for a time felt the work of the ministry too great a task for him has now resumed the work again with renewed energy.

Bro. Christian Schantz, recently ordained to the ministry and Bro. Unsicker are laboring harmoniously together, and by the aid of their deacon brethren, Hann and Snyder, with the prayers of the brotherhood, the prosperity of the church is hoped for.

The aged Bro. Shelly of Reddick, sixteen miles distant, preaches for them every two weeks when the weather is favorable enough to go so far. Bro. J. S. Coffman from Elkhart meets with them also occasionally. Thus if we consider all the agencies that may be faithfully at work here we conclude the enemy ought to be kept out and souls gathered into the church.

Monday the 12th, we left the Cullom brotherhood, starting from Bro. Schantz where we had visited our old friend Abraham Harsberger who had his home with us in Kansas some years ago.

We journeyed four days and came to my brother-in-law Charles H. Rodgers and family in Henry county, Ill, stopping on the way with Pre. John P. Smith, John Zeisert, and Bro. Emmanuel Hartman.

After a two weeks Fest and visit with my friends and acquaintances here we traveled again four days to the neighborhood of Bro. Wm. Lineweaver and Bro. Solomon Wenger in Keokuk county, near South English, Iowa. Bro. L. has been sickly all summer and is not very strong yet. These are the only two brethren of our faith in this vicinity and they only come an occasional visit from our ministers, but while this is true, we are glad to say they have a good religious influence near them. The Dunkards have a church house and regular services near by them.

On our way here from Illinois we were much gratified to meet with Bro. Jacob Yoder and family at their home in Johnson Co., Iowa.

We formed an acquaintance with them a few years ago in McPherson Co., Kansas, and entertained no thought of meeting them again after they moved from Kansas to Iowa.

"Sweet O sweet is the sensation,  
When kind friends do meet.  
But the thought of separation,  
Mingles bitter with the sweet."



Oct 13th. After another four days travel we were entertained by Bro. Abraham Bisey and family near Cherry Box, Shelby Co., Mo. We remained here among the brethren over Sunday, during which time a number of meetings and one communion service were held by the brethren John Brubaker, minister in charge here, and D. F. Driver from Morgan Co., Mo.

The membership here numbers only about sixteen and they earnestly desire visits from our people abroad, especially ministers; but any one will be very hospitably received and heartily welcomed amongst them. Bro. John Detweiler, Cherry Box, or John Brubaker, Leonard, Mo. Will gladly give any information desired by those who would visit them.

Sunday, Oct. 23d, we were at the Mount Zion church in Morgan county, 125 miles south and west of Cherry Box in Shelby Co. The Sunday-school here was closed on this day until next summer the children present also received some gifts as presents from parents and teachers in the school and then had their minds directed by the superintendent to the great gift of God-eternal life the promised reward to all who will accept it. Two young souls here are to be received into the church, may the power of God move the hearts of many others in this vicinity to make this decision while they yet may.

"Sinners, turn, why will you die?  
God your maker asks you why."

We could visit but a few of the brethren in Morgan Co., the few days we were there. The weather is much cooler this fall than last and hence we hasten along more than we would if it were warmer and more pleasant. On this account we have decided it best also not to pass through Jasper Co., Mo, and the southern tier of counties in Kansas as we had much hoped to do.

We feel disappointed in this however and mean to do so yet if we can, in a warmer season of the year, at some future time, if the Lord will.

We were glad to find Bro. and Sister Lewis and Mary Shank of Leeton, Johnson Co., Mo, growing in grace and in the knowledge of the truth. This is always the happy result where God's word is daily evening in the family circle, from Friday evening the 28th to Monday morning the 31st, we have been in Cass Co., Mo. Bro. D. F. Driver met with us here again and held three meetings and this morning, Monday 31st, he goes to Olathe, Kansas, to encourage the little band of brethren there before returning home to Morgan county.

The brethren here in Cass county number about thirty and are building a 35ft. by 50ft. Meeting house near Garden City. It will be located in a very beautiful country, to all appearance second to none that we have passed through since we left Lancaster county, Pennsylvania. The brethren here have no minister and

are anxious that one might come and settle with them.

By Saturday evening of this week we hope to be with our friends in Chase Co., Kansas, fifty miles from home.

R. J. HEATWOLE.

Garden City, Mo.

## OUR TRIP TO PENNSYLVANIA.

(Continued.)

In the afternoon there was an appointment at Graybill's Meeting-house and I accompanied Pre. Jacob Newcomer to that place, where Bro. Shaum introduced the services and spoke in German, from the text Jn. 3:16. "God so loved the world," etc. What a wonderful text this is, and how many sermons have been preached from it, and yet how little do we comprehend of the length and the breadth, and the height and the depth of this unbounded love of our heavenly Father. His great love should drive every soul to take refuge beneath the shadows of the Cross.

After meeting we spent a short time with Bro. Ephraim N. Nissley, where a number of brethren and sisters had met with us, and then we accompanied Bro. A. Shellenberger to his home, and remained with him over night. I think now of the various experiences we meet in daily life; and often, experiences, from which many pages might be written, crowd themselves into a single day. In the morning I was with the aged brother, whose whole nervous system is so shattered that the least noise, even the ordinary tones of conversation are unendurable and I could see how frail we are when disease overtakes us; yet all these things are of God and he has wisely arranged it all to his glory, and whatsoever he does is well done. Then we met with those who mourned the loss of father, and brother and friend, and were witnesses once more to the fact that we have no abiding city, but that it is appointed unto man once to die, and that man shall return to the earth from whence he was taken. Then again we met in the house of worship, and if we could read the thoughts, the feelings, the desires, hopes, fears, sorrows, regrets, trials and conflicts of each soul, Oh! what a book it would present to our minds, but we all look forward from this sowing of the seed to the full fruition of our hopes in the great harvest of eternity. Then again we met in social converse with friends and fellow-laborers in the vineyard of the Lord, where heart mingled with heart in the various trials and triumphs, joys and sorrows, labors and conflicts, hopes and fears of which God, in mercy, in his eternal wisdom, gives us as seemeth good to him. We endeavor to edify one another from his sacred teachings and encourage each other

to remain steadfast and press on, and then the parting hand and a "God bless you" and we separate to meet perhaps no more until we have laid our armor by and greet each other

"On the other side of Jordan,  
In the sweet fields of Eden,  
Where the tree of life is blooming,"

and where the conflicts are over and the servants of God who have borne abroad the precious seed, return bringing their sheaves with them, to be gathered into the eternal garner of God. Amen, and amen, even so Father grant that it may be!

On the following morning Sept. 13th, we called on Pre. Ephraim Rohrer, who was at this time in prison, bound with chains in the castle of Giant Despair. If you have ever experienced, Christian reader, the hopelessness of a soul in this condition, or beheld the disconsolate expression of a face, realizing the condemnation of sin, without the hope of forgiveness, you may be able to sympathize, to some extent, with the wretchedness of a soul thus afflicted. Think of it, dear Christian friends, when the Bible is a sealed book, when you are shut out from all the promises of God, when the gates of the heavenly city are closed against you, and nothing but the blackness of darkness before you. Oh! what a sad condition! But why should such despair? why should they endure such misery, when the Heavenly King promises that whosoever cometh to him he will in no wise cast out, and declares that he that heareth his word, and believeth on him that sent him, hath everlasting life. And besides this he so kindly and lovingly invites all such to come unto him. "Come unto me all ye that labor and are heavy laden and I will give you rest."

I have recently read of a person who in this condition of despair talked with a minister, and when he had told his hopeless story, the minister said, "I am glad you feel so." The man was surprised to have the minister talk thus, but it put him to thinking, and (like Bunyan's Christian and Hopeful, after they had lain in the Castle of Giant Despair for four days, and then Christian remembered that he had in his own bosom a key, called Promise, which he felt persuaded would unlock any door in Doubting Castle), he turned to the precious, glorious promises of God's word, laid hold of them, and was soon again on the King's highway.

I cannot pass by here without saying to all such doubting, despairing persons: That such a condition is nothing less than a temptation of the devil, and the difficulty cannot be removed by human skill; it requires the grace and the power of God; therefore look up to God for help; make up your mind that there is still a promise for you, and pray to God to hold out to you this promise, so that you may be able to grasp it, believe it, and rejoice

in it. Christian and Hopeful (See Pilgrims' Progress, stage seventh), began to pray, and continued in prayer till near the break of day, when they found the promise, and were set free.

And let the church likewise not forget her duty when in their midst they have those bound in Doubting Castle. The effectual fervent prayer of the righteous availeth much, and Jesus says: "That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." Matt. 18:19.

We trust the Lord may also give grace and strength to our dear brother that he may again see the sunshine of the unchanging promises of God's word lighting up his soul, and gather new strength to see that though the gloom of despair has darkened his soul, yet underneath are the everlasting arms which will sustain him under every trial, bear him up in his darkest hours, and be his staff and stay, even while passing through the gloom of the valley of the shadow of death.

After our brief call with Bro. Rohrer, we proceeded to Habecker's Meeting-house, in Manor township, where there was a fair congregation. We spoke from the text, Matt. 28:18-20, and had a pleasant and we trust a profitable meeting. After services we accompanied Bishop Amos Shenk to his home and with several other brethren who had accompanied us we spent the noonday hour, improving it with a short season of devotion with sister Damer who was suffering under bodily affliction and not able to attend public worship.

For the afternoon an appointment had been made at Millersville, where there was a good attendance and we met many dear friends and brethren. The subject was presented by Bro. Shaum and was drawn from the words in Mark 16:15, 16 and 3:36, in which the blessing of eternal life, as the free gift of God on the one hand and the sad condition of the lost on the other, were presented to the listening audience, and we hope none of those who read these lines may ever be so unpeppably unhappy as to find themselves with those who have no hope. The service of God is a pleasing, a joyous and a profitable service, and though it often costs the young much self-denial, there is for all them that love Jesus a great and glorious reward.

At Millersville Bro. C. R. Herr from the Strasburg church met us and brought us to his father, Pre. Amos Herr, where we spent the night and were glad to meet the dear brother and family with whom we have already, through the past years, had so much pleasant intercourse. He has been considerably afflicted during the last few years, but is still zealous in the discharge of his duties. We were also made glad once more to meet the aged Bro. Benjamin Herr, who is now in his

eighty-sixth year, yet still able to go about and attend the meetings, and to lift up his voice in words of comfort, invitation and warning, and we trust his earnest exhortations may be the means of leading yet many to the feet of Jesus.

On Wednesday Sept. 14th the weather was cloudy, but still pleasant, and our appointment was at the Strasburg church, where we found a large congregation assembled to join with us in the worship of God and listen to the teachings of his word, and we endeavored by the grace of God to present some words of exhortation and instruction from Rev. 21:6-8.

After meeting we visited with Bro. Jacob Ranck's, where quite a number of brethren and sisters were together.

During the afternoon, in company with Pre. John Ranck, we visited Bro. Martin B. Ressler's, and after a short visit with them we visited sister Hershey, who has been confined to her bed for several years. We held a brief devotional exercise with her, after which we visited with Bro. John K. Ranck and spent the night with Bishop Isaac Elby.

It is pleasant to meet with brethren and sisters of the same faith, and to speak with one another concerning the things of God, and encourage one another in the faith once delivered to the saints. Well might we say:

"How sweet the hours have passed away,  
Since we have met to sing and pray;  
How loth I've been to leave the place  
Where Jesus shows his smiling face!  
O could I stay with friends so kind,  
How would it cheer my struggling mind!  
But duty makes me understand,  
That we must take the parting hand."

(To be continued.)

## THE SOURCES OF THE JORDAN.

On the very peak of Mt. Hermon may be seen the ruins of a Phœnician temple to Baal, its beveled stones attesting great antiquity. It was located so that the first rays of the Eastern sun could be seen streaming over the boundless plains of the Syrian desert, and the priests hail with joyful hymns the reappearance of the great Fire God, and at sunset observe and lament the disappearance of their glorious divinity beneath the western horizon.

Adjacent to the temple ruins, we are told by Prof. Porter, may still be seen an excavation in the living rock, where at sunset the great fire in honor of Baal was kindled, and liberally fed with fuel by his devotees during the night. The bright flames shedding their hateful light over so large a part of Syria and

the Holy Land, a beacon ten thousand feet high, calling mankind to the worship of Baal, and how effectively may be seen in the many lapses of God's chosen people into that hateful idolatry—so devoted to it as even to cause their children to pass through baptisms of fire in dedication to the Fire God. And here we may well surmise that the Mt. Hermon priests carefully guarded this part of their temple courts from profane view, and spread far and wide the legend that the Fire God nightly kindled his own fires, and that the light so widely seen was a constant miracle attesting the power and divinity of their beloved Baal, and that in allusion to this the prophet of Israel gave the fire challenge to his idolatrous brethren, which they so promptly accepted, believing that the miracle on Mt. Hermon would be repeated on Mt. Carmel.

The Mt. Hermon temple was a central shrine of Baal worship, and probably the most venerated one. On the eastern slopes of the mountain and not far below the temple ruins, breaks out a small fountain, fed by melting snows around the temple area, which is the head of a rivulet, gradually increasing in size and becoming one of the sources of the Jordan, thus connecting the sacred river in its very origin with the worship of Baal.

Let us see if there are no superstitions connected therewith. At the southern base of Mt. Hermon a great limestone cliff rears its majestic front, interesting enough to a Christian, because doubtless Christ was standing in full view, if not in its grateful shadow, when he said to Peter "On this rock I will build my church," and that remarkable conversation occurred, the perverted interpretation of which is the cornerstone of the great Romish heresy. From a cave in this great cliff issues the fountain of Banias, which, with the adjacent springs, constitutes the main source of the Jordan. The name "Banias" is a corruption of Panias (belonging to Pan). The ruins of the ancient city of Panium, and also those of Caesarea Philippi are near by.

Here was the chief and great temple to Pan, the central shrine of his worship, a cave-temple enclosing the fountain, somewhat after the manner of the Hindu cave shrines, which claim the greatest antiquity.

The curious traveler may find still the ruins of the temple, trace the carvings in the grotto, and see the niches cut in its sides for the statues of Pan and other deities.

Marvelous indeed that the main source of the Jordan should be thus intimately connected with Grecian and Roman idolatry in its very origin.

To the west or southwest of Banias rises the hill of Dan, and beneath this, gushing out in full force, is the Fountain of Dan. The hill of Dan, was, as we well know, for many ages the chief locality for the worship of the Golden Calf by the Israelites and others, and a great temple crowned its summit, whilst a source of the Jordan streamed from beneath its precincts. How strange it is that a river held sacred by Christian, Jew, and Moslem, should have its rise amid scenes of such varied superstitions! No other river can show so many at its sources. No other spot on earth has such varied religious associations.

What caused this remarkable aggregation of cults? Did the dim traditions of the past speak of Jordan's holy nature? Were its waters held to be sacred from the very dawn of the human race? Did some ancient seer behold in prophetic vision the Son of God standing in its course with the water of baptism poured upon his head, consecrating him to the work of redemption, and proclaim that the Redeemer of mankind would thus in ages to come give the waters of the venerable stream a sacred memory?—*Sel.*

#### CONVERSATION.

The apostle of the gentiles said to the brethren at Philippi, "For our conversation is in heaven, from whence, also we look for the Savior, the Lord Jesus Christ." Phil. 3:20. These words were written to such in whose hearts a good work had begun, and were made partakers of the grace of God through much affliction.

The apostle's care for such was especially concerning their conversation, and wished that it might be "as becometh the Gospel of Christ." One important requisite in the conversation of brethren is that they "all speak the same thing." 1 Corinthians. 1:10. How much evil has come into the church simply because

this precept is so lightly passed over by some. If man's speech be not "with grace seasoned with salt," it creates discord; and "the unity of the spirit" is slowly obtained while the church has to stem the tide. Without unity in the church there is a lack of power. The psalmist already understood the spirit of the Gospel when he said, "How pleasant when brethren dwell together in unity." How often have we seen the good influence of the man "who ordereth his conversation aright" go forth and diffuse itself in the midst of a congregation as the "dew of Hermon that descended on the mountains of Zion;" and sent forth odors like unto the "precious ointment" which ran down Aaron's beard. But to the contrary, men and women who profess to have known the power of God, and to have received the witness of the Holy Spirit, will sometimes in the midst of the congregation of the saints, when the people of God come together in solemn assemblies, order their conversation in such a light and frivolous nature, as to dispel all charitable feelings from those who are "without" for the sacredness of the worship of God. Instead of conversing concerning the "blessed hope" of our calling, they will have their conversation well seasoned with the "mammon of unrighteousness," with the "cares of riches" which thrust men through with many sorrows; and instead of "shewing forth out of a good conversation their works with meekness and wisdom," they will cast a gloom over the illuminations made by the light of the glorious Gospel of Christ Jesus our Lord.

The very actions of such men prove that they walk in direct contradiction to the word of Paul: "Be not as fools but as wise."

Again we are required to be "holy in all manner of conversation," 1 Pet. 1:15, which should also be "honest toward the gentiles, that whereas they speak against you as evil-doers they may by your good works which they shall behold, glorify God in the day of visitation."

Can we comprehend the depth of thought concerning the influence connected with our conversation, contained in these words? Will we then be as "fools or as wise?" If Christians would often speak to themselves in psalms, hymns and

spiritual songs singing and making melody in their hearts unto the Lord, their speech would be more unto justification: for we firmly believe as our Savior said, "By your words you shall be justified, and by your words you shall be condemned." Let us for a moment try to imagine the anguish of heart resting on those who expect to enter in but will not be able, because of the influence, their conversation had on the minds of unbelievers in the day of visitation.

We desire this to be a matter of thought, both individual and congregational, so that it may bring forth fruits in righteousness and that we may be "filled with all holy conversation and godliness looking for and hastening unto the coming of the day of God."—*H. N. E., In Evangelical Visitor.*

#### OVERCOMING THROUGH CHRIST.

When I myself was in the deep, under all shut up, I could not believe that I should ever overcome; my troubles, my sorrows and my temptations were so great that I thought many times I should have despaired, I was so tempted. But when Christ opened to me, how He was tempted by the same devil, and had overcome him, and bruised his head, and that through Him, His power, light, grace and Spirit I should overcome also, I had confidence in Him. So He it was, that opened to me, when I was shut up and had not hope, nor faith. Christ it was (who enlightened me) that gave me His light to believe in, and gave me hope, which is Himself, revealed Himself in me, and gave me His grace, which I found sufficient in the depths and in weakness. Thus in the deepest miseries, and in the greatest sorrows and temptations that many times beset me, the Lord in His mercy did keep me. . . . At another time I saw the great love of God, and I was filled with admiration at the infiniteness of it.

GEORGE FOX.

RUSSIA.—St. Petersburg, Oct. 21.—Excavations in Jerusalem on ground belonging to the Russian Government have resulted in the discovery of remains of the ancient town wall and the position of the gates of the town during the lifetime of the Savior, through which the Savior passed to Golgotha.

#### MARY MAGDALENE.

Upon her face were lines of pain and doubt;  
Love came instead of death, and swept them out.

Within her breast raged tempest strong and wild,  
Stilled into calm when Love said, "Peace, my child."

Her weary feet by Love were meekly shod  
With Sandals of the Holiness of God.

Her arms drooped nerveless, after their fierce strain;  
Love lifted them, and, they were strong again.

Her ears were deafened with the ruthless cry,  
"Victory! crushing up against the sky."

Sweeter than silence came Love's voice divine  
"Thou shalt arise again, for thou art mine!"

Thrilled through the agony of awful fears,  
"I will restore the locust-eaten years."

So in love's light her face transfigured shone,  
And she grew very fair to look upon.

O vineyard, wasted once by beasts of prey,  
Thou hast put forth thy glorious fruit to-day!

O jewel, flung beneath trampling feet of swine,  
Love's hand has set thee in thy crown Divine.

Maker, Redeemer, Sanctifier, Thou  
Hast signed Thy sign upon her breast and brow;

And every power superb, and each bright grace  
Flames in the perfect lustre of Thy face.

—*Sel.*

#### IRON-SHOD.

The safety of a mountain-climber depends on being well shod; therefore the Swiss guides wear heavy shoes with sharp spikes in the soles. On a bright July morning a famous man of science started with two gentlemen to ascend Piz Morteratsch, a steep and lofty snow mountain in Switzerland. Though experienced mountaineers, they took with them Senni, the boldest guide in the district: After reaching the summit of Morteratsch they started back, and soon arrived at a steep slope covered with a thin snow. They were lashed together with a strong rope, which was tied to each man's waist.

"Keep carefully in my steps, gentlemen," said Senni, "for a false step here might start the snow and send us down in the avalanche."

He had hardly spoken when the whole field of ice began to slide down the icy mountain side, carrying the unlucky climbers with it at a terrible pace. A steeper slope was before them, and at the end of it was a precipice. The three foremost men were almost buried in the whirling snow. Before them were the jaws of death. Everything de-

pended on getting a foothold. Senni shouted loudly, "Halt! halt!" and with desperate energy drove his iron nail boots into the firm ice beneath the snow. Within a few rods of the precipice Senni got a hold with his feet and was able to bring the party all up standing, when two seconds more would have swept them into the chasm.

The narrow escape shows the value of being well shod when in dangerous places. The lesson is especially needed by the young. No boy is well prepared for rough climbing, unless he is well shod with Christian principles. Sometimes temptation ices the track under him and then he must plant his foot down with an iron heel or he is gone.

A poor boy of my acquaintance signed a pledge never to taste liquor. One day his rich employer invited him to dinner. There was wine on the table, but the lad was not ashamed to say:

"No, I thank you, sir; I never touch it."

Then came the rich pudding, which the boy tasted and found that there was brandy in it; so he quickly laid the tasted morsel back on his plate. The employer discovered that the boy had "plucked" enough to stand by his convictions, and he will never be afraid to trust him. He is a sure-footed boy.

God knows what steep places lie before. He has provided the "shoes of iron and brass" for us to put on. They are truth, and honesty, and faith, and courage, and prayer. A clear conscience will keep the head cool. And up along the hard road there is a signboard on which is written in large, bright letters: "He that walketh uprightly, walketh surely."—*Rev. T. L. Cuyler.*

#### INCONSISTENCY.

The war with Russia gave us a saint, Captain Hedley Vicars, a young man, always talking about wanting to "have a brush with the Russians; that could piously say, 'Amidst the carnage of the battlefield, after the roar of the cannon had ceased, and the deadly strife of war is over, there are wounded men who have souls to save, and dying men to be told to look to Jesus.' Very cool, this! The man who has been helping with all his might to make "the carnage and the deadly

strife," just deliberately plunges his sword into his brother, and then kneels and asks him to look to Jesus. This young saint did run his sword through two of his fellow-beings, and was in the act of killing a third when he himself was cut down. If the two men whose lives he took were not converted, he sent them to the bar of God in their sins; if they were converted, he smote two of God's children; yet ministers and teachers in Sabbath-schools have held up this man of blood as an example of Christian piety.—*John Ashwood.*

#### FOR THE LITTLE READERS.

(Continued.)

After the kings mentioned in our last chapter had been subdued, the Lord spake to Joshua, telling him that all the foes that still lived in the land of promise would be driven out by God. He also commanded Joshua now to divide the land of Canaan amongst the children of Israel. And the Lord made known to him how the land should be divided and which tribe should dwell in each tract of land. The names of the tribes are Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Gad, Asher, Dan, Naphtali, Benjamin, Ephraim and Manasseh. The last two named were the tribes of the children of Joseph.

All these tribes received tracts of land according to their number, but the tribe of Levi, who did not receive such a tract of land, because they, being appointed to the priesthood, were to serve before the Lord continually. But the Levites were to live in cities among all the tribes, and the land about these cities was to be used as pasture land for the cattle belonging to the Levites.

There were forty-eight of these cities in all and these were scattered over all Canaan. So it was made that there should be priests among every tribe, who should teach the people the ways of the Lord and hold the passover and offer sacrifices unto God, for the people.

God's hand was in all these things, and we see how wisely He had arranged everything. Although the people were to work and use the means God had placed into their hands for a living, yet God also made provision for some of them to keep continually before the minds of the people their duties to God, who had blessed them and prospered them, and had given them freedom from their cruel Egyptian masters and victory over all their enemies. These Levites also would continually remind the people to look for the Messiah that had been promised to Adam; for they knew that He was to



He then very earnestly begged them to walk in the ways of God as he had commanded in the law of Moses, and that they should not follow any of the evil ways of the people round about them, or serve false gods. He told them to love the Lord their God, for He would then stand by them and deliver them from every foe, but that if they would not obey

Do not our ministers often warn us against sin and all that is displeasing in the sight of God? O we should love them and listen to what they say; for every-

In 1872, accompanied by five of their children, they emigrated to Knox Co., Tenn., where at that time were only two Mennonite families. He had served in the capacity of deacon for 30 years, and soon after moving there was ordained bishop and until his death had charge of the church at this place. He was ever faithful and zealous in the discharge of the arduous duties devolving upon him. He donated some land and at his own expense built a plain comfortable house of worship, which now stands as a fitting monument to the dear old pastor whose last work and last resting place were in behalf of his little flock. It is

KRUPP.—On the 1st of Sept., in Kalamazoo county, Mich., of cholera infantum, Mary Kruppa, daughter of Jacob and Mary Kruppa, aged 10 months and 3 days. She was buried on the 3d. Services by Pre. Skinner for Matt. 18. The dear little one, although not a healthy child, was really sick but two d

Henry Heislund \$3.00; Unknown \$2.50.





commandments to do them. The Lord has prepared his throne in the heaven, and his kingdom ruleth over all. He also declares that there is no want to them that fear him. Here the command is, "Keep my Sabbath, and reverence my sanctuary."

How shall we keep the Sabbath? God told the children of Israel to keep it holy. "In it thou shalt do no manner of work," etc., for in six days the Lord made the heavens and the earth and sea, and all that in them is, and rested the seventh day and hallowed it. If we wish to keep the Sabbath holy, we must have a holy heart. All our carnal mind must be taken away. We must be minded as Christ was, to do his Father's will. We must spend the day in the service of the Lord, in worshiping, praising and glorifying him, and also in testifying for him. We must reverence the sanctuary as the command is. "To reverence," means to keep it in the highest degree of respect. If we reverence the sanctuary, we will feel like the Psalmist did, and will be able to use the same expressions as he did. I was glad when they said unto me, "Let us go into the house of the Lord." We will never use the expression as we sometimes hear of some. "I will not go to the church to-day, I was there last Sabbath." No, but we will be glad if we can be there every Sabbath worshipping and praising our Maker, not only an hour in the morning but also in the afternoon and evening. The whole Sabbath is to be kept holy. If the whole Sabbath day would be spent in worship, then there would be no time for idle conversation and foolish talking, as the day is too frequently spent. How much more of the Christian spirit might be manifested. If we go to the house of worship, we should go prayerfully, go to be edified, to be built up in the most holy faith. If we go to reverence the sanctuary, we will not simply take a view of the congregation, sit down, and go to sleep as the manner of some. Neither will we engage in talking of worldly affairs, pleasures, money and riches; but we will have our minds fixed on things above.

When Jesus entered the temple at Jerusalem, he saw that it was polluted, because it was kept as a market place. They sold and bought therein; but Jesus cast all out that bought and sold, and overthrew the tables of the money changers, and the seats of them that sold doves, and said unto them, "It is written, my house is called the house of prayer, but you have made it a den of thieves." Here we can plainly see, that if we want to reverence the sanctuary, we dare not talk or have any thoughts on buying and selling, or riches or such like things; but we must make the sanctuary the house of prayer.

The prophet Isaiah says, "Blessed is the man that doeth this, and the son of man

that layeth hold on this; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil. Him will I bring to my holy mountain, and make him joyful in my house of prayer; and his burnt-offering and sacrifices shall be accepted upon mine altar; for my house shall be called the house of prayer for all people. If thou turn thy foot from the Sabbath, from doing thy pleasures on this holy day, and call the Sabbath a delight, the holy of the Lord honorable: and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord: and I will cause thee to ride upon the high places of the earth, and feed thee upon the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

ISAAC A. WAMPOLD.

For the Herald of Truth.

#### SANCTIFICATION AND POLITICS.

The theory that to be sanctified places man into a state of perfection wherein he can no more commit sin is a sad and dangerous delusion. [This however is not the teaching of sanctificationists as a class. Ed.] The history of all good men, together with the scriptures, emphatically teach the very reverse. Man may be sanctified, be justified, have peace with God, and yet be in continual warfare between the Spirit of the new creature and the inherent nature. He is only on probation, and even in danger of the snares and pitfalls of Satan, liable to sin. It sounds too much Peter-like to hear men say they "can not sin." The bitterest cup and sorest trials of our Savior were in the last few hours of his natural life. O that sting of death, the victory of the grave! How am I straightened till it be accomplished."

The main grounds upon which "entire sanctification" is based, is what John in his first epistle says, "Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he can not sin, because he is born of God." But in the same epistle he says this also, "If we say that we have no sin, we deceive ourselves, and make him (Christ) a liar. Paul, near the close of his ministry, did not even then claim perfectness. He says, "Not as though I had already attained either were already perfect, but I follow after," etc. Thus these sanctified apostles teach us. The Bible repeatedly declares that there is no man that sineth not." Job was a perfect upright man, yet of himself he says, "If I justify myself, mine own mouth shall condemn me; if I say I am perfect, it shall prove me perverse." 2: 20. Christ commands us to be "perfect," not like, but "as, our Father in Heaven is perfect." God does not require impossibilities. Absolute "perfect-

tion" is found in no man, but is to be aimed at, striven for, as did Paul, *press toward the mark for the prize*, &c. This can alone be obtained in fullness through the mercy of God, when our "course is finished."

Suppose all the righteousness of the whole human family was vested in a single human being, would he even then be perfect like God? No. For to be like God, is in short, to be infallible. Omnipotent, omnipresent and omniscient. But that man can in a scriptural sense become perfect we must admit, yet in his terrestrial sphere only, as God is perfect in the celestial. The scriptures do not clash. If we fail to harmonize them, the fault lies in ourselves.

That man may be deluded into a misconception of the term sanctification, is no marvel. To be sanctified does not imply the perfection claimed by many for it but it means to be separated, *set apart* for special purposes, to be transformed from the natural state and inclinations for the exciting turbulence of worldliness into that tranquil, pure and undefiled religion of Christ's kingdom. It implies this idea in every instance when used in the new Testament scriptures. But nowhere does it justify the claims of freedom temptation or the impossibility of committing sin. Let any Christian however near with God he may aim to walk prove his every act, words and thought even for a single day, and if he fails to detect sin, he either stands high in the scale of perfection, or is really deceived. James says, "In many instances we all offend." To make a distinction between sanctification and "entire sanctification" is strange doctrine. God sanctification is the religion of men who will not accept the religion of men who will only partly observe his precepts. Nothing only partly setting aside, and renouncing of self, the world and the devil, and a free, full and complete surrender, and obedience to God, can be sanctification acceptable to Him.

God sanctified the Sabbath—*set it apart* for a special purpose. So shall we sanctify it, by consecrating our time and devotions, to venerate and glorify Him, especially on that day, for His goodness and mercy bestowed upon us. And who does not fall short of fully observing even this. The Tabernacle of the congregation of Israel was sanctified *set apart* for the presence of the glory of God. Aaron and his sons were sanctified to serve exclusively in stated capacities in this Tabernacle, and in this elevated position were closely connected with the presence and glory of God. Soon two of them sinned and were "consumed with the fire of God." Thus we can trace the fallibility of sanctified persons down through all ages.

The motive to write a few thoughts on this subject were prompted while reading two articles in the same paper written by the same person. In regard to sanctifica-

tion, among other things the writer says, "O how blessedly he (God) saves in this new relation. For a cross and sour disposition, he will give us a sweet, patient one. Our thoughts are all pure and chaste, our lives are one sweet psalm all the day long, and even songs in the night break from our lips. We love to dwell upon this precious theme. It was done so much for your humble editor. For ten long years we struggled to understand it but failed,—life was a continual warfare with unholy thoughts, with quick and hasty words, with human ambition and a multitude of infirmities of the flesh which warred against the spirit. But now, in our consecration, God has sanctified the whole. And He has sweetly kept us for six years," etc. Now, to be thus effectually released from all these unhalloved conditions, and actually in such a state of blissful perfection, is desirable indeed. But to be thus "entirely sanctified" or freed from sin, consistency with the life and teachings of Christ and the Holy Apostles must also manifest itself.

In another column the same editor has this to say, "The Rev. — of Chicago, in a recent sermon said, 'I am not ready to see the church scrambling amidst the political corruptions of the day to have laws passed for the preservation of her holy days. Whenever I think the religion of love given by Jesus needs the arm of the state to support it, I will renounce it, then criticize thus, 'Poor fellow, he is in great danger of becoming an idiot. He should know, as well as every one who talks and thinks like him, that the church that snatches up its dainty skirts and stands aloof from the dirty world, that lets the nation rot down in political corruption without stepping into the midst of politics and demanding wholesome laws, Christian laws for the preservation of her ministrations, is beneath the contempt of sensible men. The clerical magnanim who simper about "the religion of love given by Jesus, and lets the devil make the laws of society, business and state, couldn't do true Christianity a greater favor than 'renounce it,' and retire from the world where love has to be made practical to be of any use.'" (Italics are mine.)

Here are the ideas of at least one, who claims entire sanctification, in regard to political power. But the relation of sanctified powers with political government, is clearly manifested by divine law. Everything not in harmony with this, however zealously it be advocated, or pious it may appear, is of man, and there is scarcely an inconsistency more striking than at the same time to attempt to serve the kingdom of Christ and the kingdom of the world; and to be an honorable servant of either, without betraying trust is an utter impossibility. Christ hath so declared. Yee it seems there are many even among the most learned who fail to

comprehend the difference of being a subject of a thing, or subject to it. To illustrate, for example, I move to Canada; politically, I am an alien to that government, yet of necessity I must be subject to it, and not until I declare allegiance to it. Having accomplished this, I have forfeited *politically*, all my former rights and privileges of citizenship to the United States, and have no more rights under this government than any other foreigner. All will agree that this is morally right and just. But religiously, how clearly is this manifest that "the children of this world are in this generation wiser than the children of light." The manner in which this Rev. — is ridiculed, together with the idea he has of the religion of Jesus, does not sound well from the claims of that elevated position—*entire sanctification*.

The church of God is as distinct from and as opposite to the political powers as light is to darkness. The scriptures clearly show that there are existing in the world a temporal and spiritual power, both ordained of God. Kings, governors and magistrates are His appointed ministers to bear the sword to revenge and execute wrath upon evil doers under his civil government. To these the Christian—the subject of the spiritual kingdom—who can not be a terror to evil doers by the temporal powers, must not only submit in everything consistent with the teachings and spirit of Christ's gospel, even if opened and presented by them, but honor them and pray for them, "that they may lead a quiet and peaceable life" under their authority.

"My kingdom is not of this world," said Christ to Pilate. "If it were then would my servants fight and I should not be delivered to the Jews." To His disciples, in regard to this distinction, He said, "Ye know that they which are accounted to rule over the Gentiles, exercise lordship over them, and their great ones exercise authority upon them, *but so shall it not be among you*." Since He then, who had the hosts of heaven at command to protect him, did not even resist evil, much less correct or avenge it in a temporal manner, can we now as his servants have more to do with these powers than He or his disciples had then? If so, where is our authority? To obey is to imitate Jesus and His apostles. But oh, how impudent Christians often do act! Our mission is to correct sinners, and our methods must be the same as those used by Jesus and the apostles. Their lives were holy and chaste for an example, and they appealed to the conscience by moral suasion. This, coupled with the power of the Holy spirit, will alone bring men to Christ.

Until it be proven by precept or example of the "Captain of our salvation," that the love of God must be made "practical to be of any use" by meddling with

the coercive powers of the "dirty world," by "stepping into the midst of politics and demanding laws," etc. We as true Christians, will rather choose to follow our Master. We have it in clear language that light can have no communion with darkness, nor the believer any part with the infidel. Every honest Christian ought to understand the import of words as clearly expressed as these. Think of it, "The believer with the unbeliever." They are strangers in character, principle and sentiment. How can they fellowship each other and co-operate in the governing capacities of either the church or the state. What a glaring inconsistency with the character of Jesus! Yet thousands endeavor to do this. Let the reader trace sacred history from Christ to the present, and see where the spirit of Christ was manifested. The faithful church fathers, and the few faithful ones in the dark ages, "when the world was not worthy," more often fearfully persecuted by the civil powers, and were compelled to wander about clothed in sheep skins and goat skins without a place they could call their home. They were distinct, and were willing to suffer afflictions at the hands of civil powers rather than attempt to direct and execute them. The true disciples of Jesus must if God wills it to prove him thus, *suffer with Christ*, as did His own chosen disciples and the true Christians down through the dark ages to the present. They must be willing to become as pilgrims and strangers "harmless as doves," and to go forth "as lambs among wolves," for a testimony against the world.

Many Christians claim it their duty to participate in political affairs, upon the grounds that it is their "opinion the way they look at or understand it." Thus, with a zeal apparently to gratify human ambition rather than cherish the wisdom which comes from above, they secularize rather than spiritualize their religion. But divine law does not even intimate in letter or spirit that they who keep their skirts unsoiled of these worldly powers will ever regret it. While it gives abundant reason to fear remove, for thus polluting the "Temple of the Living God."

To the believer the Word says, "Come out from among them and be ye 'separate, and touch not the unclean thing, and I will receive you, saith the Lord Almighty.'" Here is the basis of true sanctification.

Laws and regulations are necessary to the welfare of social and civil life, but state religion or coupling religion with human laws and political powers to regulate it and make it practical, is a fraud. To believe it is delusion, to preach and practice it, deception. It is a relic of Popish rule, and is similar to that Babylon which Israel was so prone to serve. While true religion is founded on the Eternal Rock, and gives to

its subjects the power and privilege to exercise faith, freedom of thought and liberty of action, as instituted by God in Eden, and exercised by Christ and his disciples until the present.

Nothing but a voluntary free will service is acceptable to God. It should be borne in mind that, our zeal for truth may run beyond our comprehension of its duty.

This "humble editor," who claims freedom from "human ambition" should know these things as well as everyone who thinks and talks like him, and remember too that the Rev. — has rightly said that "stepping into the midst of politics and denouncing laws, etc., and compelling others to do that which they think best is not the thing for Christians to do. Christ commanded his disciples to leave the "tares" until the "harvest." Coercing man into virtue, obedience and the love of God, is not characteristic of any act or precept of Christ, nor in harmony with divine law. The church, the "Bride of the Lamb," is a divine institution, while, as said above, secular powers are ordained of God, and necessary, yet not wanted to rule the church. To these the Christian must be subject "for the Lord's sake."

But as the espoused bride of Christ the church must not be defiled with spiritual adultery with the powers of the world, as Israel so often was. But alas for the church, how sadly is she defiled! And how little is she like a pure and chaste virgin to her betrothed.

The church can have affinity with the worldly powers without becoming polluted. For proof of this Paul says, "What have I (or any Christian as well) to do with them that are without? Do not ye judge by divine law, them that are within? Them that are without God judges. This He will do at His own appointed time. Moreover Paul censures and shames the Corinthian brethren, even for going before the powers of this "world," one with another to avenge and gain redress. In the face of this alone, how far is the Christian from being an instrument in the construction and enforcement of the civil laws? Kind reader, think of the inconsistency of professing separation from the world, to be "sanctified in Christ Jesus," and yet distrust and disregard the just and equitable laws he brought from Heaven, as though they were incapable to accomplish the designs of the church.

The saints shall judge the world, even angels, but not in this pilgrimage here by secular powers. But they shall sit with Christ in the court of celestial power, at the final judgment, in that great and terrible day, from which there can be no appeal, and what we here have sown, we there shall reap. J. K. Zook.

#### For the Herald of Truth. INTEMPERANCE.

Intemperance is an evil which has cursed humanity from the remotest times. As far as we can learn, Noah was the first who used strong drink to excess for we read in Genesis 9:29, that he planted a vineyard, and he drank of the wine and was drunken." From the Bible we learn that intemperance was a prevailing evil from the creation, down to the present time. It is a theme upon which volumes have been written and multitudinous words spoken. A theme, the handling of which has made many men orators and others famous. And now as the lapse of years rolls on, it has not lost any of its objectionable features nor has it ceased to be proclaimed by godly men and Christian women as the sum of all villainies. It were useless to endeavor to portray the evils and describe the crimes growing out of this "legitimate" traffic. The careful reader of the daily and weekly press is brought face to face with the fact that the majority of crimes can be traced to the use of liquor. Law abiding citizens of our towns and cities are daily witnesses of the ravages of this inhuman traffic.

Level-headed men everywhere know that intemperance saps the life and strength of some of our best citizens. In the face of such testimony as this, how can conscientious men do that which perpetuates the life and destructiveness of a moral wrong? So apparent and unanswerable are the charges against intemperance, that it is not necessary to draw any word picture; but a few statistical facts might be interesting to our readers.

It is estimated that there are in the United States 300,000 drunkards, 75,000 of which die every year, 100,000 men and women are sent to prison every year from the influence of intoxicating drinks, and 200,000 children are from this cause sent to the infirmaries. Four-fifths of the crimes committed are due to the effects of intemperance, and seven-eighths of the pauperism of our land is attributed to the same cause. It costs us yearly \$60,000,000 to support pauperism and crime. The total sum spent for intoxicants every year is \$700,000,000 from which an annual revenue of \$50,000,000 is derived. In other words it costs us about \$1 to derive the benefit accruing from \$1 revenue on liquor. And lastly the material wastes and mischiefs to the whole country from the liquor traffic swell the grand total cost to \$2,000,000,000 yearly. Strange that citizens of a great and glorious country like ours should strive to perpetuate a traffic which costs us just fourteen times as much as it benefits us in the way of revenue.

Blot out the liquor traffic and the percentage of crime, and vice would speedily be reduced and we could close up a

vast number of our prisons, and thousands of our poor houses would crumble to the ground for want of occupants. But it has been argued that if the liquor traffic would be stopped, a serious blow would be struck at the manufacturing, commercial and agricultural industries of our country. Were the millions of dollars which are invested in the liquor trade, conveyed into the channels of other manufactures more necessary and useful to man, the price of labor would remain the same, and the cost of other manufactures would be correspondingly diminished. So that, drinking men under the new regime could buy the necessities of life, (and at a cheaper rate too) instead of spending their hard earned wages for drink. The plea that in case of prohibition, the demand for corn, barley, and such other products used for the manufacture of liquor would be materially decreased, and that our markets would suffer from over-production, may have a modicum of truth in it; but when we recollect that if the millions of dollars spent annually for strong drink were expended for provisions, the substantial part of which is meat and bread, then we can truthfully say that the question is logically met, and there can be no excuse from a business standpoint, in the way of wiping this evil from the face of our land.

Of course every true Christian deprecates drunkenness as a sin and a violation of all laws of decency, morality, and sobriety, and a violation of the laws of God and man. But it is a deplorable fact that so many can not, or do not see the evil effects of moderate drinking. It is said that the French as a nation, drink wine as regularly as we do water, and drunkenness is remarkably rare in France. Yet the effect of this moderate drinking is not lost, but has made the French (in addition to other causes) the most excitable and most licentious people in Christendom. It has been demonstrated by scientists that those who abstain from the use of all intoxicants have a longer lease on life than moderate drinkers. Then it remains for us to look with great disfavor upon any agency which shortens life as a violation of the sixth commandment. Even were there no harm in drinking, to ourselves, our love of humanity should prompt us to abstain from that which will cause our fellow creatures to go astray. Obscure and unimportant as a man may think himself to be, yet that man wields a powerful influence over the destinies of his fellow men. Influence is a magic spell which weaves its web slowly but yet so certainly and firmly that it has been known to hold captive a powerful will or a stubborn resolve. Many a man's ruin and disgrace have dated from the time he took a social glass with his well meaning neighbor; and as often have the simple condiments of good cheer, been indulged in to excess, and drunkenness, and crime were the

sequence. If any are in doubt regarding their duty pertaining to influence over others we refer them to Romans 14:21. "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth or is made weak." We believe this verse clearly defines the particular duty of every one in regard to what sacrifices they ought to make for the common welfare of all. It has been argued that Christ's turning water into wine at Cana of Galilee proves at once the stability and right of the liquor question. Not so, for we will say to all young men and every one else for that matter, that if they would drink wine made of water instead of wine made of grape juice there would be less drunkenness than at present. Again, Paul's advice to Timothy, "Take a little wine" for thy stomach's sake, has been construed into an argument in favor of intemperance. The truth is, too many men imagine their stomachs are weak. The idea of the present generation of youth, growing up in all the vigor and strength of health, demanding wine for their stomach's sake!

The very thought is ridiculous. We hope we have not offended the tastes of any of our readers, in what we have said. It was not our intention to impugn the motives of any one or call in question the sincerity of any one else not entertaining the same views; but we do hope the day will come when every man will arise in his might and use all his influence to root out and banish from existence this great evil.

L. P. SMITH.  
Middletown, O.,

#### For the Herald of Truth. A WORD TO THE UNSAVED.

Being well aware of the fact that it is quite a task to make impressions on the unsaved, yet we would venture to offer in a simple manner a few words of warning. Sinner, you know better than any one can tell you that you have a soul to save; but through sin, you have become so blinded, that you cannot comprehend nor have the faintest idea of your guilt before God. You can lie down on your bed to rest, and think of your condition, knowing, at the same time, that if God would cut the thread of life before the dawn of day that you would be lost. This is spiritual blindness. A very dangerous condition to be in indeed. And if you still continue to resist, God will withdraw His Spirit from you and you will be given over to a reprobate mind. "God's Spirit does not always strive with man," once will be the last time, then the door of mercy will be forever closed to you, and you will have to appear before a just God unprepared. Do not let Satan blind you any longer. God loves you and that is why He so often warns you and pleads with you.

You have read how Esau sold his birthright for a mess of pottage. No doubt you have often thought how foolish he must have been; but did you never think that you are yet more indiscreet than he was? His birthright only concerned his temporal welfare, while you are selling your right to a home in heaven for some trifling amusement, a little sensual pleasure or some earthly enjoyments. "Esau could not receive his birthright although he sought it with tears." And so will it be sought if through negligence you be with you if through negligence you forfeit the right to that home above. Satan is ever devising plans to hinder you from coming to Christ. He builds up as it were mountains of lies for you to hide behind, makes you believe that you are too wicked, that you cannot be pardoned, and that you cannot feel saved. He points you to some professor of religion that is not doing right, makes you believe you can go to heaven as well as the cold professor can. Now sinner, if you have a spark of love left in your heart for yourself or any one else, just tell that careless Christian that he is in your way. That might save his soul and yours too. But you let him go and Satan gains his end. By planting unbelief in the cold professor's heart he has caused the ruin of both.

Only make the first step to come to Jesus and all these lies of Satan will vanish as a vapor. There are many reasons why you should obey God and you cannot offer one single reason founded on common sense why you should not come. You know that Satan alone is keeping you from choosing the better part; him only you obey and him alone do you serve, and that against the convictions of your own heart, the wishes of your Christian friends, and God's people everywhere. And most of all you are living in open rebellion against God in whom you move, live and have your being; who holds your life in the hollow of His hand, and trample under foot the Son of God and put Him to an open shame by not accepting the offers of mercy extended to you, after having tasted death for you. How do you expect to escape, sinner? There is but one way, you must yield, and comply with the easy terms of the gospel, simple faith in the Lord Jesus Christ. You have but one of two places in which to spend eternity, one the home of the blessed, the other that of the damned. Be wise and delay not in your choice; now is your time.

A. K. KURTZ.

#### For the Herald of Truth. THY WILL BE DONE.

In the Lord's prayer we use the sentence, "Thy will be done." Much has been said concerning the propriety of using this prayer. Some say it was given

only to Christ's disciples, to be used only at that time, that it was in part fulfilled when His kingdom was established upon earth, and therefore cannot be used appropriately now. We believe however that if there is any pardonable excuse, or if we can in any way be justified in taking exceptions to using it, it is because we may not be in a proper frame of mind spiritually.

It is true that where forms are given there is danger of using words without thinking of their spiritual significance; and thus our worship is but a lip-service not pleasing to God. It is to be feared that we often use these words not thinking of the responsibility we take upon ourselves by using them. We cannot consistently use them unless we have first become willing to do the whole revealed will of God, else we would ask God to grant us something that we ourselves would not be willing to make some effort to do, and this would be mockery.

For us to say, "Thy will be done," implies very much. It does not only mean belonging to church and keeping the outward ordinances. These are to be observed in their turn, but there are many things to do that require much more self-denial than the keeping of ordinances. The will of God means all that is left on record for us. God requires us to do all. In praying, "Thy will be done," we agree with God, and make ourselves obligatory to do that will. It requires us to be "Holy, for I am holy," as well as to be born again; "to be perfect as your Father in heaven is perfect," as well as it does to "not be conformed to this world," etc., etc.

The Savior says: "He that doeth the will of my Father in heaven, the same is my mother, sister and brother." By these words we understand that it is absolutely necessary to do His will in order to come into relationship with Christ. The highest aim of a Christian should be to do the will of God, that he may say, "Thy will be done." Not making the proper effort will not leave us guiltless. Imagine a man giving orders to his servants or children to do some labor, and as often as they are reminded of their obligations they agree that it should be done, but they never make the proper effort to do the work; and when reproved for their slothfulness, they begin to find fault with their fellow-servants or their brethren. Would it not be preposterous to suppose that such were doing their duty? It would be yet more absurd to think that they could be entrusted with anything of much value as long as they practice such inconsistencies. Yet there are hundreds, yes, thousands, serving God in just this manner. Deluded creature! to suppose that God can be prevailed upon to accept a service so extremely absurd.

I have found believers who would use the words "Thy will be done," and yet



take grounds against Bible teachings that are of the most vital importance, things which are essential to our progress in spiritual life, things without which we can in no wise do the will of God as required of us. One of the essentials is sanctification. This is one of the principal pillars of the church founded on the Rock Christ Jesus, and without it no church on earth will stand. That truly pious people should offer the least opposition to anything of such vast importance is one of those mysteries that we will not undertake to explain. Paul says, 1 Thess. 4:3, "This is the will of God, even your sanctification." We might ask, Why does God require this of us? We might answer, In order that we can be used for His service. Sanctification follows when we yield obedience to the will of God. The children of Israel were to be sanctified before they could cross the Jordan and enter the promised land, and so must we be in order that we may be able, by the grace of God to leave this wilderness (where so many fall back and lose their first life) and enter that Canaan of bliss, which is the privilege of every child of grace.

We are well aware that those teaching sanctification and holiness are not very popular among the average Christians today. This does not surprise us much when we look at the daily walk and conversation of the average Christian, [and at the unreasonable way in which some advocate holiness and sanctification. Ed.] When we take into consideration the fact that the Savior required his disciples to leave all and follow Him, not even allowing time for the burial of a deceased parent, we must wonder why these blessings are not more eagerly sought after. We are in no wise justified in not seeking them, as this is a part of the will of God.

If we "have willed to do His will," and pray, "Thy will be done," then we are under obligations to do so, even if it does take some self-denial. Reader, have we found the treasure of a sanctified life? A treasure so valuable should induce us to give up all that we may possess it. Then it will not be hard to serve God. We will not then object to any part of His will. Our service will be a love service, acceptable before God; our duties to God will be privileges, and we can truthfully say, "Thy will be done." A. K. K.

For the Herald of Truth.

#### THE CHURCH OF GOD.

"Jesus Christ, the same yesterday, and to-day and forever." Heb. 13:8.

In this unchangeable faith, His disciples followed Him steadfastly. All His children follow their Head in His footsteps, in humility and simplicity, showing

with their godly walk, that they have set their faces heavenward; having the world under their feet, remaining steadfast and immovable on the Rock Jesus Christ who is the Author and Finisher of our faith, and has been in all ages.

"Therefore be not carried about with divers and strange doctrines; for it is a good thing that the heart be established with grace." Christ, the Son of God, who is all righteousness, does not change. In Him His people are gathered, and sit together in heavenly places in Him clothed with all Christlike grace, and trusting in Him who filleth the whole earth with His divine power and light. He is that true light that lighteth every man that cometh into the world. Those who do not reject this light, but receive it and walk as children of the light, are living members—living stones—built upon that spiritual Rock of salvation which standeth sure, and is immovable. Those are the good seed, the children of the everlasting kingdom, written in heaven, who have put on the Lord Jesus Christ. Such are clothed with the sun of righteousness, and have the moon under their feet. Rev. 12. But as the moon is changeable, so also is defiled Babylon, with all her teachers, who have not the moon of changefulness under their feet, but love the lust of the flesh, and the Mammon of this world. The moon changeth but the sun doth not change.

The true church, of which Christ is the head, is in God the Father, and is called, "the pillar and ground of truth," whose conversation is in heaven. This church is clothed with the sun, Christ Jesus who doth not change, is her head and she hath all changeable things under her feet. Her members are they that are born again of the immortal seed by the word of God, and feed upon the bread of life, and live, daily by it. Such are the new creatures in Christ Jesus. He makes all things new, and through Him all the old things pass away. Dear brethren and sisters, let us strive diligently to be of this family, the children of God, having "the moon," and earth with all pride and vanity under our feet, the sun of righteousness for our banner to lead us into all truth, and its divine halo to protect us from all harm, so that when God has done with us here in this tenebrous of clay He may receive us into the everlasting habitations, and be with those that have made their robes white in the blood of the Lamb.

S. G.

#### IT WAS FOR ME.

One stormy Sunday afternoon, at the hour when a class of young women generally gathered in a little mountain cot-

tage, one young girl only waited for the teacher. She had been learning through the week the sweet words contained in the 53d of Isaiah; and as she toiled up the hillside, she had been repeating the verses to herself; but they were only to her then, as the "very lovely song of one who had a pleasant voice." She did not know the meaning of "being healed by His stripes."

After prayer, with which the hour of teaching always began, Mary repeated the first four verses of her chapter. When she reached the fifth verse—"He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed," the tears filled her eyes, and before reaching the end of the verse her head sunk down, and the fast falling tears dropped on the open Bible before her, as she ebbed out.

"It was for me, it was for me." The intense solemnity of that moment prevented any other words being spoken than these in answer to her words—"Let us thank Him, dear child, that it was for you;" and they knelt down, and after the teacher had thanked the Lord for opening the blind eyes of her dear scholar to see Jesus as her substitute, the weeping girl in broken words, said—"Lord Jesus! I thank thee that thou didst die for me, that thou didst take my punishment; and then the sweet calm of conscious acceptance in the beloved stole into the broken heart, and peace with God was sweetly realized. Rising from their knees, the teacher saw a troubled look pass over the bright face upon which "the light of his countenance," was shining, and in deep distress the poor child said: "Oh! my father, my mother, my brother! they do not know this joy." So they knelt again to plead for those still "far off," and rose up comforted. The joy of resurrection life filled the heart of that young girl with unspeakable joy, but it was only when by faith she could say, "It was for me, it was for me."

Till the disciples saw for themselves that the grave of Jesus was empty, the words of the women who returned from the sepulchre were like idle tales. Have you who it may be are reading these words, ever known the joy of the realization that, "He was wounded for your transgressions," that he was bruised for your iniquities, that the chastisement of your peace was upon Him?

If not you are far from God; outside in the darkness of unbelief and death; and till you accept the love of a loving Savior, and see him as your Sin Bearer, there is no peace, no life, no joy for you. Oh! believe this love that is yearning over you—that was stronger than death, and is infinite as God Himself.

Set. by I. A. W.

#### SOWING AND REAPING.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6:7, 8.

How sad it is to see so many young people sowing to the flesh, when they ought to be sowing to the spirit!

Dear friend, why do you reject the love of Jesus so long? You put your best friend off as long as you can. He bled and died for you, and yet you show by your actions that you do not want Christ, and say at heart, "Away with him!" I have no time to be religious."

Beware my friend; the good Spirit may leave you and knock at your heart no more, and you may be left to sow to the flesh, to reap a harvest of eternal sorrow. "Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap."

The reaping time is certain to come. You can go on sowing wild oats but remember you can not get some one else to reap it for you. For they have sown the wind, and they shall reap the whirlwind. Hos. 8:7. Your precious days are worse than lost if you sow to the flesh. You will be compelled to reap more than you sow. If you sow to the wind you must reap the whirlwind. Why not sow to the Spirit and reap life everlasting?

How can you make light of the prayers of the humble followers of Christ? You will not always have loving parents to pray for you. You can make light of your ministers who shed bitter tears for you, but whatsoever you sow that shall you also reap.

Do not think because you have Godly parents, and live a moral life you are going to heaven. Except ye be born again ye cannot enter the kingdom of heaven. Christ must be formed in you before you are a fit subject for his glory.

Reader, what are you sowing? You are certainly sowing to the flesh or to the spirit. Ask yourself which it is. It seems to me you must be blind to all that is spiritual or you would not go on sowing to the flesh. Stop, there is a judgment before you, and dreadful will it be for those who hear the gospel preached from sabbath to sabbath and still refuse to obey it.

You may say, I expect to be religious some time in the future, but would you indeed rather sow to the flesh a while longer? Stop and think what you have been sowing, and consider who is going to reap the harvest for you. Be not deceived, you can not mock an allwise God. He is just, and full of mercy and compassion to all that come to him. But if you will go on despising the love of his dear Son, and grieve the Holy Spirit time and again, it is just and right that you should

reap the fruits of your sins. Stop this moment, and ask God to create within you a clean heart and right spirit.

ELLEN PLANK.

#### VALUABLE HINTS TO YOUNG AND OLD.

When at the present day the editor of a secular paper stops for a short time, in his usual work in gathering news of all kinds, and devotes some time in pre-paring for his paper a sound, wholesome article on morals, we may be excused in reading his thoughts and making short selections from his articles. For the following therefore, we are indebted to the *Chicago Inter Ocean*:

"There exists, it is supposed in every male descendant of Adam, either latent or active, a certain amount of native meanness, which must be drained off in the little streams of lesser vices, else the bad qualities will be dammed up and ultimately find vent in some dreadful form or other. It has been observed that some of the men who have astounded society by gross breaches of public trust, or the boodling of hundreds of thousands of other people's funds, were the most punctilious and proper sort of men in personal deportment, having no petty vices of life or speech. It is said that many of the bank officials and other prominent men who, during the last twenty-five years, have made extended health trips to Canada, were, prior to their sudden departure, quite conspicuous for their piety and zeal in church and Sunday-school. From this the inference is drawn that if a man has no "redeeming small vices" he will need to be very closely watched.

"Young men must be given time to sow their wild oats, you know," is another form of expressing the same idea. There is danger in repression, it is thought, and the superabundant Old Adam must be permitted to work itself out to the surface, as if it were a case of measles or chicken-pox.

Now, let us give a little candid thought as to the soundness of this prevalent theory. Do small vices serve a useful purpose as preventives of the outbreak of larger ones? Are the minor morals wholly non-essential and really hinderances to the development of a good character? And development of a good character should begin his career by sowing a crop of wild oats?

Viewing the subject from the standpoint of a public journal that devotes large space to the details of vice and crime, we are impelled to give a negative answer. In our opinion, based on experience and observation, it is no more necessary for a young man to sow a crop of wild oats as a preparation for a good and useful life at maturity than it is for a farmer to sow weeds and thistles to get his soil in condition to raise a crop of grain. Some men

have done that thing and come out all right in later years; but their ultimate success was not the result of their early erratic career. We never found the middle-aged, successful man who attributed his prosperity to early dissipation or viciousness. All thoughtful men will testify that their indulgence in the vices termed "wild-oat sowing" was really a great drawback to their success.

The lesson of daily observation is that the great bulk of young men who set out on a career of vicious pleasure seeking do not attain success and honor in the end. The most of them go to the bad; and those who don't end in that way make a break from their evil habits and associations at an early date.

Why should it be more needful for young men than young women to sow wild oats?

The same rule doesn't seem to apply to the daughters of Mother Eve that is thought to benefit the sons of Father Adam. It is a matter of congratulation that it is not regarded as needful for the daughters as well as the sons to sow their wild oats.

The only safe rule of life is that the greater involves the less, and minor morals are the prime factors of the major morals. As all organic bodies are but aggregations of atoms, so human character is built up of minor deeds and habits.

The really great characters of the world attest this truth. They were strict in attention to lesser duties and obligations. So moral greatness is obtained by a scrupulous observance of the so-called lesser demands of morality. In fact, the strength of will, or moral fibre, is gained by continued exercise in those little deeds which attracted no special notice.

Every day is crowded with opportunities for the doing of those minor acts which are the real tests of the qualities of manliness within.

But especially we would impress upon young men this lesson: that in matters of personal honesty and fidelity to trusts there is no danger of their being too scrupulous or careful in little details. "He that is faithful in that which is least is faithful also in much." And in the end that sort of self-exacting fidelity is recognized and rewarded. In such matters no young man is safe when he for a moment is oblivious to the demands of the strictest integrity. He can not afford dalliance with temptation to take even a cent that is not his own. Every step in that direction is over dangerous pitfalls, and the end of the course is ruin.

One great danger in the indulgence of what are commonly called small vices is that they are expensive and constitute a powerful temptation to young men to take money that is not strictly their own. These "redeeming vices" fail to redeem the money lost or the character blasted when they are indulged at the expense of integrity."

## HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.  
J. S. COFFMAN, ASST. EDITOR.

December 1, 1887.

Entered at the Post Office at Elkhart, as second class mail matter.

PRICE, ONE DOLLAR PER YEAR.

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IF THE label on your paper is not changed in the second number after you have sent money for it send us a card stating the case.

OUR FAMILY ALMANAC for 1888 is ready for delivery. Beside the usual astronomical calculations, which have been prepared by Bro. L. J. Heatwole of Dale Enterprise, Va., the almanac contains much that is interesting, instructive and edifying to the reader, and should find a place in every Mennonite family. Many people aiming at economy (which is highly recommendable and necessary) get one or more "Medical Almanacs," the contents of which are, on the whole, not at all suitable to be placed into the hands of children, and which may in the end be far more costly than an Almanac costing a few cents, and abounding in good religious and moral instruction. The Almanac is delivered at the following low rates:

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BRO. J. S. COFFMAN left Elkhart Ind., on the morning of the 23d of November to work in the churches at different places in Missouri, Kansas, Iowa and Illinois. He will remain about four weeks in this field of labor. The dear brother is working zealously for the cause of Christ and we hope the Lord will give him physical strength to endure the strain which the work occasions, and also give him much grace that his labors for his Master may not be unfruitful.

PLEASE SEND IN GOOD TIME.—We will be glad to receive articles for the Dec. 15th number of the Herald having for their theme the advent of Christ, and what it signifies to the world. How to make Christmas a day of blessing or a day of desecration or any subject bearing upon this theme. We would, however, kindly ask all our contributors to send in their articles on the above subjects so that we may receive them not later than the 10th of December, otherwise they will be too late. Articles on the subject of "The New Year" should be sent in not later than Dec. 24th so as to be in good time for the first number for 1888. Let us all unite as a church and use our God-given talents to make the Herald interesting and instructive in the faith for old and young in all the families of our church.

EVANGELIZING FUND.—We have for some time said little about the Evangelizing fund. Our ministers have done considerable work abroad, and the fund has been very perceptibly diminished. Any brother or sister who feels to contribute anything to this fund may do so with the assurance that it will be used to the benefit of the church, and the glory of God.

THE LONGEST VERSE IN THE BIBLE.—A subscriber wishes us to give information through the Herald of Truth, where the longest verse in the Bible is to be found. In answer to this question we would state that the longest verse in the Bible is found in Esther 8:9.

DIED.—From a private communication we learn that John Kohr, one of the most prominent leaders and bishops of the so called new Mennonite church of Lancaster County, Pa., died on the 24th of October, after suffering 4 days with pneumonia, at the age of 73 years and 10 days.

A VOICE FROM LITITZ, PA.—Bro. Christian Bomberger of Lititz, Pa., writes under date of Nov 23d, as follows: "We are enjoying good health, but quite a number of people have been called away from time to eternity, and some quite suddenly. Last Sunday we had two inches of snow and it has not all disappeared yet. To day the sky is cloudy and the indications are for more snow."

BRO. CHRISTIAN KURTZ, formerly of Elkhart county, Indiana, has recently removed to Marion Co., Oregon. His Post office address now is Hubbard. The family seem to be pleased with their new home.

DOES NOT WITHDRAW ALONE.—The well-known people's preacher, C. H. Spurgeon, of London, England, whose plain and interesting sermons are read with pleasure and interest over the English speaking world has severed his connection with the English Baptist Union. The reason for his actions in this respect, according to his own statements, are these: "Some persons are allowed to remain in the union who make light of the atonement, deny the personality of the Holy Ghost, call the fall of man a fable, speak of justification by faith as immoral, refuse credence to the dogma of the plenary inspiration of the Holy Scriptures, and hold that there is another probation after death, with possibilities of a future restitution of the lost."

Since Spurgeon has withdrawn from the church, other English Baptist preachers are also preparing to leave the union. "Come ye out from among them," be not sharers of their iniquities, for woe is to them who change the doctrine of the Bible according to their own perverted views and desires, and then "teach men so." There is but one true God, and He has but one doctrine and one method by which men may be saved, and that is by accepting, in this life, the atoning and redeeming Savior Jesus Christ. His power to save is denied, and his offers of grace rejected by such only whose ignorance and pride chokes down every higher sentiment than that concocted in their own selfish and wicked hearts.

REVEREND AND RIGHT REVEREND.—Many people are opposed, and with good reason, to the use of the word Reverend in designating the ministerial office. It is improper to give this title to any man, and it is especially so for a plain or non-resistant church thus to designate her ministers, but it is the height of egotism for a man to call himself Reverend. We have written and spoken of this subject quite frequently, and should probably not have referred to the matter at this time, had not our attention been drawn to it by an item going the rounds in the Bucks

county, Pa., papers, giving a brief sketch of the Triennial General Conference, of the new school Mennonites, held at the West Swamp church, in said county, in which two of the ministers of that Conference are designated by the high title of *Right Reverend*. Now as a matter of course, we would not charge these men with having anything to do with this matter themselves, in fact they may know nothing about it, and we do not write it to censure them, but more especially to call attention in general terms to the fact, that when the Mennonites, who have always been acknowledged as one of the plain churches, get to using and permitting to have used in connection with their names, titles of honor which are only used by the High Church of England, and the Catholic church, it is proper to enter a protest. As a title of honor it is entirely inconsistent with the gospel, as a distinction, to show that a certain man is a minister, which is often necessary, we may very appropriately use the abbreviation Pre. or Bish., as the case may be. We trust that all newspaper correspondents, when writing about Mennonites will not soar so high as to call Mennonite ministers *Right Reverend*. And the members of the church, who are certainly better informed will use a greater degree of discretion.

## CHURCH NEWS.

JOSEPH S. ELKINTON and Joseph Walton, ministers of the Society of Friends, visited the Plain meeting on Nov. 7th, Salford meeting on the 8th, and Skippack meeting on the 9th. May their efforts redound to the welfare of humanity and the glory of God.

BRO. HENRY SHAMM spent Saturday and Sunday, November 19th and 20th with the church in Livingston county Ill. Two persons were received into the church by baptism. This church still appears to be prospering, and we hope the Lord may continue with them and strengthen them that they may be a true light to the world and a salt to the earth.

FROM JUNIATA CO., PA.—Bro. Jacob S. Graybill will go to hold communion services near New Bloomfield, Perry Co., Pa., on the 27th of November. Bro. Wm. Graybill will leave home, if the Lord will on the 28th of November, to visit the churches in Frederick and Rockingham counties, Virginia. May the Lord bless and prosper the brethren in their work, and give them grace to do much for the Kingdom.

BRO. NOAH METZLER, of the Yellow Creek Church, Elkhart county, returned on Tuesday, Nov. 15th, from a visit to the churches near Cullom, Livingston county, near Morrison and Sterling, in Whiteside county, and also the church near Freeport, in Stephenson county, Illinois. He held services in all the places mentioned, and held a number of edifying meetings and was well pleased with the trip.

MINISTER ORDAINED.—In the Shore Church, in La Grange county, Indiana, meetings were held on Saturday and Sunday, Nov. 12th and 13th, for the purpose of choosing a minister. There were five candidates presented and the lot fell on brother Amos Cripe. May the Lord strengthen him in the important duties devolving upon him, and make him an instrument in His hands to the salvation of many souls.

BRO. MOSES BRENNEMAN, of Allen county, Ohio, has been on an extended visit among the churches, and visited Branch county, Mich., the Shore Church in La Grange county, where he was present on Sunday, November 13th. On Monday evening he spoke in Elkhart, on Tuesday evening at Shamm's Meeting-house, on Wednesday evening at Holdeman's, and on Thursday forenoon and evening at Yellow Creek. On Friday evening he spoke at the Christophel Church, and on Saturday morning left for his home. May the Lord bless these efforts.

FROM EMMET AND KENT COUNTIES, MICH.—Brother Christian Wenger of Kent county, Mich., was called by telegram to officiate at the funeral of an infant child of Simon P. Detweiler, near Brutus, Emmet county, on the 5th of November. He remained there until Wednesday the 9th, and held several meetings. He also stopped at Mancelona, and held several meetings there. There is quite an interest felt in Emmet county, and there are two persons who desire to be received into the church by baptism. May the Lord prosper the work yet more.

## CORRESPONDENCE.

FROM OKEMOS, INGHAM CO., MICH.—Nov 14th. The harvest of this year, which, thanks be to God was a bountiful one has been gathered and stored, and a good deal of plowing for next year's crops is everywhere being done at present. The general health of the people is good, for which we also are thankful to the almighty God. Bro. Peter Kerber's wife, near Okemos, has been suffering for some time of inflammation of the stomach and liver, but is at present improving.

JACOB RATZLAFF.

FROM SHELBY CO., MISSOURI.—On Sunday, October 16th, our communion services were held, Bro. R. J. Heatwole



and family from Kansas, and D. F. Driver from Morgan Co., Mo., were with us. We were faithfully admonished by the brethren and feel very much encouraged. We would be glad to have others visit us as they are passing through from east to west. The church here is very small, but we hope and trust that by proper efforts and God's help it may yet be built up.

The farmers are busy gathering and storing away their corn. And while they are doing this may their minds be gathering and storing away spiritual fruit. May God's blessings rest upon all who are laboring for the cause of Christ.

FROM HOWARD'S LICK, HARDY CO., W. VA.—I have been a reader of the "Herald" for about five years and would feel very lonesome without it, as during the winter none of our ministers come to preach to us. When I am lonely it brings words of encouragement and makes cheerful. But let us who are thus scattered about as sheep without a shepherd, pray for each other and trust in the Lord, till at last He will bring us all together above in the church triumphant, where parting will be known no more, and where we shall be in the glorious presence of our Savior with the loved ones gone before.

"Have we trials and temptations?  
Is there trouble anywhere,  
We should never be discouraged?  
Take it to the Lord in prayer."

BARBARA V. WHITMER.

#### OUR JOURNEY.

After taking our leave from Bro. and Sister A. J. Plank in Cass county, Missouri, on Monday, October 30th, we traveled five days to Bro. D. W. Kilmer's in Clements, Chase county, Kansas, stopping one night on the way at Ottawa with our friends, Samuel Rohrer and ——— Sollenberger, which made a very pleasant change in the monotony of our travel.

Nov. 5th we visited over Sunday our old neighbors, John A. Levi and Samuel Holdeman who have moved from our county to Chase county, Kansas, where land is cheap and there is more range for cattle.

November the 8th and 9th we were with the brethren, Emanuel Slups, Noah God and Benjamin Bare near Marion in Marion county.

Brother Bear of this vicinity is arranging to make sale, and soon after to return with his family to Elkhart county, Indiana.

From here a couple of hours drive brought us to the brethren and relatives near Peabody, with whom we spent a short time. We were pleased to see the nice new church-house our brethren have erected about four miles north-west of Peabody.

Friday Nov. 11th. After an absence of fourteen months and seven days we

reached again our old home in Harvey county, feeling that we have reason to remember with the deepest gratitude the One who has kept and preserved us through all our chequered journey as we passed through seen and unseen dangers.

When we count the number of miles of the route we traveled we have at least four thousand miles, and a little over half of it we traveled in our private conveyance, and enjoyed it even better than car-riding. We had beautiful roads in our favor going and coming.

On our return we met with many families moving to and fro, so that in certain portions of the timbered country the campfire left by one party was sometimes still aglow for the next that came along. I was reminded by this of the fire upon the altar in olden times in the temple services that was never allowed to become extinct, neither day nor night. And now the fire of God's love should be continually aglow and burning upon the altar of our hearts.

We expected a good visit when we left home and it proved yet better than we had anticipated.

We have learned some beautiful little lessons from warm-hearted brethren and sisters respecting hospitality and brotherly love. I might mention a few of them of which I was made to feel the power more fully than I before realized. Meeting us as soon as observed to assist and welcome us in, is one thing. Here is a contrast in this to that of finding your own way into a house where your coming may have been unobserved by its occupants, even though they are brethren of like precious faith. Another thing too much to be expected, almost too much to be accepted, was to have them, on account of our little ones, give us their sleeping room nearest the fire in mid-winter and they occupy one farther away. And still another rises in my mind that I cannot forbear to tell, how agreeably surprised we were sometimes when it was 20 to 27 degrees below zero and we would find our beds, if in a cold seldom-used apartment, comfortably furnished with heated bricks or a jug of warm water.

These are but simple things, yet we have thought there is an influence in them which provokes that unfeigned love of which the apostle writes, and which should characterize the children of God, and it corresponds with that great command, "Love thy neighbor as thyself." It is one thing to entertain strangers and another thing to entertain our brethren. But in each case it is a great satisfaction to the guests if it is done in a way that they may feel welcome, and can see that we desire them as comfortable as ourselves.

We can truly say that we have observed many a good lesson in the kindness of our brethren while on our long journey amongst them, and in conversation with so many we have also received more light

in the Scriptures and how to make them more manifest in the heart and life. May our heavenly Father be ever praised and receive all the glory for His love and wisdom shed abroad in the hearts of the children of men.

R. J. HEATWOLE.

Newton, Kansas.

#### OUR TRIP TO PENNSYLVANIA.

(Continued.)

On Thursday, Sept. 15th, an appointment had been made at Hershey's Meeting-house. A large number of hearers were present and we felt in a special manner that the Lord was with us, and we had a very solemn and edifying meeting. The hour we spent there will not soon be forgotten. O, that the Lord might ever be with his people and his ministers when they thus meet in his worship, so that at all times his name might receive praise and worship from all hearts. The subject presented was John 14:1-6.

After service, we with a number of others met together at the home of Bro. Abm. Metzler, where we again spent a little season of sweet communion in the company of dear fellow believers, so that we could well feel the force of the words of the Psalmist when he says (Ps. 133:1), "Behold how good and how pleasant it is when brethren dwell together in unity."

After we had dined and spent a little season together, we as sojourners among our brethren, were reminded of the fact that "Time and tide wait for no man," and that the pleasant intercourse must be terminated, and we must proceed on our way. Bro. Metzler conveyed us to Weaverland, where we visited Bro. Gideon Weaver and family, and were strengthened and encouraged on our earthly pilgrimage while we spent a brief time with the aged brother and sister, and their children that were with them. May God still bless and comfort them.

We spent the night with Bish. Jonas Martin, under whose care the Weaverland church and the adjacent districts are. This is indeed one of the largest and most prosperous congregations in the country, and we trust the Lord may continue to be with this church especially, and make them strong in the faith and zealous in every good word and work.

The following morning (Friday) we met an appointment at this church and a very large congregation met with us, and also a large number of ministers were present. It was our privilege to speak here in the English language from Rom. 12:1, 2, while Bro. Shayan spoke from the same words in German, and we hope our efforts to point souls to Christ may not have been unfruitful.

The meeting had been appointed early on account of the funeral of Bro. To-

bias Wanner, an aged minister, known to many of our readers, with whom we formed a pleasant acquaintance twenty-one years ago, on our first trip to the churches in Lancaster county, in company with the old brother and fellow-laborer, John M. Brenneman. The meeting was closed and in the grave-yard, near by, we met the great throng of mourners and friends who had gathered to show the last tribute of love and respect to the memory of the dear old brother. As the body was laid into its last resting place and the services at the grave were concluded, the people repaired to the meeting-house and gathered in until the large audience room, which was nearly filled already at the previous service, was now filled so that there remained not a single seat unoccupied, and as I cast my eye over the vast audience a feeling of awe such as I never felt before passed over me. When we met at the bar of God, and behold the great multitude, shall all these be there? Yes. Shall they all stand at the right hand of God, and hear the welcome into the glory of the heavenly mansions? If they are all faithful, and we are all faithful, and live near to Jesus, and obey him in all his commands, we shall inherit all things, and shall be blest forever. Amen.

Bro. Wanner had died on the 13th, as may be seen from a notice published in a former number of this paper. He had been an earnest and faithful laborer in the Lord's vineyard for many years, but for some little time the infirmities of old age and disease disabled him from the active duties of the ministerial office. The services were conducted chiefly, by Bishops Amos Shenk, Isaac Eby and Jacob N. Brubacher.

After the funeral refreshments were served at the house of the deceased Bro., and here we met a very large number of friends and brethren, some of whom we had met in former years and others again whom we had never met before. It was a great encouragement to us thus to be greeted by so many, who, with us were seeking to walk this narrow way of self-denial in the service of Jesus. We met many too who were still out of the Ark, and who had not yet put their shoulders to the cross, or rather the cross to their shoulders; but we hope by the grace of God, they may be drawn by the cords of mercy daily reaching from the heavenly throne to them, and be made followers of Jesus, and heirs of glory.

This was our last day in Lancaster before we should return to attend Conference on the first Friday in October, and after having made our arrangements for that time, we accompanied Pre. Menno Zimmerman to his home, stopping, with several of the other ministers, on our way, with Bro. Souder, who has been afflicted for eight years, and for six years has been confined to his bed. We had devotional

exercises with him. He appears cheerful and patient and was much encouraged by our visit. The Lord promises that he will help the righteous and those that put their trust in him, out of all their troubles.

After a short visit with Bro. Zimmerman and his parents, we staid all night with Bro. Daniel Burkholder (Deacon), enjoying a pleasant visit with him and his family. The next morning, Saturday, Sept. 17th, the brother kindly brought us to Ephrata, where we were to take the train for Reading.

Having a little time to spare we felt to improve it by a visit to the old buildings of the seventh-day Brethren. This place had for us a special interest, because it was here that the Martyr's Spiegel (Martyr's Mirror) was first translated from the Holland into the German language and the first edition printed, a copy of which we have in our possession, which was also used during the recent translation of this work into English, in the office of the Mennonite Publishing Co.

We walked about a mile up the turnpike, crossed the bridge and soon saw off to the left, not far from the street, the quaint old buildings for which we were looking. There are three large buildings and a number of smaller ones. We entered the grounds and at one of the smaller tenements we gained the information we wanted. We then proceeded to the Sister-house, entered in, as we were directed to do, without knocking. We found everything in good, neat order, with all the appearance of being occupied, but saw no occupants. We did not feel free to go about much in the house, without a guide, and as we found no one, we made our exit and went to the Brother-house, to see if we could not find some one with whom we could converse and who would show us around.

The chapel or house of worship stands close to the Sister-house. At the Brother-house we found occupants, an old "Brother," a young man and a young woman, who received us very kindly, and we enjoyed a pleasant conversation with them. They informed us that at one time there was here a community of 300 members. The number is now reduced to four, two brothers and two sisters, all of whom are well advanced in years. The Brother-house is four stories high, built of stone with very heavy walls, stories very low, and rooms and windows very small. Each story is laid out after the same pattern, having a narrow hall through the middle of the building, with small apartments or cells on each side, used, no doubt, as sleeping apartments. Occasionally there was also a large room, which would serve as a sitting room. The roof is very steep, and the whole structure shows that it is very old.

This community took its origin from one Conrad Beissel, who came from Germany in 1720, and at first associated

himself with the Brethren (Dunkards), and settled at Mill Port, Lancaster Co., in 1729, where he was joined by others and as appears, a church was organized. After a time however Beissel disagreed with the Dunkard faith, left the settlement at Mill Port, and retired to a cave on the banks of the Cocalico Creek, and lived there for some time in total retirement. After he was discovered, many of his former associates settled around him, living in solitary cottages, and adopted the seventh day, as their day of rest and worship.

In 1732 a monastic society was formed; Conrad Beissel was chosen as the leader, or spiritual father, and the monastic name of *Friedsam*, "Father Friedsam" was conferred upon him, and it became a rule that all persons who united with the community, were given a new name.

They lived in celibacy, were very plain, and very austere in their habits, and practiced self-denial to a very uncommon degree. It was said of Beissel that he had always slept on a bench, but when he became older and more feeble his friends felt that he should take more comfort, and secured him a bed, which was put in his sleeping apartment and given him as a present. He used it a few nights and then, his conscience troubling him, he returned to his old place on the bench, and slept there during the remainder of his life.

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time to prosper? Sometimes we plant a tree; the soil is good, the tree was properly planted, everything was propitious, but it did not thrive, and produced no fruit, because we did not care for it; we did not prune, and foster, and enrich the soil, and water it so that it could grow. It will not do to sit down with folded hands and let the current of sin flow on. We must fight if we would win; we must sow if we would reap. Jesus does not say: Go and sit down under a shade tree in my vineyard and rest yourself; but he says, "Go work in My vineyard to-day." Let us all work in the vineyard of the Lord, and work diligently.

It was train time and we hastened to the depot, and were soon on our way toward Reading. We had intended to stop at Wernersville and spend a couple of hours with Bro. Thomas Yoder, at *Walter's Park Sanitarium*, but the trains not running to suit our other arrangements, we were compelled to forego this privilege, and passed on.

(To be continued.)

#### ARBITRATION.

At present, almost all the papers of the country, both religious and secular, are giving attention to the matter of arbitration between the two great English speaking nations of the world—the British Empire and the United States of America. Much time and talent have been brought into requisition on both sides of the Atlantic and now a paper, signed by over two hundred members of the British Parliament is to be presented to President Cleveland. The paper is a memorial requesting the President to inaugurate measures to bring about a treaty between the United States and England, providing for the settling of all cases by arbitration which cannot be adjusted by diplomacy.

It is to be hoped that this movement between the two nations may be eminently successful, and that they, having put aside all carnal strife between each other, may join hands in the bonds of christian love and spend the time and talent which is spent in devising means to destroy humanity, in devising plans for carrying the glorious gospel of peace into all the world. Should this be done and all these millions upon millions of dollars which are used for war purposes be used as funds for carrying forward the work, we believe that there would be amply enough to send every Christian out as a missionary, to work at home and abroad, and there would be enough left besides, to build thousands of comfortable houses of christian worship in places where such a thing is as yet unknown. This arbitration which should be watched and prayed for by every christian in the land. K.

## Married.

**KIEWER—KIEWER.**—On the 6th of November, in Lansing, Ingham Co., Mich., by Pre. K. Hag, Bro. John Kiewer (widower) and Maria Kiewer, both of Ingham Co., Michigan.

**NOLT—HORST.**—On the 8th of November, at the residence of Jacob Horst, near Ephrata, Lancaster county, Pa., by Christian Bomberger, Bro. Michael Nolt and Sister Lizzie W. Horst, both of Lancaster Co., Pa.

**WIDMER—RAMSINGER.**—On the 13th of Oct., at the residence of Bish. Joseph Stuckey, Danvers, McLean county, Ill., Bro. Chr. Widmer, of Davis county, Iowa and Emma Ramsinger, of Shawnee, Mo.

**SHOWALTER—BIXLER.**—On the 15th of November, in Mahoning county, O., by Bish. John Burkholder, Bro. Frank W. Showalter, of Rockingham county, Va. and Sister Emma N. Bixler, of the first named county.

May God o'er every act preside,  
Of this united pair;  
May He their footsteps safely guide,  
And lighten every care;

When death their union here shall sever,  
Lord, take them home to Thee forever.

**HORST—GOOD.**—On the 9th of October, at Weaverland, Lancaster county, Pa., by Bish. Jonas Martin, David Horst, to Lizzie Good, both of Caernarvon township, Lancaster Co., Pa.

**HORNING—HILLER.**—On the 9th of Oct., at the residence of Samuel Martin, in Earl township, Lancaster county, Pa., by Bishop Jonas Martin, Frank Horning, of Brecknock, to Etta Heller, of Earl Twp., Lancaster Co., Pa.

**ZIMMERMAN—SENSENG.**—On the 20th of Nov., at the home of the bride's parents in Earl Twp., by Bishop Jonas Martin, Moses Zimmerman, of East Earl Twp., to Fianna Senseng, of Earl Twp., Lancaster county Pa.

**NOLT—HOOVER.**—On the 17th of Nov., at Groffsdale, by Bishop Jonas Martin, Aaron Nolt, of Earl, to Lizzie Hoover, of West Earl, Lancaster Co., Pa.

**MARTIN—BURKHOLDER.**—On the 22d of Nov., at the home of the bride's parents (Deacon Daniel Burkholder), by Bishop Jonas Martin, Henry Martin, of East Earl, to Fannie Burkholder, of Earl Twp., Lancaster Co., Pa.

**ZIMMERMAN—BUCHER.**—On the 22d of Nov., at the residence of the bride, by Christian Bomberger, Bro. Levi Zimmerman, of Cumberland county, and Sister Katie R. Bucher, of Lancaster county, Pa.

**LINES** on the death of Mary Lovina, daughter of Jacob and Mary Krupp.

Cease here longer to detain me,  
Fondlest parents drowned in woe  
Now thy kind caresses pain me,  
Morn advances let me go.

Lately launched a trembling stranger,  
On the world's wide hoist'rous flood,  
Pierced with sorrows, tossed with danger  
Gladly I return to God.

Now my cries shall cease to grieve thee,  
Now my trembling heart finds rest;  
Kinder arms than thine receive me,  
Softer pillows than thy breast.

Weep not o'er these eyes that languish,  
Upward turning toward their home;  
Raptured they'll forget all anguish  
While they wait to see thee come.

Yet to leave thee sorrowing, rends me,  
Though again His voice I hear;  
Rise, my every grace attend thee,  
Rise, and seek to meet me there.

MARY KRUPP.

#### OBITUARY.

Elizabeth (Stauffer) Overholt was born in Fayette county, Pa., Feb. 19th, 1874, and died at the home of her son in Fostoria, Ohio, Oct. 21st, 1887, aged 93 yrs., 8 months and 2 days. With her husband she came to Ohio, and settled near Fostoria in 1857. He preceded her a number of years, to the Spirit world. She was the mother of six children, four of whom survive her; of her descendants there are 33 grandchildren, 59 great-grandchildren, and two great-great-grandchildren. She was a member of the Mennonite church for eighty years, and though her children became members of the United Brethren church, and have proved most efficient workers therein, she continued in the communion of the old Church to the end. Here was a marked life. She was a woman of more than ordinary mind, and held to the end the characteristics, which made her what she was. She was of more than ordinary piety, and lived in close communion with God. For a number of years she was afflicted, but bore all patiently and without murmur. All that loving hands could do to smoothen the pathway was hers, and as we laid her away we felt that a tie that bound us to the century past was gone, gone out not forever, gone to await our coming and to welcome us to that fair land.

## Died.

**RUTH.**—On the 11th of November, in Tammen township, Montgomery county, Pa., of heart disease, Benjamin Ruth, aged 40 yrs. He was buried on the 17th. Services by Jacob Moyer, Jacob Lox, Ch. Allebach and John Hunsberger, from Isa. 38:1.

**TRONEL.**—On the 24th of October, in Davis county, Iowa, Anthony Tronel, aged 68 years, 6 months and 17 days. Buried on the 25th. Services by Ph. Roulet from Ps. 90:12. Deceased leaves a widow and eight children to mourn their loss.

**OVERHOLT.**—On the 3d of Nov., in Bucks county, Pa., Hannah Overholt, aged 76 years, 8 months and 14 days. She was buried at Doylestown Meeting-house. Peace to her ashes.

**DETWEILER.**—On the 4th of November in Redminister township, Bucks county, Pa., suddenly while walking across a field to a neighbor, Joseph M. Detweiler, aged 74 years, 9 months and 27 days. He was found in the field, and no doubt had just fallen down and died without a struggle. He was a kind and loving brother. Was buried at Deep Run on the 9th.

**LEATHERMAN.**—On the 1st of November, in Redminister township, Bucks county, Pa., of cancer, Bro. Jacob Leatherman, aged 68 years, 9 months and 24 days. He was buried on the 6th at Deep Run, where a large congregation was present.

**KURTZ.**—On the 5th of November, in Snyder county, Pa., of cancer, Sister Catharine, wife of John Kurtz, and mother of Pre. John Kurtz, aged 57 years, 4 months and 26 days. Sister Kurtz was a consistent member of the Old Mennonite Church for many years; her life in the house of God was seldom vacant. She leaves a husband and 3 sons to mourn their loss. Buried in the Brick Church yard near Richfield, Juniata county, where many friends and relatives met to pay the last respects to the sister. Services by Jacob and Wm. Graybill and Wm. Auker, from Rev. 14:13.

**USICKER.**—On the 18th of Nov., in Livingston county, Ill., of typhoid malaria, Mary Elizabeth, daughter of Christian and Elizabeth Usicker, aged 3 years, 2 months and 1 day. Services by Henry Shaum of Elkhart county, Ind.

"I take these little lambs, said he,  
And lay them on my breast;  
In me protection they shall find,  
In me be ever blest."

**SHIFFLET.**—On the 6th of November, near Elda, Allen county, Ohio, of brain fever, Berntha Etta, daughter of Brother and Sister Andrew and Hettie Shifflet, aged 11 months and 23 days. Buried on the 7th at Pike Church in the presence of many sympathizing friends.

"Weep not for me, my parents dear,  
Since I must go and leave you here.  
With Jesus I shall happy be,—  
O, parents do not weep for me!"

**FORTNA.**—On the 4th of November, in Franklin county, Pa., Sadie S., daughter of Curtis and Mary Fortna, aged 7 years, 4 months and some days. She was buried at the Chambersburg Meeting-house. Services by Peter Wadel and P. H. Parrel from Mark 6:34.

"Though on my grave falls many a tear,  
Shed by friends and parents dear;  
Though sorrow makes your hearts distressed,  
Yet know that now I sweetly rest."

**RAMER.**—On the 15th of October, at Cedar Grove, Markham township, York county, Ontario, Anthony, youngest son of David and Maria Ramer, aged 18 years, 3 months and 18 days. He was buried on the 16th at Wideman's church, followed by many relatives, neighbors and friends. Funeral services by John Wideman in German and Samuel Hoover in English. We trust he is with the redeemed.

**HENSHY.**—On the 13th of November, in Manor township, Lancaster county, Pa., of cancer, Sister Harriet Henshy, aged 46 years, 9 months and 18 days. Her funeral took place on the 15th at Millersville church, and was very largely attended. She leaves a husband, one son, and one daughter to mourn her departure. Sister Henshy bore her sufferings with patience; her pains were at times almost unbearable, but we heard her say that though her pain was great, yet it was not equal to the sufferings of her Savior, in whose merits alone she trusted for redemption. One week before her death she commemorated His dying sufferings by partaking of the Lord's supper and further showed her faithfulness by desiring to have the ordinance of feet-washing performed. A few hours before her death she was asked by her dutiful daughter (who seldom left her side), whether she was thirsty or hungry for anything, when she replied, "Yes, for Jesus." Oh that she may have come home where her longings may be satisfied. For

"When we awake in his likeness,  
Then shall we be satisfied."  
And may she have gone to the shores of eternal deliverance, there to enjoy that rest that remaineth for the people of God.

**HARTZLER.**—On the 3d of November, in Mills county, Pa., Bro. Adam Hartzler, aged 63 years, 9 months and 17 days. This brother was of a very quiet and retiring disposition, and was much concerned to walk faithfully as a pilgrim in the narrow way. In his life he did various helpful acts as directed in Mat-

thew 6:3. With no family to provide for, he thought himself in his later years to apply a portion of the things which the Lord had entrusted to him, so as to be helpful in Gospel work, when his attention was called to the desire of the Mennonite Publishing Company to enlarge their means by selling shares of stock, so as to assist in printing and circulating the *Martyrs Mirror* and other good books. He bought a few shares, desiring thus to lend a hand in so good a work. In his will he set aside a sum of money for the use of the congregation, with whom he had worshipped, for many years and expressed the desire that a part of it at least, be applied to defray the traveling expenses of ministers engaged in laboring for the peace and unity of the Church. Over our brother's short-comings and faults we gladly and lovingly draw the mantle of charity, while we recall the goodness and faithfulness which the grace of God enabled him to exemplify, and thus endeavor to "consider one another and provoke unto love and good works." The funeral services conducted by Joseph H. Byler and Abram D. Zuk, were attended by a very large concourse of friends and neighbors.

**LEHMAN.**—On the 25th of October, in Fulton county, Ohio, of typhoid fever, Enos, son of Bishop Abraham Lehman, of Williams county, Ohio, aged 23 years, 9 months and 9 days. He led a moral life and was highly esteemed by all; yet when he was laid upon his bed of sickness he saw the necessity of a change of heart and became greatly concerned about the salvation of his soul. He desired to be baptized, but on account of his great weakness and occasional lapses into a delirious state it was not administered. He was buried on the 27th near West Unity, Williams county. Services were held in the Pleasant Grove meeting-house by C. Freienberger and

—Schinauer from John 5:24-29. O, what a solemn warning this is to all to prepare for death before it is too late. Baptism will join a church will not save us, but a full resignation to Christ and a simple trust in His power to save are the requirements of all who would make sure of their eternal welfare. Let us be ready, for the Son of man may come when we do not expect Him, and then the difference whether we are ready or not ready will be for us either the cause of eternal happiness or everlasting horrors and pain in the blackness and darkness.

**SCHAD.**—On the 10th of October, near Archbold, Fulton county, Ohio, brother Christian P. Schad, aged 61 years, 6 months and 4 days. He lived in matrimony 25 years, 2 months and 16 days and had 11 sons and 1 daughter, of which 6 sons have preceded him. He was buried on the 12th at Lockport, followed by many friends and relatives. He was a member of the Amish Mennonite church and as a kind father and generous neighbor, he will be sadly missed by all. On the 19th of September, in company with his brother Joseph, brother C. Eichler and brother Schad went to brother J. Wyse about 7 1/2 miles distant and bought two sheep. When they had proceeded about a mile on their way home, the horses took fright and ran away. Brother Schad was thrown under the frame which they had on the wagon, fracturing his spine and two ribs, and rendering him completely helpless. For three weeks he suffered intense pain, but he bore it patiently and with Christian fortitude, until God finally released the longing soul from the body of pain. Hence we mourn not as those who have no hope, but look forward to the time when the meeting with our dear brother will be sweeter than the parting here was sad.

**SHIRK.**—On the 5th of November, in East Earl, Lancaster county, Pa., Samuel W. Shirk, aged 48 years, 5 months and 27 days. He was a member of the Presbyterian church, and was buried at Weaverland.

**MARTIN.**—On the 10th of Nov., in East Earl Twp., Lancaster county, Pa., Anna, daughter of Barton Z. and Emma Martin, aged 3 years, 1 month and 29 days.

**MUSSEY.**—On the 26th of Oct., in Brecknock, Lancaster county, Pa., Lizzie, daughter of David and Hannah Mussey in the fifteenth year of her age,

**HORST.**—On the 10th of Nov., in East Earl Twp., Lancaster Co., Pa., of spinal disease Menno Horst, son of Henry M. Horst, aged 21 years and 6 months. Deceased was a member of the Mennonite church for some years, and was widely known, and had a host of young friends who followed him to the grave. Father, mother, one brother and three sisters survive him. Services at the house by Bros. Martin, Horning, Zimmerman and Eby.

## Letters Received.

#### WITHOUT MONEY.

Joshiah Clemmer.

#### WITH MONEY.

A—John L. Anstutz, Jacob Albrecht, Jos. S. Axlere, B—Peter P. Blough, Pre. Moses Brenneman, Elizabeth Beatter, Philip B. Brehm, Jos. S. Rare, Laura Brubaker, Wm. Deener, A. M. Bixler, F. N. Byers, Adam H. Brenneman, Beiler & Bro. C. Buechler, Mrs. Ann Brenneman, Alice Brandt, Andrew Bachman, G. Bachman, Emma Bridgewater, Henry Burkholder, Ch. Brifflinger, Henry C. Barkman, Henry Brown, J. W. Benner, Emma & Amanda Borntrager, N. Bruuk, D. Bachman.

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K—John O. Kreider, Bro. R. Kline, Peter Krok, Sem Kaufman, J. K. King, Carrie E. Kaufman, Mabel Kerper, Rachel Kerper, Alura Kaufman, Joshua Kaufman.

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T—Etta Troyer.

U—John Yob.

W—Christian Wagler, Samuel Walter, Pre. Martin Whidner, Martin W. Witmer, Barbara V. Whitmer, Ch. Werner, Jacob Wiens, Maria Weaver, William Wiebe.

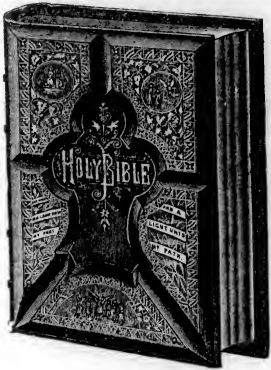
Y—J. A. Yoder, Thomas D. Yoder.

Z—Susanna Zimmerman, Abraham Zacharias.

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It is a delusion or mistake to imagine that those who live only for the pursuit of worldly pleasure, and the gratification of their appetites and inclinations are happy. Such people only grow more and more exacting, and are miserable if they do not have every desire and whim gratified. Nothing can be called true pleasure that results in future disaster and misery. Pleasure seekers never like to be alone, or to think of a future period, while the happiest and most honored persons are those that like to be useful to others. I

O how many who profess to love God, seem to have only their thoughts or worldly things. All professing Christians try to avoid and overcome gross sins, but the little besetting sins are often not avoided and overcome as they should be. *The little pet sins are often loved too much instead of being hated as they should be.* Yet John said, "If any man love the world, the love of the Father is not in him. For all that is in the world, the lusts of the flesh, and the lusts of the eyes, and the pride of life, is not of the Father, but of the world. *And the world passeth away, and the lusts thereof; but he that doeth the will of God abideth forever.*" O let us not grieve and quench the Holy Spirit of God by such conversation and acts as is not profitable to the use of edifying nor apt to minister grace to the hearer. Many who are truly believers live so much in association with what is contrary to the Lord's mind, that His Holy Spirit is grieved, and hindered from leading them into the simple City of the only way of true joy and peace, and fellowship with Christ. God can pronounce us cleansed, in virtue of the blood of Christ, and give us the Holy Spirit as the zeal and earnest of our inheritance, and that guilt is removed; and we have a purged conscience, and can say Abba, Father, thy will, not mine be done.

feared God and keep his commandments. The very purpose of our existence is revealed to love God with all our heart, and our neighbor as ourselves. For God shall bring to light every secret thing, whether it be good or evil. If we remain faithful unto death we are promised the crown of life. This is the Christian's blessed hope. He is a partaker of the divine nature; he is the offering of God; though fallen, he is redeemed, and may be saved by faith and the goodness and grace of Jesus Christ, and live forever with his blessed Redeemer in heaven.

O let us examine ourselves whether we be in the faith or not. Have we received the anointing? Are we saved from the lusts that war against the soul? Let us not deceive ourselves and others by crying peace, when there is no peace. *Being justified by faith* we have peace with God through our Lord Jesus Christ. Amen.

SISTER C.

### THE GOOD SHEPHERD.

"I am the good shepherd, and know my sheep, and am known of mine." John 10:14.

These are of the most beautiful names which our Savior makes use of, to represent to us His own blessed character. The beloved disciple John, in the tenth chapter of his gospel, has related to us the interesting conversation which Jesus held with the Jews on this subject. As He was discussing with them in the porch or covered way around the temple, (called Solomon's porch) He spoke of Himself as the door, or the only way of access to God; and as the good Shepherd, who so loved the sheep as to lay down His life for their ransom. No doubt you have often heard of the love of the shepherd for his flock—how he watches over them, and guards them from dangers—and so it is said of our blessed Redeemer. "He shall take the lambs in his arms, and carry them in his bosom." And He himself says, "I am the good shepherd; my sheep know my voice, and I know them, and they follow me."

Young friends, are you so happy as to belong to His flock? Think for a moment. Those who love and believe in Jesus are called His flock, and to them He has promised the kingdom. Must you answer "No, I am still in my sins; I have never turned my back upon the world and its vanities; I have never given myself to the Lord; I do not love the Savior." Is this your answer dear young friends? If this is the case, you are unhappy indeed; and will you continue to refuse His offered love? If you do you must perish! Is there nothing dreadful to you in the thought of eternal misery? Can you dwell with devouring fire, and with everlasting burning? and why do you delay your escape? Tomorrow comes too late for thousands, they die before that to-

morrow comes. Think of this now, "I am the good shepherd." Still that tender eye of watchfulness is following the guilty wanderer. The glories of heaven and the songs of angels are unable to dim or alter His affections. "The Lord is my Shepherd; I shall not want." "In all thy ways acknowledge Him and He will direct thy paths." "His loving eye follows me day by day, out to the wilderness, marks out my pastures," studies my wants and trials, sorrows and perplexities; "He goeth before them." It is not rough driving, but gentle guiding. He does not take them over an unknown road; He himself has trodden it before. He hath drank of every brook by the way; he himself hath suffered being tempted; he is able to succor them that are tempted.

H. D. YODER.

### YOUR OWN SOUL.

"For what is a man profited, if he shall gain the whole world and lose his own soul?" Matt. 16:26.

Love for those who are yet outside the fold of Christ, has constrained me to write a few words to them.

Many there are who stand outside and follow the company and pleasures of the world! Yet the pleasures of this sinful world, the accumulation of relics, and all the enjoyments which it offers, cannot bring peace to the soul. They are fleeting things which promise much, but in the end will be found only to ensnare us and draw us away from the true source of life.

Dear reader, if you are yet unconverted, pause and reflect for your soul's sake, ere it be forever too late. Think what the Savior did to redeem you and me. How he frequently calls us in various ways to come unto Him and be saved. It would indeed be a pity to neglect so great salvation. Without a doubt, you expect to come to Christ and be saved. But why do you tarry so long? Are you waiting for a more convenient season? The longer you put it off, the deeper you become entangled in the affairs of this world, and the less time there will be to give to the Master's service. Besides, what would it profit us if we could live in this world even to the age of a Methuselah and in the end lose our own soul? God grant that all may become willing to awake from the sleep of sin ere it is too late. Christ is ready to give you light. His peace also, a peace which the friends of this world never knew, will He give unto us when we become His own.

May God bless us and direct us in our pilgrimage here below, so that when the time comes for us to leave this earthly tabernacle, we need not say, "The harvest is past, the summer is ended, and we are not saved." ISAAC L. GEHMAN.

Franconia, Pa.

### GOD'S POWER AND LOVE.

For the Herald of Truth.

Our minds are sometimes led to think about the wonderful works of God and it is indeed enough to make us honor and glorify His holy name when we behold a very beautiful day and the sun shining brightly above us and all the earth dressed in her velvet of green; when we hear the singing of birds, warbling their joyful notes in the air, should not all this bring our thoughts to our Maker, who is the Creator of all things in heaven and upon the earth? Since God has made all things so beautiful in nature, how much more beautiful must it be in that world to come! as it is written, "Eyes hath not seen, nor ear heard, neither hath entered into the heart of man the things which God hath prepared for them that love Him." Again he says, "He hath revealed them unto us by His spirit; for the spirit searcheth all things, yea the deep things of God."

The thought very often comes to my mind: What is worth seeking more than His beautiful world above? I have just stated how God has made all things so beautiful in nature and in this present world, how much more glorious then must it be in that blissful world above?

But to behold these things in nature is very often not enough to convince man of his ruined state and lost condition, and sometimes God sends very heavy convictions before man will become willing to be obedient to Him. If poor sinful mortals could only see the happiness it would bring to be obedient unto their Maker, how soon they would turn away from these earthly vanities and earthly pleasures which are only a sting to the soul. Let me tell you my dear young friends, giving ourselves unto the Lord and becoming children of God is not a lonesome and forsaken condition as perhaps some look upon it. It requires indeed a forsaking of all your sinful associations, but these cannot last longer than in this world, and will never prepare you for joy in the rest.

My dear young friends, I cannot express the feelings I have regarding the necessity of the salvation of souls. It is imperatively necessary to serve God while we live, if we could meet in that beautiful world above and be happy forever and ever. Will you think of these words as you go to your rest at night? And remember also that there is a friend who is pleading and praying for your souls. Yes, it is a young friend who has experienced what it is to serve this world with its lusts and follies but who now also knows what it is to serve God.

"We speak of the realms of the blest,  
That country so bright and so fair;  
Where saints in eternity rest  
But what must it be to be there."

### CHARITY.

For the Herald of Truth.

The word *charity* bears with it the idea of common, universal love. Not love which is confined merely to our circle of acquaintances; not merely love for the brethren of our own faith; not simply the giving of alms; not only a liberality for other people's opinions; nor yet all these combined; but that free open-hearted affection which can grasp the hand of any one, no matter how low and degraded, with a brotherly feeling lifting him, if possible, to a higher level and a broader view of life's great end.

One of the most beautiful as well as powerful passages ever written is found in Paul's essay on charity, which he gives in his first letter to the Corinthians. He begins with a beautiful climax: Tongues, prophecies, knowledge, faith, all exercised are of no avail if not combined with charity. Alms and martyrdom are not sufficient. He then defines charity in clear and specific language and ends with a comparison of faith, hope and charity, "but the greatest of these is charity."

Our whole relation to God is embraced in faith in Him. Our obedience is manifested in our works—our relations to our every-day fellow-men. The best proof of a man's godly relation to his fellow-men is his charity and Paul says that charity is greater than faith; yea, and greater than hope. Does Paul, then, mean to say that our relation to man is of more importance than our relation to God? By no means. But are we not, in loving our fellow-men loving the works of God and God through His works? It is a great mistake to suppose that our duties to God and our duties to man conflict. There is a strong element of truth in the words,

"He who loves the best his fellow-man,  
Is loving God the holiest way he can."

There is not a single action of our lives which may not be made to show forth our love to God. Our temporal duties should by no means be separate from our spiritual, but should be made to conform to them so as to become a part of them. Our doctrine should not be, "Spiritual duties first and temporal afterwards," but we should perform our duties toward God though this may consist in the performance of some temporal obligation toward ourselves or some other one.

This charity or love to men may be shown everywhere, and in our daily walk and business is the best place for making it manifest. Cheerful looks and words are not the least way of expressing it. That Christian who by bright, cheerful words and kindly courtesy, makes those about him feel the burdens of this world of sin and sorrow less keenly, does a noble work for the cause of Christ. The long, disfigured face of the Pharisee showed little charity or religion, and it is quite possible that if there were fewer of these hypo-

critical long faces seen in our day there would be less sensual levity to counter-balance it, and that the world might see our good works better. Christ was a "man of sorrows,"—sorrows for the sinful condition of man. But he never added to his burdens by complaining of them. Our work should be not to cherish grief and brood over man's many sins, but to go to work with all the might God gives us to remove the evils we see daily and we shall have little time for complaining of them. "The sorrow of this world worketh death."

J. A. R.

### ABIDING IN CHRIST.

Matt. 4:8-10.

In the passage of Scripture to which reference is here made we can see how the devil tempted our dear and loving Savior. The Savior, however, did not yield—neither to flattery or offers of great wealth—but said, "Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." Now we are to be the children of God, and as His children, follow His footsteps, and when the tempter leads us into an exceeding high mountain and shows us all the riches and glory of this world we too must rebuke him as did our Savior. How is it with us in reality? Do we follow Christ's example or do we see great pleasure in the glory of the world, such as vanity of all kinds, pride in all its various forms, and worldly lusts and all its evils? There are multitudes of ways by which we may be led up into the mountain, and the Apostle says, "Be sober, be vigilant, because your adversary the devil, as a roaring lion walketh about, seeking whom he may devour." Let us watch and pray that, God helping us, he may not devour our souls or make us vain and desirous of worldly pleasures.

Satan cannot accomplish one end with us if we follow the guidance of God's holy Spirit, for that leadeth us into all truth. It leadeth us to the fount whence flows the water of life and bids us continually to partake thereof that we may have this life in us and be refreshed and strengthened by it. With this strength within us we shall be able to overcome the fiery darts of the tempter; for we have the Rock, Christ Jesus as a foundation to stand upon, the word of God for a shield and sword and Salvation for our armor. All these things are invincible and will withstand any and every attack of sin if we are continually on our guard. Let us pray for guidance that we may be faithful in all things, that finally, when the toils and cares of this life are over, our souls may rest in sweet and everlasting peace and bliss. O, that this may be the happy lot of us all, is the prayer of your unworthy sister

L. A. YODER.

### "BEHOLD THE MAN."

For the Herald of Truth.

In John 19:5 we read these words, "Behold the man!" This is as much as to say, How innocent! how undefiled! And yet he must die to satisfy the Jews. Behold Him in His infinite goodness, dear reader. He came upon this world in a lowly, humble state, even though His advent was heralded by the angels of heaven. He condescended to men of low estate. Though Satan led Him up on a high mountain to show Him the beauty and the glory of this world, the Savior preferred to walk in the valley of humility. Though He was rich He became poor for our sakes, that He might teach us how to walk in this world and that He might the more fully sympathize with all conditions of mankind. And finally He died that through His death we might live; for he made us free from guilt by taking the guilt of our sins upon Himself. Behold, what manner of love! Rejoice and be glad, Sing all ye lands; for Christ the Lord has become our salvation. He has indeed brought good out of evil, He has made light out of darkness; therefore let us rejoice and trust in Him.

Let us behold Him steadfastly, dear brethren, sisters and readers for through Him we have a sure hope of everlasting salvation. This hope is the anchor that keeps our souls through all life's tempests. Let us put our trust in Him who "taketh away the sins of the world, in whom, when brought before an earthly tribunal was found to have no fault in him," and who when brought out to suffer the shameful death of the cross, could say, "Father, not my will, but thine, be done."

When the love of God begins to dawn upon our hearts, and we see it in its boundlessness, we cannot but behold with awe and admiration, mingled with the deepest thankfulness of our hearts. Through Him we have free access to a throne of grace and can worship Him with gladness and according to the dictates of our own conscience.

MARTHA BARKLEY.

Barton City, Ohio.

THERE is a false religion of the mind which comes not near the heart. It may abound in splendid thoughts and fancies, but possess no vital warmth that penetrates the soul. The true religion is so excellent that it touches nothing it does not benefit. There is a sentiment or sensibility which is pleasing but deceitful, like the illusion mocking the traveler in the desert, who sees visions of fertility but perishes in agony. It is demanded by the religion of Christ for us to do what we know to be true, and to substitute action for sentiment, as a principle of human life and endeavor.—*Sel.*



For the Herald of Truth.

## PRAYER.

Prayer is the Christians' chief delight  
While traveling here below;  
They bow to God and ask for light  
That they the way may know.

Prayer is the Christians' chief concern,  
They practice it with might;  
For wisdom from on high they yearn  
To walk and act aright.

The earnest prayer of faith imparts  
Strength to the weary soul;  
To turn the tempter's fiery darts,  
And every act control.

It keeps the Christian close to God,  
And gives him courage still;  
To tread the path the Savior trod  
And do His holy will.

It gives the Christian grace and strength  
His voice for God to raise,  
Who leads him upward, till at length  
He changes prayer for praise.

S. G.

For the Herald of Truth.

## PRAYER.

We find that true prayer is divided into nine elements. First is *Adoration*. We cannot meet God on a level. We must approach Him as one infinitely far beyond and above us. A good many of us Christian professors are like the Parthian horsemen who ride one way and look another. We seem indeed to go toward God but reflect upon ourselves, and this may be the reason why many times our prayers are not answered. But when we make the glory of God the chief end of our devotion, they go forth like the dove, to return to us again laden with olive branches of assurance and blessing.

The second element in true prayer is *Confession*. I do not here mean the unsaved only. I think we as Christians have a good many sins to confess. If we go back to the Scripture records, we will find that the men who lived nearest to God, and had most power with him, were those who confessed their sins and failures.

The third element of successful prayer is *Restitution*. If I have at any time taken what does not belong to me, and am not willing to make restitution, my prayers will not go very far toward heaven. In Exodus we read, "If a man steal an ox or a sheep, and kill it, he shall restore five oxen for an ox, and four sheep for a sheep. If there is true repentance it will bring forth fruit.

Another element of prayer is *Thanksgiving*. We ought to be more thankful for what we get from God. Evil and unthankfulness are twins.

Another element and perhaps the most difficult of all to deal with, is *Forgiveness*. I believe this is keeping more people from having power with God than any other thing. They are not willing to forgive and to cultivate the spirit of forgiveness. If we allow the root of bitterness to spring up in our hearts, our

prayers will not be answered. I know men who pray every day, and if their brother or sister wrongs them, they will never forgive. If God's forgiveness were like that which is often shown by us, it would not be worth much to us.

Another necessary element, if we would have our prayers answered—is *Unity*. If we do not love one another we certainly shall not have much power with God in prayer. "By this," says Christ, "shall all men know that ye are my disciples, if ye have love one for another.

Another element is *Faith*. It is as important for us to know how to pray as it is how to work. In James 1:5 we read, "If any of you lack wisdom, let him ask of God and it shall be given him; but let him ask in faith." The new life begins with faith. Be in earnest when you go to God.

Another element in prayer that I notice is *Petition*. A good many people do not seem to even expect to receive an answer from God, or at least do not wait for one. I believe if we put all the stumbling blocks out of our way and then pray to God with faith and earnestness, he will answer our petition. How often we knock at mercy's door, and then run away, instead of waiting for an entrance and an answer. Thus we act as if we were afraid of having our prayer answered. I believe that we get a good many blessings just by asking; others we do not get, because there may yet be something in our life that needs to come to the light.

Another essential element in prayer is *Submission*. All true prayer must be offered in full submission to God. After we have made our requests known to Him, our word should be, Thy will be done. I would a good deal rather that God's will should be done than my own.

G. W. N.

## REMARKABLE VISION.

The flowing singular vision was revealed to Joseph Hoag, of the Society of Friends, who was born in Dutchess county, New York, April 23, 1762. He first appeared as a gospel minister when he was about 18 years of age, and was acknowledged as such by the Society of Friends in the twenty-third year of his age.

In 1789 or 1790, he removed with his family in that town. He traveled extensively as a minister in all parts of the United States, also in Canada and Nova Scotia. He died at Charlotte, Vermont, November 21, 1846, in the 85th year of his age. It was while on his farm at Charlotte that he had this vision.

In the year 1803, in the 8th or 9th month, I was one day alone in the field and observed that the sun shone clear, but a mist eclipsed the brightness of its shining. As I reflected upon its singularity of the event, my mind was struck into silence, the most solemn I ever remem-

bered to have witnessed, for it seemed as if all my faculties were laid low and unusually brought into deep silence. I said to myself, what can all this mean? I do not recollect ever before to have been sensible of such feeling. And I heard a voice from heaven say, "This that thou seest which dims the brightness of the sun is a sign of the present and coming times. I took the forefathers of this country from the land of oppression—I planted them here among the people of the forest—I sustained them, and while they were humble I blessed them and fed them, and they became a numerous people, but they have forgotten me who nourished and protected them in the wilderness and are running into every abomination and evil practice of which the old countries are guilty, and I have taken quietude from the land and suffered a dividing spirit to come among them.

"Lift up thine eyes and behold." And I saw them dividing in the great heat. This division began in the church upon points of doctrine. It commenced in the Presbyterian Society and went through the various religious denominations and in its progress and close the effect was nearly the same. Those who dissented went off with high heads and taunting language and those who kept to their organized sentiments appeared exercised and sorrowful. When this dividing spirit entered the Society of Friends, it ragged in as high a degree as any I had before discovered, and as before, those who separated went with lofty looks and taunting, censuring language. Those who kept to their ancient principles retired by themselves.

It next appeared in the lodges of Free Masons and it broke out in appearance like a volcano, inasmuch as it set the country in an uproar for a length of time. Then it entered politics throughout the United States, and did not stop until it produced a civil war. An abundance of human blood was shed in course of combat, the Southern States lost their power, and slavery was annihilated from their borders. Then a monarchical power arose, took the government of the States, established a national religion, and made all society tributary to support its expenses. I saw them take property from friends to a large amount. I was amazed at beholding all this, and I heard a voice proclaim: "This power shall not always stand, but with this power I will chastise my church until they return to the faithfulness of their forefathers." Thou seest what is coming on their native land for their iniquity and the blood of Africa, the remembrance of which has come up before me. This vision is yet for many days.

I had not thought of writing it for many years, until it became such a burden that for my own relief I have written it.

PUBLISHED BY REQUEST.

For the Herald of Truth.

## GATHERING FOR CHRIST.

If we would be successful in the gathering of souls, the actions of our daily life must be in harmony with the word of God. The unconverted are very quick in noticing the faults of Christian professors, and if we confess Christ and then live, unconcerned about whether we obey his teachings or not there is danger of us scattering rather than gathering souls for Christ's kingdom.

We must become wholly consecrated to the will of God and let Him lead us; then we will not be so apt to do wrong. It is to be feared that the unfaithfulness of Christian professors is to some extent the cause of so many infidels in the world to-day.

I once heard an infidel say, "Just such men as"—(a certain Christian professor,) "is what is making infidels to-day." Oh then let us be on our guard, that we do not through our unfaithfulness cause some dear soul to stray farther away from the fold of God. Has it ever occurred to our minds that a kind thoughtful word spoken in season may be the means of bringing a soul to Christ, and on the other hand, an idle or thoughtless word may be the cause of driving a soul further away?

Let us watch our words, our thoughts, and our actions that they may become the Gospel of Christ and let us always be cheerful in the Lord, that the unconverted may see that it is not a tiresome task to live for Jesus. The Christian has many trials and crosses to bear, but if we are willing to bear them patiently and trust in Jesus for help, they will be no task but a pleasant duty, for Jesus says "My yoke is easy, and my burden is light." Let us strive to live that we may have an influence for good, over those around us. May we all take Jesus as our example and try to imitate him in all we do, that our lights may shine forth to those in darkness, is the prayer of

A FRIEND.

For the Herald of Truth.

## WHY ARE YOU NOT A CHRISTIAN?

Dear Friends, you will no doubt wonder who wishes you to ponder this question but let it be sufficient for me to tell you that it is one who earnestly desires your souls' welfare, you have no doubt often heard persons talk about this question and perhaps you have in your heart an answer for it, as you surely should have a reason for not giving your heart to that meek and lowly Jesus, who endured so much for our sake.

"Oh! for a heart magnanimous to know Thy worth poor world, and quickly let thee go."

Why are we always so entangled with the poor things of this world? That is unquestionably the chief hindrance to a great many to becoming Christians, but to what does it amount at the end? When we are brought face to face with death what will we care for all the beautiful clothing, the riches, honor or glory of earth? Would not we then give all we have, and can have, for Jesus and His love? If we can then sweetly fall asleep in Jesus it will be of more value than a thousand such worlds as this. Why then do we spend so much time and thought on this and give none to that dear Savior who is pleading for you to come?

"The Spirit came and pleaded,  
In youth's bright happy hour,  
He called but found no answer,  
For fettered by sin's power,  
The youth lay idly dreaming;  
Go Spirit, not to-day;  
Wait till I've tried life's pleasure;  
Again he went away."

Oh can you bear the thought of refusing admittance to that meek and lowly Jesus, who pleads with you every day? You can never know the joy and satisfaction a true Christian has in his redeemer.

"I lay my sins on Jesus,  
The spotless lamb of God;  
He bears them all and frees us  
From the accused load.  
I bring my guilt to Jesus;  
To wash my crimson stains;  
White in His blood most precious,  
Till not a spot remains."

Do not then put it off another hour, but come boldly to the throne of grace and "taste that the Lord is good." S.

For the Herald of Truth.

## DISSENSIONS.

Whatever may be said in favor of being "made all things to all men," the fact remains that we must not take *undue* liberty of the law of Christ. It is well that for the gospel's sake we comply in things Scripturally lawful to the wishes of others, as well as for the sake of avoiding undue offense, and to live in peace with our fellowmen as much as lies in our power; yet it is necessary to observe the greatest caution that we do not become deluded, and instead of being transformed, become gradually conformed to the people whose god is this world.

One great cause of dissension in the churches, and perhaps of the many divisions that have taken place in the Mennonite church, doubtless arises because of the strict, almost obstinate adherence of a great number, to some innocent, time-honored doctrines or rules, while others view such doctrines of little spiritual consequence, and observe them with great laxity. At the same time they will view with alarm all movements that have a tendency to progression in any form, whether it be a slight variation in the

form or manner of conducting public worship, or an effort for more effectually spreading the gospel, etc.; others again are zealous, and moved by God's Spirit to labor more earnestly and employ more effective means to have the gospel, pure and unadulterated, spread to a world that is rapidly running to ruin and eternal destruction.

The world never stands still in its habits and enterprises, whether morally, socially or intellectually considered, and if possible, we believe that Satan, the great adversary and deceiver of souls, is always ready to suggest and direct more ready means for leading souls to ruin, and drowning men in perdition. Does it not follow then that God gives his children the means and privilege to exert a righteous zeal in their effort to save the precious soul from the enemy's ravages, and to guard with more zealous care the fold of Christ? May not the fields of labor be enlarged and new fields, in which but little or none of the good seed has yet been sown, be brought under cultivation?

If we all exercise love, patience and forbearance in a degree that will restrain our evil properties, the work in the Lord's vineyard will prosper and all will share the burden and the reward. As the blood of Christ is the universal remedy for sin-afflicted souls, so is *charity* the healing balm of dissension and wounded jealousy.

A. METZLER.

## HOW THE TWELVE DIED.

St. Matthew is supposed to have suffered martyrdom, or was slain with a sword at the city of Ethiopia, in Egypt.

St. Luke was hanged upon an olive tree in Greece.

St. John was put into a cauldron of boiling oil at Rome and escaped death. He afterward died a natural death at Ephesus, in Asia.

St. James the Great was beheaded at Jerusalem.

St. James the Less was thrown from the pinnacle or wing of the temple, and then beat to death with a fuller's club.

St. Philip was hanged up against a pillar at Hierapolis, a city of Phrygia.

St. Bartholomew was flayed alive by the command of a barbarous king.

St. Andrew was bound to a cross, whence he preached unto the people until he expired.

St. Thomas was run through the body with a lance at Coromandel, in the East Indies.

St. Jude was shot to death with arrows.

St. Simeon Zealot was crucified in Persia.

St. Matthias was first stoned and then beheaded.

St. Barnabas was stoned to death by the Jews at Salania.

St. Paul was beheaded at Rome by the tyrant Nero.

For the Herald of Truth.

## COME IN FAITH.

In the New Testament we read very much about faith. We are said to be, "justified by faith," and "saved by faith," and are told to "believe in the Lord Jesus Christ, that we may be saved." Faith is confidence and reliance. If I am hungry, and a kind friend offers me something, and says it is bread—but it is dark, and I cannot see; yet, if I begin at once to eat it, this is faith. I trust in his word. If I am sick, and medicine is given me, which I am told will do me good, and I drink it, this is faith. I believe or have confidence in the doctor's skill. Jesus came into the world to die for sinners. He says, "Believe in me," I have purchased a full pardon for you, and you may go free. It cost my own blood to obtain it, but you are freely welcome to it. If you will obey my words, and trust in my protection, I will engage to save you from death and hell; I am quite able to do this. Here is bread to eat, which will make you live forever if you eat it; here is a medicine which will so cure your soul's sickness that you shall never die. Come unto me,—believe in me, and you shall be saved." Faith is just trusting to what Jesus says; faith is simply coming to Jesus. He has died for thee. Believe it, and take the benefit of his dying. He has opened the prison door for thee; believe it, and make thine escape. He is willing to bear thy burden for thee; believe it, and cast thy sins upon Him; He paid all thy debts. Rejoice! He brings salvation to thee and says, "It shall be thine, if thou art willing. Stretch forth thy hand and take it with a grateful heart!" Like the prodigal in the parable thou hast wandered far from home; but Jesus has obtained for thee permission to return.

E. R. HERSHEY.

For the Herald of Truth.

## LIVING IN CHRIST.

"Search the Scriptures; for in them ye think ye have eternal life: And they are they which testify of me." John 5:39.

These words were spoken by Jesus; He also said, "As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For the Father

judgeth no man; but hath committed all judgment unto the Son. He that honoreth not the Son, honoreth not the Father which hath sent him. He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. For as the Father hath life in himself, so hath He given to the Son to have life in himself." We get the Spirit and life of Jesus in himself, not always in the letter. Paul said, "The letter killeth, but the Spirit giveth life." Therefore our spiritual ear must be intent to hear what God says in His sacred word. We must be willing to follow Jesus as we are made to understand His voice. What should we think of one that lives, and sleeps with his best friend, and never hears directly from that friend? Impossible! It is just as impossible to have Jesus indwelling in us, as our Lord, Life and Friend, and have Him say nothing to us.

In one way or another, God speaks daily to his children. Jesus is very gentle and meek and does not wish us to go uncertainly. O, let us ever listen to the kind direction of His voice. Many profess to believe the Scripture after the letter. They believe that Christ was on the earth, suffered and died, and shed His blood to save fallen mankind. But James says, "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? Even so faith if it hath not works, is dead, being alone. Thou believest that there is one God; thou doest well, the devils also believe, and tremble; but wilt thou know, O vain man, that faith without works is dead." The door of mercy stands open, and all are invited to go in through faith. None are refused admittance, but those who exclude themselves through the want of faith; or the neglect of works to make their faith seen and felt.

When we accept Christ through faith and love, we will most certainly act so that the world can believe, and can have confidence in our profession, otherwise our faith is dead to the world and to ourselves. Let us not imagine we have faith and sit idly down, and do nothing for our beloved Master. Truly then we are unprofitable servants. O, how much is lost, and how many mistakes are made by reading,

speaking and working without the spirit of God, and going contrary to the life of God, acting from our own strong will and wish rather than from the will of God. Paul said to the Ephesians, "Brethren, by grace ye are saved, through faith, and that not of yourselves; it is the gift of God; not of works, lest any man should boast." Implying that they were in a saved state. Salvation is to the Christian a thing not to be awaited for hereafter, but already realized in this life. John said, "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death. Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God, therefore the world knoweth us not because it knew Him not. Hereby know we that we dwell in Him and He in us, because he hath given us of His spirit." Do we feel the force of these precious words and the deep love that John had to his Savior? Do we realize the love God hath to us? If we do, it is no trial to us to search the Scriptures, but a delight; for therein we find life, light and joy, for John said, "This is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all." If we say we have fellowship with Him and walk in darkness, we lie, and do not the truth; but if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Can we claim this precious promise? We sometimes hear the remark, "I do not understand the Scripture," by those, who are not at all inclined to search the word of God or try to live up to it.

It is sad, to see how ignorant people can be of truth which they have no inclination to learn, and thereby live so regardless of God's word that they seldom read it. The Bible is full of warnings that we be not deceived. It therefore becomes us to search diligently whether we be in the faith. Are all the truths alike precious to us? Or, do we only read, and believe what suits our carnal nature best? A doctrine pertaining to our eternal destiny should not be overlooked; no one should be ignorant of the eternal promises of God, the Holy Ghost, the Comforter and the Sanctifier.

Dear brethren and sisters, let us come down very low in deep humility before God, feeling our need of Him, and not let Him go until He blesses us. We need to have our hearts filled with the love of God, to serve Him cheerfully, and speak of his love from the abundance of the heart that others may see that we have been with Jesus, and learn of Him through us. Then religious duties become a pleasure, and the burden of the cross becomes light. Let us be filled with a fuller measure of the Spirit of God, and those who are less concerned may see it and be constrained to follow. We have promised God to renounce all that is opposed to His will, and serve Him. God requires of us to do all we can. The service of God, to the sanctified soul is never irksome; duties not attended to are a task. The stronger our confidence is in God, the more cheerful will be our obedience, the sweeter our satisfaction in His service, the deeper our peace, and the fuller our joy. It is impossible for those who never feel the trouble and uneasiness of a wounded conscience to desire or believe or value the peace of God. Many see the folly of their conduct, and are sorry for the inconveniences they have brought upon themselves and others by it, but to be convinced of guilt before God, to have a sight and sense of our villainess and a hearty detestation of ourselves for it, is what never happens but under the workings and influence of God's spirit. God never makes any man what he should be, without first making him know what he is. So let us all be willing to repent and be obedient to God's will, when He shows us our sin and folly.

A SISTER.

## FRIENDLY APPEAL.

The inhabitants of Plymouth, Great Britain, to the Citizens of the United States of America, for the purpose of averting War between the two Countries. To the Legislators and Citizens of the United States of America:

FRIENDS AND BRETHREN.—We are deeply concerned to perceive that there are any indications how remote soever, of threatened hostility between your country and our own. Toward your nation we entertain, in common with the vast majority of our fellow subjects, feelings of sincere good will. As the friends of Peace throughout the world, we desire

that all those who delight in War may be scattered; but with you to whom we are allied by community of national origin, by identity of language, by similarity in many of our laws and constitutions, we earnestly and especially deprecate hostility. Moreover by War our commercial intercourse would be seriously impeded, the progress of civilization and of science be obstructed, immense pecuniary loss be increased, domestic ties be broken, humanity be outraged, life to a fearful extent be sacrificed, and dire offense committed against the laws of our beneficent Creator.

By War we must both lose much; and what could the victor gain that would be worth one thousandth part of the cost of the conflict? Again: whatever be the value of the Oregon territory, it would be a poor compensation to the owner for the blood and treasure spent in acquiring it; and then, too, the dispute respecting it may so easily be settled by arbitration, if other and simpler means be ineffectual.

Let us, we entreat you, agree to exert all our influence, personal and political, on each side of the Atlantic, to frustrate the devices of those ambitious and reckless spirits in either country, who by precipitating us into conflict, would render us the scorn of the world; while the energies and influence of two great nations which ought to be combined for the benefit of the entire human race, would be foolishly and wickedly employed in inflicting mutual and widely-spread injury and destruction. Allow us, then, to hope that your cordial response to this appeal may strengthen the bonds of amity between us, and promote the interests of Universal Peace.

Plymouth, England, 1845.

## BOYS AND THEIR MOTHERS.

Boys, love and obey your mothers. Remember it is said that the sweetest word in the human language is "Mother." Do your utmost to smooth her pathway, and obey implicitly her wishes and advice. Omit nothing that will contribute to her peace, rest and happiness, and yet you will part from her at the grave with a debt to her not half discharged. She prays for you and will weigh well the words she addresses to you in order to lead you to a manhood of honor and usefulness. She will not tell you all the griefs and deadly fears that beset her soul, and she warns you in a trembling way lest she say too much. She tries to charm you with her cheery love while her heart is bleeding. Boys, you know but little of the anxiety, the nights of sleepless and painful solicitude, which your thoughtless waywardness may be the means of causing, and those hearts go down to the grave with those hours of secret agony untold.—*Set.*

## DESCRIPTION OF BETHLEHEM.

When the evening came we had passed over the rich pasture-lands of the Hebrew patriarch, and just as the sun was going down beyond the Mediterranean, and there stood in full view one lone star over Bethlehem, we entered the pretty town where more than eighteen hundred years ago Jesus Christ was born a little child. We rode along the rough lanes beside the stone walls surrounding the gardens about Bethlehem to the northeast part of the town. How that evening sentinel vividly brought to memory the "Star in the East," which guided the wise men until it came and stood over where the young child was.

The white stone houses and pretty fields of Bethlehem, well cultivated and productive in a high degree, make one of the most delightful places in all Palestine. It is built on two hills running east and west, which are connected by a ridge, or kind of saddle. The entire town is of stone, and in contrast with the dingy buildings of Palestine its white walls present a beautiful appearance. Though the lands about Bethlehem are studded with lime-stone rock, the hills are beautifully terraced and are crowned with olive orchards, figs and vines. It lies just six miles south of Jerusalem, and a little way to the left as you go to Hebron. As we rode along its narrow street, from which narrower alleys lead off at various places, I was assured that on either side the scene was not unlike that which once greeted the coming of Mary and Joseph. There has been but little change in the location of the town since the days of Jesus. The destructive eye of war has not seen enough in this little town to attract the fatal armies, and here on this rocky ridge Bethlehem still sits in mellow modesty, much as it did when tender feet of the shepherd David led his father's sheep slowly and gently down eastward through the valley where a thousand years later the angels sung the first "Gloria in Excelsis" over the shepherds who gathered their herds into the winter folds and watched them for the night; for this was the childhood home of David, to which Samuel came to anoint him king instead of Saul, when he was yet a lad, and the keeper of his father's flocks. This was called the "City of David," and would have always remained in honor as his home had it not a thousand years later shared a higher and richer honor in becoming the birth-place of our Lord. Bethlehem—the House of Bread—by the birth of the Prince of Peace, as foretold by the prophet seven hundred years before, was no longer the least among the princes of Judah; for out of it came forth the divine ruler "whose goings forth have been from of old, from the days of eternity."—*J. W. Hott, "Journeys in the Old World."*



HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.  
J. S. COFFMAN, ASST. EDITOR.

December 15, 1887.

**15** Entered at the Post Office at Elkhart, as second class mail matter.

PRICE, ONE DOLLAR PER YEAR.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter stating their P. O., pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

If you wish your papers changed from one Post Office to another, please always give the Office where you now receive it, as well as the office to which you wish it sent.

Just as we are ready to go to press, we learn that our dear old brother, Bish. Isaac Oberholtzer, of the Blooming Glen Church, Bucks county, Pa., died and was buried on the 9th of December.

OUR FAMILY ALMANAC for 1888 is ready for delivery. Beside the usual astronomical calculations, which have been prepared by Bro. L. J. Heatwole of Dal Enterprise, Va., the almanac contains much that is interesting, instructive and edifying to the reader, and should find a place in every Mennonite family. Many people aiming at economy (which is highly recommendable and necessary) get one or more "Medical Almanacs," the contents of which are, on the whole, not at all suitable to be placed into the hands of children, and which may in the end be far more costly than an Almanac costing a few cents, and abounding in good, religious and moral instruction. The Almanac is delivered at the following low rates:

Single copies	per mail	.....	.08
2     “	“   “	.....	.15
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12    “	“   “	.....	.60
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100 copies.....	\$3.75
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MENNONITE PUBLISHING CO.,  
Elkhart, Ind.

**LOSS BY FIRE.**—The barn, out-house, with their contents, two mules, and four cows were destroyed by fire, and two cows badly burned, on the 15th of November, belonging to Bro. Emanuel Lapp, Ayr, Neb. Loss \$700 which will be paid by the Menn. Aid Plan.

Remember that all who send 25 cents for the "Words of Cheer," our children's paper, for 1888, will receive as premium, four beautiful picture cards with Scripture texts. These cards are very fine.

**ROUND TRIP AT SINGLE FARE.**—On Dec. 24, 25, and 26 the L. S. & M. S. R. R., will issue round trip tickets at one fare, good until January 3d, 1888. Also on Dec. 31st, Jan. 1st and 2d; at the same rate, good to return until Jan. 3d inclusive.

DE ZONDAGSBODE is the name of a paper published by the Mennonites in Holland. It is edited by H. Koekebakker, Jr., Dr. S. Cramer, L. Hesta and others and is printed at Meppel. It contains articles instructive, historical, Church news, &c. It contains interesting reading. We hope it may be conducted to the glory of God.

CLOSE OF VOLUME TWENTY-FOUR.—  
Another year of editorial labor closes  
with this number, another volume of our  
paper is completed, and we realize as  
never before, that it is the goodness and  
the mercy of God alone that has spared  
our lives, blessed us with health, and  
prospered us in our work. We thank  
God for the mercies, and we pray that our  
efforts may not have been without fruits;  
that our tree may not have borne leaves  
only, but that some seed may have been  
sown that shall spring up and bring forth  
fruit unto eternal life. We thank our  
patrons for their kind support and en-  
couragement; we thank our correspon-  
dents for their aid and assistance in filling  
the paper with such reading matter as  
was profitable and edifying, and we trust  
that none may have become weary in  
well-doing but that together we may con-  
tinue to glorify God and labor for the  
salvation of souls unto the end.

The kind encouragement and support of the past gives us hope and confidence for the future, and by the help of our heavenly Father, we will continue the work also during the coming year, and herewith ask the support, the help, and the prayers of all our friends, that the work may go on and be a powerful means to instil the truth as it is in Christ Jesus into many hearts. There is need at the present time, more than ever to use every means to teach the true doctrine of the gospel. Let us therefore work with a heart and a will, seeing that the harvest is great, and the laborers few.

NEW SUBSCRIBERS.—With the close of the year, a large number of the subscriptions for the Herald of Truth expire, and we trust our dear friends and patrons will give us their support and encouragement also for the coming year, and renew their subscriptions. We ought to add a thousand names to our list during the present year. The paper should be in every family. Almost every family reads a paper of some kind, and certainly no family should be without a good, religious paper. Therefore we ask all our old patrons to renew—we don't wish to lose a single one—and ask all your neighbors and friends to subscribe and reap the benefit of it. We feel sure that every one who subscribes for the paper will be well paid on the investment. The Herald of Truth furnishes equal to 700 pages of an ordinary book, and 700 pages of reading matter for \$1.00 is certainly as cheap as any one could expect it. Now, dear friends, let us all labor to do a good work for the Church and for the Lord during the coming year, and work together for the upholding of his kingdom and the promotion of his glory.

**A CALL FOR HELP.**—The brethren Abm. Weldy, William Holdeman, and Martin Loucks, of the Church in Elkhart county, were appointed a committee, by the Indiana Conference, last October, to relieve Bro. Harvey Friessner, the minister of the Church, in Branch county, Mich., who is greatly distressed in his financial affairs and needs help. He has debts to the amount of \$1600.00, in which several of the brethren in his church are interested by endorsing, to such an extent that unless assistance is rendered from other sources, they, with him, will be ruined. The committee have made a full investigation of the case and have decided to render him what assistance they can, and for this purpose have sent petitions to a number of churches for help. As a matter of course the church in Elkhart county will do what they can, but are not able alone to raise so large a sum. They therefore appeal to all charitably disposed brethren abroad, to render them what assistance they can, and we trust that the Lord may open the hearts of many to lend a helping hand to the distressed brother.

1887.

All contributions to be sent to John F. Funk, Elkhart, Ind.

ABM. WELDY,  
WM. HOLDEMAN, } Committee.  
MARTIN LOUCKS. }

BRO. L. D. YODER, of the Amish Mennonite church in Johnson Co., Iowa, made a short call at the office of this paper on the 29th of December. He came to Indiana to attend the funeral of his father, Bro David C. Yoder, near Middlebury, Elkhart county, Ind., who died on the 24th of November as will be seen in the account of his death.

**SAD CASE OF DROWNING.**—On the 26th of November, near Morrison, Whiteside Co., Ill., two girls and a boy, the children of Charles White, were playing on the ice on the Rock Creek. Two of the children broke through the ice and the third, in trying to rescue them, broke in also, and all were drowned. This sad accident causes deep affliction in the hearts of the bereaved parents. At the same time it should serve as a solemn warning to all to be careful about going on ice.

**FATAL ACCIDENT.**—On Wednesday, Nov. 23d, Brother John Risser and wife were attending market in Eureka, Woodford county, Illinois, and they stopped at the house of their son-in-law—Ulrich. When they started away the horses took fright and turning short, upset the wagon and threw Brother Risser and his wife out of the wagon. Sister Risser was injured so severely that she died in about four hours. She could not speak a word after she was hurt. Bro. Risser was also hurt some; but is recovering; he is about 80 years old. His wife was about 50 years of age.

CHRISTMAS GREETING.—Before another number of the *HERALD* will reach our dear readers, near and far, another Christmas will have come and gone. Another time of joy and gladness in every Christian land will have been enjoyed, and a "Happy Christmas to you!" will have been repeated by all representatives of the Christian family, from the dear old grandparent, bent by the age and cares of many years, down to the sweet little child who, upon the breaking forth of the blessed light of the happy Christmas morn, awakes and smilingly greets "with lisping tongue" its dear parents, brother,

sister and all the household. All rejoice together, and while the children sing those beautiful Christmas hymns, the father and mother, in silent praise and thankfulness, lift up their hearts to Him whose advent into the world was heralded by the angels in the joyful song, "Glory to God in the highest, and on earth peace, good will toward men."

As the time of the long-looked-for Christmas approaches, thoughts of home and its loved ones crowd upon our mind. We see the face of the dear father and mother joyfully acknowledging the Christmas wishes of happy brothers and sisters and then perhaps thinking of one who is not present to join in the hymns of praise in the family circle, the absent one perhaps at the same moment almost sadly conning over the words of the hymn:

"Do they miss me at home, do they miss me?  
'Twould be an assurance most dear  
'To know that this moment some loved one  
Were thinking 'I wish he were here.'"

Thus it doubtless is in many families, and while it is the case, we can humbly lift our hearts to God in each other's behalf that we may all be led aright in the path of duty. And as Christmas wishes are extended to many friends, we, too, then would join and extend to you all a hearty, "Happy Christmas" greeting, and with it direct an earnest prayer to God, the Father of our "Elder Brother" and Savior Jesus Christ, that he may, in his infinite goodness and mercy lead and guide us safely through the scenes and trials of this life and finally accept us as his own through the merits of his Son, of whose advent into this world many thousands of hearts and voices combine to sing: Amen and Amen. K.

CHURCH NEWS.

Bro. JOHN P. SPEICHER, of Kent Co., Michigan, is at present on a visit to the churches in Canada. We hope he may have divine strength so to preach the Gospel of Jesus that many may be led to accept the dear Savior and live unto Him.

FROM LITITZ, LANCASTER CO., PA.—  
Bro. Jacob Mensch of Montgomery Co.  
Pa., recently visited some of the churches  
in Lancaster County and filled a number  
of appointments. Bro. Samuel Roth of  
York County also filled a number of meet-  
ings shortly afterwards. The Lord bless  
all this labor of love.

**MINISTER ORDAINED.**—The brethren and sisters met on Sunday morning, Dec. 4th at the Catlin church, north of Peabody, Kansas, for the purpose of casting lots for

a minister. Three brethren, Samuel Cogly, Jacob Weiney and Abraham H. Kauffman, received votes. The lot fell upon Bro. Weiney, a young but firm and faithful disciple of the Master. May the good Lord bless Bro. Weiney, that he may be an instrument in His hand whereby much good may be done.

FROM WATERLOO CO., ONTARIO.—On the 19th of November Bro. Samuel Bowman and wife and Bro. Jacob Z. Kolb and wife left their homes in Waterloo Twp., Waterloo Co., Ont., to visit the little flock in the northwestern part of Wellington Co. They reached the house of Bro. Abram Weaver, Lebanon, Wellington Co., in the evening and held a meeting there. On Sunday forenoon they held a meeting at the house of Bro. Jacob Good, where quite a number was assembled and a pleasant time was spent. They also visited Bro. David Eby's, Bro. Isaac Groff's and other friends on Monday and Tuesday on their way home, arriving home on the evening of Tuesday the 22d. May God prosper the work done, that all may redound to his glory.

FROM NORTHERN MICHIGAN.—Bro. Henry Shaum recently visited the churches in Kent, Emmet and Antrim Counties, Mich. He spent Thanksgiving-day in Kent Co., and met Bro. J. J. Weaver at Grand Rapids, who being on his way to Antrim County, he accompanied him to Mancelona, and they together, spent Sunday with the brethren at that place, and had several meetings.

On Monday Nov 28th, Bro. Shaum proceeded to Brutus, Emmet County, and held a number of meetings there, baptizing two persons, and receiving several others into our communion. There are now in that immediate vicinity ten (and near enough to meet together to worship sixteen) members. We trust the little flock may stand faithful, grow in grace and in numbers, and soon become a flourishing church.

ENCOURAGING NEWS FROM HENRY CO., IOWA.—On the 1st, 2d and 3d of October the Conference of the Amish Mennonites of the Western States was held in Gerig's meeting-house. There were twenty ministers and deacons present from different states and everything passed off pleasantly and all the members worked together in a spirit of unity.

On the 9th of October fourteen young converts were received into that church by baptism. May they be bright and shining lights in the church.

On the 30th the communion of the Lord's Supper was commemorated. A deacon was also ordained there. Of the six candidates, John Schlatter, Jacob Koebel, Jacob Goldsmith, Christian Gerig, Daniel Graber and David Bender, the lot fell on Bro. Chr. Gerig. He feels the responsibility of his calling very keenly, but we trust the Lord will give him grace and strength to fulfill his mission.

## A VISIT.

In company with my wife and sister Mary, wife of David Plank, we left our homes in Logan Co., Ohio on the 11th of November and went to Holmes Co., Ohio. We were met at Buena Vista by Bro. David Troyer, who kindly took us to his home. We remained with Bro. Troyer all night, Saturday afternoon we attended a funeral in Berlin and in the evening went to our aged Bro. and Bishop Jonathan Zook. We were sorry to find Sister Zook in poor health, but hope she may soon be restored. Next day Sunday we attended a meeting at the Banker Hill church, where we had a very pleasant meeting. We visited here until Wednesday the 16th when we bid farewell to our friends here and went to Canton, Stark Co. We spent a few days visiting in the neighborhood near Canton, and on Friday we went to Louisville. Here on Saturday evening at Bro. Peter Schmucker's we met Pre. David Hostetler and Bro. John Schloneger and their wives from Wayne Co. We felt truly glad to meet with them, and we spent the evening very pleasantly in singing, exhortation and prayer. We remained with Bro. Smucker all night, next day, Sunday we attended a meeting at the Amish church, but the weather being very cold and strong, there were not many present. In the evening we again met at Pre. Michael Schloneger's where we spent the evening in conversation and devotional exercises.

We spent the time here visiting among the brethren until Wednesday 23d when we bade them farewell and came to Wayne Co. We were met at Orrville by Bro. John Schloneger. On Thursday Thanksgiving at 10 A. M. we attended a meeting at the Oak Grove church and in the evening at the Pleasant Hill church. These two meetings were not very largely attended on account of the very rainy weather. On Friday and Saturday we visited and on Saturday evening we attended a meeting at the Union Church where, although a large number had assembled, good order prevailed. We staid with Bro. David Hostetler all night, next day Sunday we again attended a meeting at the Oak Grove church, where the largest number of brethren and sisters met that I have seen for a number of years. We had a very interesting, and we hope profitable meetings. We went home with Pre. Jonathan Smucker and on Monday morning the 28th we bade farewell to the kind friends in Wayne Co., and started homeward. We arrived home in the evening, and found all well, for which we were thankful to God, in conclusion we would say that the visit altogether has been a very pleasant one to us and we feel very grateful to the kind brethren and sisters and friends for their hospitality and love toward us. May God reward them in our prayer.

J. J. BONTRAGER,

DeGraff, Ohio.

## OUR JOURNEY IN THE WEST.

Being earnestly requested by many dear friends to give an account of our visit in the columns of the *Herald*, I will try to do so, remembering that "whatsoever ye do, do all to the glory of God."

On the 26th of Sept., my brother and wife and myself left our quiet homes and started out to see something of God's beautiful world. We had never been far from home, and the hills and vales and murmuring streams had become a picture indelibly traced upon memory's walls. And as we were swiftly borne along, other scenes were added that will long be remembered with pleasure. Oh what a world! I thought as our train was winding in and out among the mountain ridges. What mighty power of the Creator is here displayed! "The heavens declare the glory of God, and earth His wonderful power." "Lift up your eyes on high and behold who has created these things." "Let the wilderness and the cities thereof lift up their voice—let the inhabitants of the rock sing, let them shout from the top of the mountains." "Let them give glory unto the Lord and declare His praise." Ah yes, through lovely nature speaketh the voice of our God to his masterpiece—man. From every hill-top and valley is proclaimed "I am the Almighty God" and a command enters the heart of man in a "still small voice," "walk before me and be thou perfect."

Sept. 27th found us at Orrville, O., "with kind friends and true." On the 30th of Sept. we attended an evening meeting where services were conducted by Bro. C. B. Breneman, and were much encouraged by his earnest admonitions. O, how earnestly he plead with those who lean upon their morality for a staff! How plainly he revealed in his discourse that there is no other way under heaven to be saved but by the blood of Christ.

Oct. 2d we had the pleasure of attending a meeting held by the Amish Mennonite brethren and as we looked over the large assembly and noted how the word of God was appreciated we could feel that the peace of God rested upon that congregation. Orrville and the surrounding country had become endeared to us by many pleasant associations, and it was with sincere regret we bid our friends there good-bye on the evening of Oct. 6th and resumed our journey westward.

O look what a world! we again exclaimed as we looked drowsily from the car window next morning over a vast extent of unbroken prairie as far as the eye could see, and again we recognized the work of an all-wise Creator. We spent Oct. 7th with friends in the suburbs of Chicago, who did all in their power to make the travelers happy. We resumed

our journey next day and arrived at Sterling, Ill., on the evening of Oct. 8th where we were kindly greeted by our dear friend, Christian Rutt, who took us to the home of his father-in-law, John Kreider, where we were cordially welcomed to Ill. Oct. 15th found us on the way to Elkhart, Ind. We thought our visit was not complete without a call there. What "times of refreshing" we there enjoyed! What earnest laborers we met with, whose one aim seems to be "pressing onward toward the mark for the prize of the high calling of God," and who seem to be absorbed in the work of winning the straying ones into the fold. Oh noble workers! toil on. By and by cometh the harvest, then rest and home. Here too the death angel entered and called from their midst a beloved brother in faith from whom we had many words of encouragement and whom we had hoped to meet. But so was not the will of God. The voice we longed to hear was hushed in death. The hands we desired to clasp were calmly folded to rest. With heart-felt sympathy for the bereaved (for we too have dear ones over yonder) we would say their loss is their eternal gain, and it lends a brightness to dreary hours to think of their glory—to think of their rest in their light beyond where the saints assembled and where we shall meet them by and by.

Shall we know each other there?

A last farewell, a heart-felt prayer for spiritual blessings upon the brethren and sisters and our visit there was ended, and ere long we again joined our friends at Sterling, Illinois.

Sunday, the 23d, found us at a meeting near Freeport, Ill., where communion services were held, conducted by the brethren, Nice, Snively and Lehman. Oct. 30, we again had the pleasure of attending communion services near Sterling and again heard the earnest tones of Bro. Nice, pleading with sinners to give their hearts to God. A pleasurable occasion was a social singing held at the house of C. Rutt, and I thought as I joined in the songs of praise, if everyone present would praise the Lord with a heart overflowing with love to God as they now praise with their lips, what a joyful meeting it would be. But the time had come for parting from the friends we learned to love so well. With many good wishes and prayers for their eternal welfare, we set our faces homeward, stopping a few days near Wadsworth, O., where we had the pleasure of hearing a sermon by the aged brother Troxel.

Nov. 11 again found us enjoying the pleasures of home. And now dear friends a long farewell. To one and all we tender our warmest thanks for the kindness received at your hands. Our journey is ended, but pleasant recollections will often come to mind. We may never meet again. Many miles now lie between

us, yet our prayers ascend to one dear Lord. We all approach one common mercy seat. We are one in heart and mind bound by the ties of Christian love. And there are some outside the fold. Come, join the ranks, we are going home. We are swept along by the tide of time whether we will or not. Whither are you going? God has prepared a city for you. Christ has prepared a place for you within the "many mansions." Will you go? Soon the journey will be over, soon we will reach the heavenly home.

"Welcomed at the pearly portal,  
Ever more a welcome guest;  
Welcome to the life immortal,  
In the mansions of the blest."  
The Lord be with you,  
Lancaster, Pa. BARBARA HERR.

## OUR TRIP TO PENNSYLVANIA.

(Continued.)

We arrived at Royer's Ford about noon and were met there by our dear Bro. Jonathan Kolb, at whose house we met Bro. Jacob Crater and wife of Elkhart county, Indiana, and it was a source of much pleasure to meet those dear friends again. Brother and Sister Crater had been with their friends already several weeks and had made a number of pleasant visits. This was the first day that we had no appointments since leaving home, and a minister appreciates a day of rest.

On Sunday forenoon we attended Sunday school and preaching at the country church. We had the privilege of addressing the Sunday school, after which the services were led by Bro. Shaum from Math. 23: 18-20.

In the afternoon we attended divine worship again in the Vincent Church, where there was a very large attendance, and good attention during the services. It seemed that Lord was with us and imparted his blessing. The Church here is not very large, yet the Lord is willing to abide even with the little flock, and the faithful few have the blessing as well as the large number. We trust every one here, as elsewhere, may seek to put on the whole armor of God, and stand up and fight valiantly in the battle of the Lord against the mighty. Judges 5:23. Much work needs to be done, faithful, devoted, prayerful, consecrated and continued work, for we know that the devil goeth about as a roaring lion seeking whom he may devour.

We visited here with Bro. Daniel Latshaw, Pre. Jacob Funk and others, and spent the night with Pre. John Latshaw. We had intended on Monday to visit Bro. Benjamin Holdeman, who was suffering with cancer and sent a special request that we should visit him, but on Saturday already the word was brought that he had passed away from earth on Friday, and that on Tuesday his remains were to be

laid to rest in the grave. So we see again how man "proposes, but God disposes." Yet we submit to his will, and ask him only so to lead us on through life that all may be well in the end.

Bro. Jonathan Kolb kindly took us to visit Deacon Joseph Gauder, and we had an interesting time with him in looking over the contents of some old books, and discussing different theological and scriptural questions. In the afternoon we visited Bro. Bechtel, and family. We had been with these dear friends before, and though the years that have passed by since then were fraught with a full measure of the cares, trials and afflictions of this life, yet they were cheerful and looking forward to the glory of that life which is beyond.

In the evening there was an appointment at Providence, in Montgomery Co., and we found there a large congregation, and very many young people assembled. We had a pleasant and interesting meeting. We were especially pleased with the quiet, modest conduct of the people, both young and old. We have seldom if ever been in so quiet and orderly a meeting. The best attention was given during the service, and after the meeting was dismissed, we heard no loud talking nor laughing, and saw no improper conduct. May the Lord bless this meeting, and all the dear young people in this neighborhood, and may they be early led to the dear Savior.

We were rejoiced to meet here also Pre. Isaac Rickert, of the Doylestown church, in Bucks county. He with his daughter-in-law was on his way to attend the funeral of Bro. Halteman, also Bro. John B. Tyson, of the Skippack church, had come to the meeting to convey us to his home, and we were very sorry that our arrangements were such that we could not go with him. May the Lord reward him for his kindness.

The brethren here maintain a Sunday-School which is under the superintendence of Bro. James Detweiler, who takes an active interest in the instructions of the young. We pray God to bless these efforts, and hope the brethren throughout will aid and assist in this important work, all work together to promote the glory of God.

We spent the night with Bro. Joseph Gotwals, Bro. Rickert and Bro. John B. Hunsberger (Bishop) were also with us, and the little time we had to spend in conversation was profitably improved.

The night was spent and God spared us to behold the light of another day, but with it came the call that prompted each one to his respective duties. The brethren Hunsberger and Rickert went to attend the funeral of Bro. Halteman; Bro. Shaum and myself were to meet our appointment in the Skippack Meeting-house. We were now in a neighborhood where a brief period of my youthful life was spent. A portion of the years 1855

and 1856, I had attended school and taught in the vicinity, and though thirty years or more have passed away, and time has wrought many changes, I still observed many familiar objects, though few were the faces I could recall. I was pleased however to meet again several whom I had known so long ago. Among these was Pre. Joseph H. Hendricks, of Collegeville, whom we incidentally met on our way to the meeting, who was a school-mate and a fellow teacher in those years.

The course of travel which we had laid out, was now bringing us continually nearer to the home of my childhood, and my thoughts now often turned thither as the days and nights passed slowly by, and the nearer we approached the more frequently I began to think of my dear aged mother, now in her eighty-sixth year, who was no doubt waiting with deepest anxiety the hour when we should meet, and many times I wished that I might, between the meetings, be able to spend only a few hours in her presence; but this could not be; duties, solemn duties, were before us and it would be a week or more before we could be able to meet.

At Skippack we had a very good meeting, and we endeavored to edify one another from the words found in 1 Jn. 2:3. Many dear brethren and sisters met us here and we visited our dear old Bro. John B. Tyson and dined with him. We spent a happy season with him, as oft before, but God alone knows whether this shall not be the last. But if so we hope to meet "over there," where there shall be no more parting.

After leaving Bro. Tyson we accompanied Pre. Henry Wismer to his home and made a short visit with him and his family. To our sorrow we learn that only a short time afterwards it pleased the Lord to call one of his daughters away from the earth. We heartily sympathize with the brother in his affliction and trust the Lord may bring sweet comfort and peace to the sorrowing parents as they weep for their dear departed one.

We spent a very pleasant night with Pre. Jacob Mensch, and were glad to meet again Bro. Rickert, who was now on his way home from the funeral of Bro. Halteman, and also spent the night with the brother.

On the morning of the 21st. Bro. Mensch took us to Salford meeting, and on the way we stopped with Sister Culp who was 84 years old on the previous day, and who is a distant relative of Bro. Shaum. She is blind, but has an extraordinary good mind and memory, and after some edifying conversation with her and the other members of her household, we had a little season of devotion, and then went on to the meeting, where we had a very excellent meeting. Bro. Shaum



led the services from 1 Tim. 1:15. The Lord seemed to be with us, and we have the promise that he is always with those who are of a meek and contrite spirit. May the Lord ever preserve us in true meekness and humility.

After meeting we visited at Pro. Jacob S. Moyer's, who in company with his wife and others had visited us in Indiana some two years ago. A number of other brethren and sisters met us here also; but as we had a distance of thirteen miles to our next appointment, and it was desirable to reach that point before night, our stay with Bro. Moyer was necessarily brief, but the fact that he would accompany us compensated for the short visit.

We were now within nine miles of Line Lexington where my mother lives, and it seemed almost cruel, when so near, again to turn our faces in another direction, and deter my visit to her so long. But the appointments for meetings had been made and in justice to the brotherhood, we must needs meet them. Many serious thoughts passed through my mind—but I forbear.

A conveyance of sufficient capacity was provided, a company of seven, including Bro. Schaum and myself were comfortably seated, and enjoyed the ride through the country, on this pleasant September day, while the time was well employed in conversation. We reached the home of Bish. Andrew Mack who is in charge of the Herford, Boyertown and Swamp Churches. We had considerable correspondence with Bro. Mack, but had never met to form an acquaintance, and had never visited the churches through this "upper country," though often desiring to do so. Our meeting therefore was a pleasant one and the joy thereof has in no wise been diminished by our further personal acquaintance.

In the evening several other brethren and sisters gathered in, and Bro. Samuel R. Landis, and Sister Sarah C. Moyer, who had accompanied us from Salford, were, according to previous appointment, joined, by Bro. Mack, in marriage. May the Lord bless them in this relation and give them much joy in this life and the fullness of joy in the life to come. The evening passed away very pleasantly and I may also well say, profitably.

(To be continued.)

#### FOR THE LITTLE READERS.

(Continued.)

#### KING ADONIREZEK PUNISHED.—EHUD JUDGES KING EGLON.

In our last chapter we ended with the book of Joshua. We now begin with the book of Judges. This book or part of the Bible is so called because in it we read the history of the children of Israel under thirteen judges, who governed from the

time of Joshua to the time of Eli, and who in times of peace saw that the people dealt justly with each other. In time of war they led the soldiers of their nation against their enemies. This book is divided into twenty-one chapters.

These Judges, then, were not such judges as we have in our land now who only sit in the courts of law and see that justice is done to those who are tried before them. When the Israelites were in distress because of the attacks of the Canaanites which yet remained, the Lord raised up these men to deliver Israel and lead them to battle.

Some time after the death of Joshua, and when the Israelites were more in number, they asked counsel of the Lord about going to battle to get more of the land from the Canaanites which remained. And God commanded Judah to attack them.

Judah then got the tribe of Simeon to join with them, and promised to help them to make them stronger in return, when they needed aid.

The Canaanites were soon beaten, and King Adonirezek was taken prisoner. The king must have been a great conqueror, but now he was conquered, and as he had done to others, so God now suffered it should be done to him. He had no less than seventy kings, who were his prisoners, and these he used to feed with the fragments, while they sat under his table, having at first cruelly cut off their thumbs and their great toes.

What he had done to the Israelites now did to him, which was, no doubt, an act of God's justice, or else such cruelty would have been very wicked. The king himself felt that God had done this, and he said, "As I have done, so God hath requited me." And they brought him to Jerusalem, and there he died." Judah's part of Jerusalem was now completely conquered, a king of which city Joshua had before taken. The tribe of Judah also took Hebron, and Gaza, and Askelon, and Ekron, and other places.

We have said that Judah's part of Jerusalem was conquered, for this city stood partly in the lot of Judah, and partly in the lot of Benjamin, and Judah had only taken their own part, which was the southern part, but the northern part they left for the tribe of Benjamin to conquer. But they did not drive out the Jebusites who dwelt there; and there they remained when the book of Judges was written.

Then the house of Joseph took Bethel, part of which belonged to Benjamin, and the other part to Ephraim. The tribe of Manasseh were very indolent, and left the Canaanites to hold several cities in their lot. Ephraim, also, neglected Gezer, a large city, and left the Canaanites to dwell there. Zebulun were alike careless about enlarging their lot, and only made the Canaanites in it to pay them some taxes for letting them alone. As for those

of Asher, they even dwelt among the Canaanites, and let them hold their lot. Naphtali did the same, except that they made the people pay them something for remaining quiet. Dan was forced into the mountains, and durst not go into the valleys given to them.

We shall see, by and by, what the Israelites got by their cowardice and neglect in taking the whole of the lots which Judah had given them, and what miseries they brought upon themselves by living among the Canaanites.

Now, when Israel "took their daughters to be their wives, and gave their daughters to their sons, and served their gods," the anger of the Lord was hot against Israel—that is to say He was sadly displeased with Israel and made them feel His displeasure, though, as I think I have told you before, God cannot be moved with anger, and sin as we do, or have, alas! too often done.

In order to show Israel how much He was displeased, He gave them into the power of the king of Mesopotamia for eight years. But when they found that this king treated them very cruelly, then they cried to the Lord, and He was so kind that He pitied them, though they had behaved so ill toward Him, and He gave His Spirit to Othniel the son of Kenaz, Caleb's younger brother, "and he judged Israel and went out to war," and God delivered Israel from the cruel king, and "the land had rest forty years."

After Othniel, the first judge, was dead, "the children of Israel soon again fell into wickedness. This time God punished them by letting Eglon, the king of Moab, overcome them. This king kept them under his power for eighteen years.

Israel again called earnestly upon God to deliver them, and He kindly brought forth from among them another leader. His name was Ehud, and he was a very expert warrior.

He was of the tribe of Benjamin, and was sent from the children of Israel to take a present to Eglon. Then Ehud made a dagger or large knife with two edges, and as long as his arm, and put it under his garments on his right side. The sword was in those days carried mostly on the left side, so that it might be drawn by the right hand; but he placed it so that he could draw it with his left hand, and besides it would perhaps not be noticed on his left side, and the people would not know that he wore one at all.

When Ehud had offered the present, he sent away the people that were with him, and then went back and spoke to the king, saying, "I have a secret errand for thee, O king." The king, thinking that Ehud would have something very important to say, gave orders that all should be silent. And all his servants went away from the room wherein he was. Now, it was summer, and Eglon was in a

1887.

quiet, retired room that he might be in a pleasant cool place. Ehud then went quite close to the king and said, "I have a message from God unto thee." The king arose to receive his words with due respect, when suddenly Ehud drew his dagger and stabbed the king so that he fell dead to the floor, and although he fell heavily, being a very fat man, yet nobody heard him fall. Then Ehud unlocked the doors and took the key and passed by the guards and got safely away.

The king's attendants now came back to go into the room where they had left Ehud and their royal master. But when they found the doors locked, they thought the king must be asleep. "He covereth his feet," said they. By this they meant to say, "He is asleep," for, as the people wore slippers when they went to sleep on a sofa, they dropped them and wrapped them round in the lower end of their long robe. But when, after waiting a long while the king was not heard to move or speak, they feared that something must have happened, so they got a key and unlocked the doors, and behold, here was their king, dead, and lying on the floor of the room.

(To be continued.)

## Married.

SHELLEY—LAPP.—In Whiteside county, Ill., by Bish. Henry Nice, Bro. Addison Shelley of Whiteside county, and Sister Esther Lapp of Stephenson county, Ill.

## Died.

RUTT.—On the 17th of November, in Sterling, Whiteside county, Ill., David, son of Samuel and Veronica Rutt, aged 22 years, 7 months and 22 days. Funeral services by E. Nicw and Pre. Brown from Phil. 1:21.

SCHROCK.—On the 24th of November, near Pierra, Howard county, Ind., Elizabeth, widow of Jacob Schrock, aged 81 years, 6 months and 25 days. She came with her husband from Ohio in 1849. On Sept. 6th 1857 he died, leaving her with 8 sons and 3 daughters, of which all but one son survive their mother: She was a beloved and faithful member of the Amish Mennonite Church. Funeral services by Daniel C. Miller and E. A. Mast from 1 Cor. 13:51-58, and A. J. Troyer from Ezek. 38:11.

BLOUGH.—On the 8th of November, in Conemaugh Twp., Somerset county, Pa., after a long illness, Sister Sarah, wife of Bro. Abraham Blough, aged 65 years, 11 months and 27 days. She was buried at the Blough Church. Services by Jonas Blough and Jonathan Harshberger. The deceased leaves her husband and 6 children besides a host of friends, by whom she was loved and respected. She was a member of the church for about forty years.

BLOUGH.—On the 24th of November, near Getstown, Cambria county, Pa., Sister Christina, wife of Bro. John Blough, Sen., aged 82 years, 8 months and 24 days. She lived a consistent, christian life and loved to be at the house of worship. Her sight had been poor for some time before her death. At times she suffered much pain, but she bore it all patiently. She

lived in matrimony 60 years, and was the mother of 9 children, of whom seven survive her. Besides these, 84 grandchildren and 31 great grandchildren comprised her posterity. She was buried on the 25th at the Weaver Church, followed by many loving friends. Services by S. Gindelberger, C. Harshberger, Moses B. Miller and C. C. Beery of Michigan, from 2 Cor. 5:1.

ROTH.—On the 25th of Nov., near Wayland, Henry county, Iowa, of old age, Christian Roth, at the age of 80 years, 4 months and 28 days. He was a faithful brother in the Amish Mennonite Church. He was buried on the 27th in the Mennonite burying ground. Funeral services by S. F. Miller and S. Gerig in German and by Benj. Eichler in English from 2 Cor. 5:1-10.

YODER.—On the 24th of November, near Middlebury, Elkhart county, Ind., of paralysis Bro. David U. Yoder, aged 70 years, 2 months and 24 days. He had been on a visit to three of his children in Iowa a few weeks before his death, and while there felt unwell, but at that time nothing serious was apprehended. He fell calmly to sleep in Jesus. He leaves 6 brothers and sisters, 10 children, 67 grandchildren and 5 great grandchildren to mourn his departure, yet they feel assured that he has gone to rest. During his sickness his sweetest food was the word of God and singing. He longed for release from this mortal body that he might dwell in the home of the soul. May his virtues stand as a shining light for his posterity. Six of his children were present at the time of his death. He was a member of the Old Amish Mennonite Church and was buried on the 26th in J. J. Stutzman's family graveyard. Services by B. S. Kauffman from John 5:19-30 and 2 Cor. 5:1-10.

METZLER.—On the 28th of November, near Wakarusa, Elkhart county Ind., of palsy, Bro. David Metzler. He was found about noon at the strawstack in the barnyard in a helpless and unconscious condition, in which state he remained about 12 hours when he died, aged 65 years, 11 months 13 days. He leaves a widow, 9 children and 27 grandchildren to mourn their loss, which we believe to be his eternal gain. He was buried on the 30th at Schaum's, the funeral was largely attended. Services by C. Schaum, M. Hoover and D. Burkholder. He was born in Lancaster county, Pa. The bereaved friends have the sympathies of the neighbors and friends.

HERNLEY.—On the 2d of Dec., in Mt. Joy Twp., Lancaster county, Pa., Bro. Benjamin Hernley, aged 62 years, 4 months and 8 days. Bro. Hernley was "A Light to the world, and a salt to the earth." His funeral was held at Knaybitt's Meeting-house on the 6th where a large congregation was assembled. Services by Peter Nissley, Martin Rutt and Ephraim Nissley.

SCHMIDT.—On the 21st of Nov., in Wilmet Twp., Waterloo county, Ont., of infirmities of old age, Sister Salome, wife of the late Pre. George Schmidt, aged 70 years, 8 months and 21 days. Buried on the 24th at Shantz's Meeting-house. She was a beloved mother, a devoted Christian and a faithful member of the Mennonite church. Services were held from her own chosen text, Phil. 1:21, by N. Stauffer and M. Bowman.

BINGEMAN.—On the 18th of November, in Blenheim township, Oxford county, Ont., infant son of Titus and Mary Bingeman. Buried on the 20th at Blenheim's Meeting-house, where services were held by Moses Bowman from John 14:4 and N. Stauffer from 2 Sam. 12:23.

MARTIN.—On the 26th of November, in Woolwich Twp., Waterloo county, Ontario,

Bro. Moses Martin (Deacon), aged 55 years, 3 months and 15 days. He was buried on the 30th at the Elmira Meeting-house. Services by S. Bowman and Joseph Gieringer.

GERIG.—On the 13th of November, in Henry county, Iowa, Menno, son of Christian and Mary Gerig, aged 2 months and 3 days. Buried in the Mennonite graveyard. Services by S. Gerig and S. T. Miller from Mark 10:14.

MAST.—On the 28th of November, in Henry county, Iowa, of dropsy of the heart, Bro. Joseph Mast, aged 61 years, 6 months and 29 days. Services by S. Gerig, S. T. Miller and B. Eichler from John 11:25, 26 and Rom. 8:26. He suffered much pain but bore it all patiently and looked up to God with a steadfast hope of a speedy release from all pain. To a brother he said before his death: "My house is prepared; I am ready." He leaves a widow and 10 children to mourn the loss of a dear christian companion and father. Besides these he leaves two brothers and one sister. He was a member of the Amish Mennonite Church for many years.

KAUFFMAN.—On the 3d of Nov., in Clinton township, Elkhart county, Ind., of heart disease, Joseph M. Kauffman, aged 45 years, 3 months and 17 days. He leaves a widow and four children to mourn his early departure, but not as those who have no hope. About six hours before his death he expressed his regret for not having been more faithful and diligent in keeping God's commands and once more commemorated the suffering of his dying Savior by taking of the bread and wine. He was buried on the 5th, at Forest Grove, where many friends and neighbors had gathered to pay their farewell tribute. Services by D. P. Johns, from Heb. 4:1-11.

MILLER.—Nov. 14th, at Chestnut Hill Meeting-house, suddenly, John A. Miller, aged 60 years, 8 months and 6 days. Buried on text, James 4:13, 14. A deeply afflicted wife and daughter, and a large congregation of friends met and followed the remains to the grave.

HERLT.—Nov. 22d, in Manheim, Lancaster Co., Pa., of cancer, Harriet, wife of Abraham Hehl, aged 52 years, 5 months and 13 days. Buried on the 25th, at Hernley's Meeting-house. Text, Rom. 6:23.

MILLER.—On the 11th of November, near Schrock's Mills, La Grange county Ind., of paralysis, Jephtha Miller, aged 81 years, 9 months and 10 days. He was born near Davidville, Somerset Co., Pa., Jan. 18th, 1806. He was married three times and had 19 children, 13 of whom are yet living; 66 grandchildren and 63 great-grandchildren. He was for many years a member of the Amish Mennonite church and was buried in Miller's burying ground near the Town-line Church. Services by Henry J. and Christian J. Miller, from Romans 14:7-9.

BOLLER.—On the 23d of Nov., in Johnson county, Iowa, of dropsy, Sister Magdalena Boller, aged 32 years, 7 months and 7 days. She suffered much, but bore it with great patience and fortitude. As a sister in the Amish Mennonite and as a Christian friend, she was much loved and respected. Services by Daniel Yoder and Christian Wercy from Rev. 14:13.

GRAFF.—On the 12th of November, in Wayne county, Ohio, John Graff, aged 45 years, 3 months and 10 days. Deceased came from Switzerland. A little more than a year ago, he was received into the church by baptism and was a worthy brother. He was buried on the 14th, in the Pleasant Hill graveyard. Services by J. K. Yoder and D. Hostetler, from Isa. 3:10, 11.

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A—John Albert, Miesva Angency, Peter Abrams, John Albrecht.  
 B—Lara M. Brubaker, David Bowman, C. Born-  
 treger, Daniel Blatz, George L. Bender, John Burk-  
 holder, Henry Burkholder, H. Baltzer, Mary A. Ber-  
 key, Samuel Brink, Catharine Henry, David Byler,  
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 Jacob Wiens; W. Warkentin.  
 Y—Tobias Yoder; C. Yoder; John L. Yoder; John  
 K. Yoder.  
 Z—Peter Zehr; Samuel Zelzet; Joseph Zimmerman.

## MISSION FUND.

A Sister \$2.00.

## HERALD FUND.

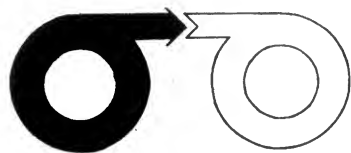
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